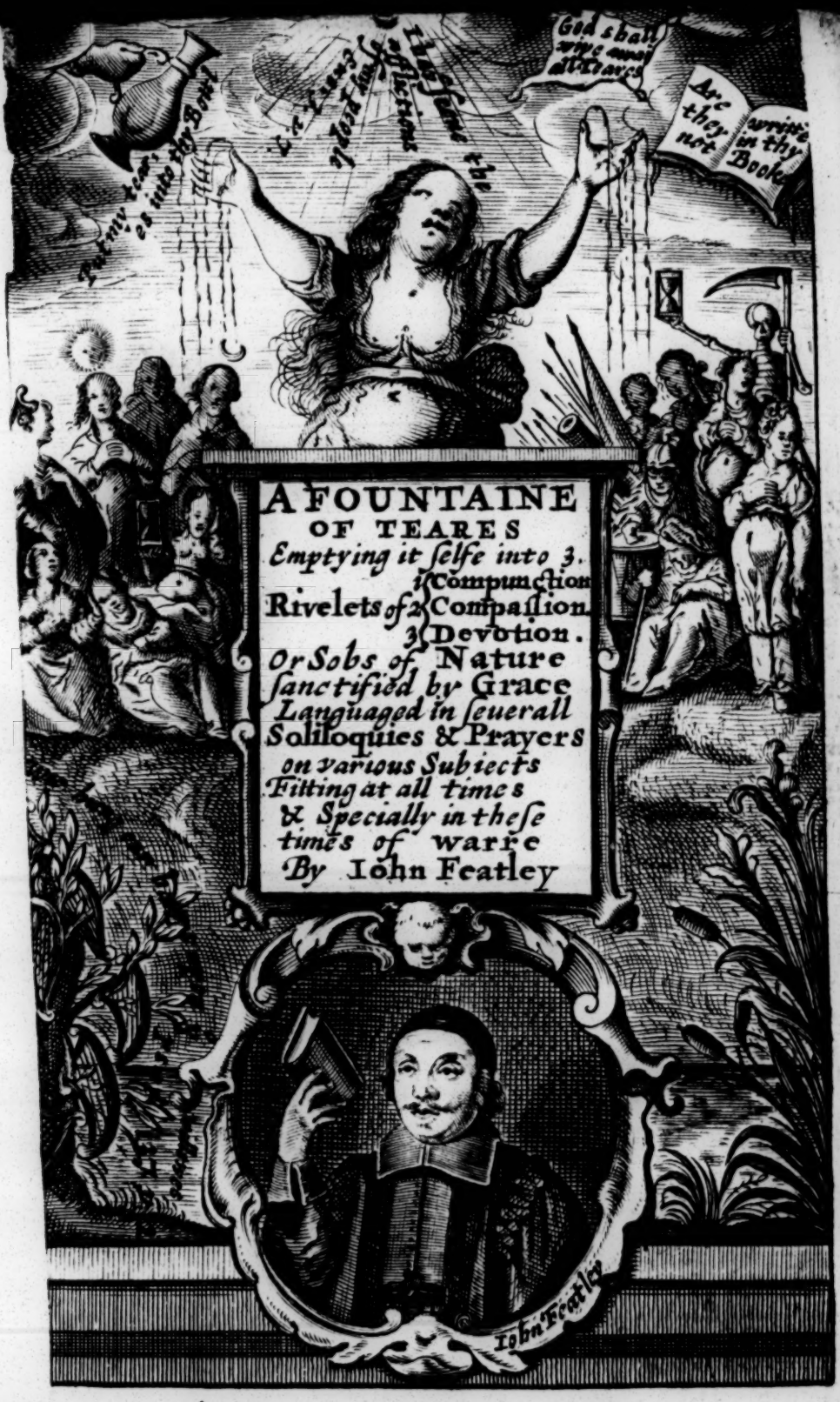

A FOUNTAINE OF TEARES

Emptying it selfe into 3.
Rivelets of 1 Compunction, 2 Compassion, 3 Devotion.
Or Sobs of Nature *sanctified by* Grace
Languaged in seuerall Soliloquies & Prayers
on various Subiects
Fitting at all times
& Specially in these times of warre
By Iohn Featley

AMSTERDAM.
Printed for Iohn Crosse *English Bookseller in the Calver-streete, neere the English Church, 1646.*

A FOUNTAINE OF TEARES,

Emptying it selfe into three Rivulets,

viz of 1 Compunction. 2 Compassion. 3 Devotion. } Or

Sobs of *nature* sanctified by *grace*.

Languaged in severall *Soliloquies*, and *Prayers*, upon various Subjects, for the benefit of all that are in *affliction*; and particularly in these *distressed times*,

By that reverend divine *John Featley* Chaplaine to his late Majesty.

Jer. 9. 1. *O that mine head were waters, and mine eyes* a Fountaine of teares, *that I might weepe day and night for the slaine of the daughter of my people.*

LONDON,

Printed by *W. B.* for *William Hope*, at the blew Anchor, on the North side of the Royall Exchange, 1655.

B

To
L

To the ROYALL MAJESTY of
Our DREAD SOVERAIGNE

CHARLES

By the grace of God KING of GREAT
BRITTAIGNE FRANCE
& YRELAND, &c.

And

To the RIGHT HONOURABLE *the*
LORDS *and* COMMONS *assembled in*
PARLIAMENT, *the unworthy*
Author humbly dedicateth these
his weake Indeavours.

To the Reader.

Christian.

THou art here invited to thy *punishment*; yet such as is intended for thy *profit*. Blame mee not for the *former*, lest thou partakest not of the *latter*. *Noe chastening for the present seemeth to be joyous, but grievous: never-theless afterward it yeeldeth the peaceable fruit of righteousnesse, unto them which are exercised thereby.* I have laboured to accompanie thee in all thy sadnesse; & therein to *Stay thee with flagons*, yea with flagons full of that re-viving wine which cometh from the *true Vine*: and to *comfort thee with apples*, even with *words fitly spoken*, which (according to King Solomon) *are like apples of gold in pictures of silver.* True it is that in this litle booke (as in the *roll of the booke* sent to Ezekiel) *are written Lamentations, and Mourning, and Woe*: but it is not my fault. All these words seemed to be *pronounced* unto mee *by the mourners in Zion, & I wrote them with inke in the booke.* So long as wee are *sinfull*, we must be *sorrowfull*: I have but languaged thy *sighes*, and

Heb:12 11.

Cant.2 5.

Io:15. 1.

Prov. 25.11.

Eze:2. 9.

Ier.36. 18.

lent a tongue to thy *Sobs* (if thou art such as I ayme at) & endeavoured to rectfiie thy *Teares*. Thou art here entertained at David's *Ordinarie*: His *teares* were his *meate day and night*. I hope thou wilt not thinke that I dishonour thee, when I seate thee with a *King*.

Ps.42.3

Mris: Elizabeth Keate, wife of Mr. Gilbert Keate, a grave and eminent Citizen of London.

I was first invited to this taske by the *moanes* of a *gracious* and *vertuous gentle-woman*, who much complained that her *sexe* was so much *neglected* by *Divines*, that they had not *penned devotions* for all their *severall sufferances* that are common to many: onely here and there shee found a few small gleanings proper for some occasions of griefe. It is about five yeeres since I tooke her *complaint* to be a kind of *command*, and setled my selfe to the *worke*: yet (although I hastened it with what speede I could (considering my constant course of preaching) the same day that *I* finished *my booke*, shee *finished* her *course*. Noe sooner had I ended mourning out this *Fountaine of Teares* in my *study*, then I was sent for to her *sad house* of *mourning*: where, (having given her a relish of many of these *Soliloquies* and

2. Tim. 4.7.

Prayer

Prayers, especially of those which are fitted for the *dying*) she thanked mee for them as long as she lived: for even after that her *tongue* was *insnared* in the *jawes of death*, what she could not by *language she expressed* by *signes*. From her father she brought a name with her into the world, which could not choose but put her in mind of the *power* of the *All-mighty*, who in Psal: 89.10. is said to have *scattered his enemies with his Strong-Arme*: & by the same power which the most-high vouchsafed her, she overcame *the last enemie which was to be destroyed*. For her deere sake these *Soliloquies* and *Prayers* were fitted for *Females*, and taught to speake in the *persons* of the *Weaker vessells*. I hope noe *Man* will blame mee for it: for it is but changing the *gender* according to the *sexe*, and the *booke* may be usefull unto *both*. When first I began to penne it, there arose but *a litle cloud, like a man's hand*; this *Devout mourner* then grieving chiefly out of jealousie that either her *Teares* were not *enough* for her *sinns*; or not *seasoned* enough with the *sanctifying grace* of *the blessed Spirit*. Then her *Heart* was com-

Brasfort or Armestrong, an ancient & noble familie in Nottinghamshire, in which Countie her worthy father did live at Remstone.

1.Cor. 15.25.

1.Pet: 3.7.

1.King 18.44.

complained of: next, her *loſt time* was *bemoaned*. But afterward by *degrees* the whole *heaven was black with clouds and wind* (her *eyes* were full *laden* with *teares*, and her *heart* with *ſighes*) *& there was a greate raine*. For her *houſe* was *viſited* with the *peſtilence*, and *ſhut up* by her owne appointment: One of her ſweete and tender *children*, and a *gracious Matron* Coſyn unto her, *dyed* of that *uncomfortable diſeaſe*: And *her weake ſelfe* all this while was *moulting* and *crumbling away* in a *Conſumption*. At length upon her *white*, *thinn*, and *ſinking cheekes* the *characters* of her *teares* (which were *firme evidences* of her *unfeigned repentance*) not being fully *drie*; a *litle duſt* was *throwne* upon *them*, and then *ſhe was layed up* in the *Cabinet* of her *grave*.

verſ:45

To that *worke* then *finiſhed* I have added nothing but thoſe *teares* which are *ſhed in theſe diſtracted times of an Vnnaturall Warre*: and I hope that our addition will not be *unfruitfull*; I am ſure (and I grieve not a litle that I am ſo ſure) it is not *unſeaſonable*. For mine owne part, *I have not beene*

without

without my portion of sufferances in Num.
these stormy times; and *drinking* a *deep* 27.14.
draught of these *waters of Meri-* Ps.106
bah, *these waters of strife*, by my *tast* 32.
they *rellish* like the *waters of Marah.* Ex:15.
I could here call to mind how *upon* 23.
the wings of the wind fleeing from *one* Ps:104
danger, I have beene *involved* in 3.
thousands. The *boisterous* and *churlish swelling* of a *rough* and *troublesome Severne*, full of un-expected *turnings* and *windings*, carrying us farre to sea, was the cause of *embalning two* of my *deere children* in the *salt ocean*: & was like to have proved the ruine of *fower more* of them, besides the beloved *wife* of my *bosome*; but it pleased God at last that *all* (except those two) came safe to *land.* The *darke* & Ps:74.
remote places of the *earth*, which are 20.
full of the *habitations* of *cruelty*, entertained mee with *vexatious troubles*, and *pining sicknesse*. In mine absence from my divided countrie *one* of the D.D.F.
brightest burning and *shining lights* of our *Church*, *went out* in a *dampe.* A *man deere to mee* not onely because an *uncle by allyance*, but allso because my *chiefest and safest Oracle* among men Deut:
whilest he lived; and *a friend*, *which* 13.

complained of: next, her *lost time* was *bemoaned*. But afterward by *degrees* the whole *heaven was black with clouds and wind* (her *eyes* were full *laden* with *teares*, and her *heart* with *sighes*) *& there was a greate raine*. For her *house* was *visited* with the *pestilence*, and *shut up* by her owne appointment: One of her sweete and tender *children*, and a *gracious Matron* Cosyn unto her, *dyed* of that *uncomfortable disease*: And *her weake selfe* all this while was *moulting* and *crumbling away* in a *Consumption*. At length upon her *white*, *thinn*, and *sinking cheekes* the *characters* of her *teares* (which were *firme evidences* of her *unfeigned repentance*) not being fully *drie*; a *litle dust* was *throwne* upon *them*, and then *she was layed up* in the *Cabinet* of her *grave*.

vers:45

To that *worke* then *finished* I have added nothing but those *teares* which are *shed in these distracted times of an Vnnaturall Warre*: and I hope that our addition will not be *unfruitfull*; I am sure (and I grieve not a litle that I am so sure) it is not *unseasonable*. For mine owne part, *I have not been without*

without my portion of sufferances in these stormy times; and *drinking* a *deep draught* of these *waters of Meribah*, *these waters of strife*, by my *tast* they *rellish* like the *waters of Marah*. I could here call to mind how *upon the wings of the wind fleeing* from *one danger*, I have beene *involved* in *thousands*. The *boisterous* and *churlish swelling* of a *rough* and *troublesome Severne*, full of un-expected *turnings* and *windings*, carrying us farre to sea, was the cause of *embalning two* of my *deere children* in the *salt ocean*: & was like to have proved the ruine of *fower more* of them, besides the beloved *wife* of my *bosome*; but it pleased God at last that *all* (except those two) came safe to *land*. The *darke* & *remote places* of the *earth*, which are full of the *habitations* of *cruelty*, entertained mee with *vexatious troubles*, and *pining sicknesse*. In mine absence from my divided countrie *one* of the *brightest burning* and *shining lights* of our *Church*, *went out* in a *dampe*. A *man deere to mee* not onely because an *uncle by allyance*, but allso because my *chiefest and safest Oracle* among men whilest he lived; and *a friend*, *which*

Num. 27.14. Ps.106 32. Ex:15. 23. Ps:104 3. Ps:74. 20. D.D.F. Deut: 13.

was as mine owne soule; the sad *losse* of whom still doeth, and still will *sitt cold* & *heavy* upon my *wounded heart*. Some *comfort* indeede I have in that *sweete odour he left* behind *him*, from whence every *Christian* may receave an *Aromatick perfume* of *learned profit* and *content*; yea even those who too unkindly were the cause of putting *salt water* upon that *sweete waxe*, whereby the *Tapour* was *extinguished*. To these losses & afflictions I might adde *many*, many more; beside *my present condition among strangers and forrainers*; and *my continuall heart-quakes* at the *strickt menaces* of the *ruine* and *Desolation* of my *poore, bleeding, gasping countrie*. Yet while there is *life* there is *hope*; even that
Ps.60.2 hee who *hath made our land to tremble*, and hath *broaken* it, will in his owne due time *heale the breaches* thereof, for it *shaketh*.

In this *Manuall* thou shalt find noe *Author quoted*, but the *Best of all*; and noe *language* but *English*. The *whole booke* is in thy *mother tongue*; and all the *proofes* (excepting a very few) are
Luc:23 *Scripture*. *The weeping daughters of*
28. *Ierusalem* love best to be *comforted*

in

in the *language of Canaan*, Here I hould an *Ewer*, nay *a Fountaine* of water to *those* that *neede it* for the *refreshing* of their *soules*: yet I hinder none from *turning their owne Cocks*, and *letting them runne*. If any condemne the *worke* as *needlesse* in *these Brightest times* (for so they are thought to be) set *formes of prayers being* by many *dashed quite out of countenance*: let them know that *these* are not intended for *them*, but for *those who doe neede, and will use them*. I *confine* not any to *these Formes*: nor doe I *deny them* to *any who* shall *willingly accept them*, *In them* thou hast the *helpe* of many *choice places* of *Scripture fitted* for thy *severall occasions*; which peradventure otherwise would not be so *ready at hand* when thou shouldest *stand in neede* of them. *Whatsoever* throughout the whole booke *thou findest good*, know that *it is Gods*; & now made *thine* as well as *mine*: blesse him for it. *What* thou findest here *amisse* (except the faults of the presse) I confesse it mine; yet neither *wittingly*, nor *willingly* is it *mine*: howsoever *charge it to mine account*. Doe thou *friendly reckon* with

Is.19. 18.

with *mee*, and I will *thankfully satisfie thee*: and be sure to remember that as it is thy *duety* to be *thankfull for the best*, so thou *oughtest* to be *charitable in thy censure of the rest. Consider what I say, and the Lord give thee understanding in all things.*

2.Tim. 2.7.

Phil:2. 7. Thy servant in him *who tooke upon him the forme of a servant* for us,

IOHN FEATLEY.

From my house in Flushing: April 17. 1646.

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FINIS.

THE FIRST SVBJECT

Teares of godly sorrow, or Devout Melancholy: wherein, a flexible disposition apt to weepe, imployeth *those Teares in a sorrow for sin.*

The sanctified Ejaculation to precede each severall meditation, and prayer.

Psal. 5.

vers. 1.

Give eare to my words, o Lord; consider my meditation.

vers. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THE MEDITATION.

WHy art thou so full of *heavinesse*, o my *soule*; and *why art thou* so disquieted within mee? What, nothing but *teares*? Nothing but sighs, and throbs of a trembling soule? *Griefe* without cause is madnesse; and without moderation it is hopelesse. I must therfore looke into the *cause*, and hope it is Ps. 42. 6

Religion that raiseth this tempest. But let
mee not erre in my judgment. Is my *sin* the
2 cause of my *sorrow* ? Or, doe not I rather
adde to my sinne by the pretence of my
ground ? That *teare* of a faithfull soule
2 which *floweth* from the conscience of evill,
purifieth the *conscience*, and freeth from pu-
nishment. If the weight of my transgres-
sions depresseth my soule, the comforts of
2 the *Crucified* shall restore me to ioy, Oh,
3 the first cause of my blubbered eye, was that
4 which made our parents strive to hide *them*
5 Gen 3. *selves from the sight of* our Creatour. Since
2 8. that very offence, it hath beene a sin not to
weepe : and yet too much *weeping* may be
turned into sin. Teares are the *effect* of sin;
and *teares* may be the actours of sin. Thus
even our best actions have their pollution-
ons : & our *griefe* for our offences may as
well displease, as pacifie the offended Deitie.
But surely I grieve for mine iniquities
3 which have incensed my Creatour ; & I sor-
row because I can expresse noe more *sorrow*
for my faults. Thus farre my passion, then, is
Ps. 56. 8 religion: & my *God* shall *put these teares* into
Lu: 7. his bottell. Thus Mary *Maydalene stood at*
38. *the feete of my Saviour behind him weeping,*
washing his feete with her teares, and *wi-*
ping them with the haires of her head. My sin
is the ground of my shame ; and my *shame*
Ier: 9 1 enforceth mee to *come behind* that Iesus,
whom

whom *Mary* thus embalmed. *O that my head were waters, & mine eyes a fountaine of teares that I* might thus weepe day and night for the offences which I have committed! But doe not I slaunder my *teares?* Am I not mis-taken in the cause? God forbid. Noe *cause* can be so *great* as the greatnesse of my *sinns*; and yet even these may multiply when I most lament them. O my God, accept of the teares which I shed for my sinns: & sanctifie my sorrowes, that they turne not into offences.

Yet I find in the Scripture, other causes of laments. Thus the All-mighty not onely heard the *prayers of Hezekiah*, but saw his teares too, when hee pleaded for life. The Iewes were commanded to call *for the mourning women*; to make hast, and take up a wayling *for them, that* their *eyes* might runne downe with *teares, & their eyelids* gush out with *water*, because the voyce *of wayling was* heard out of *Zion*: the destruction of the Iewes was hard at hand. Thus the Prophets eyes did *faile with teares*; *his bowells were troubled*; *his liver was powred upon the earth* for tâe destruction of Ierusalem. This *griefe* arose from the *sense* of their sorrow, That the *most high was prouoked* by the sin of the prople. What the *Iewes* deserued, may be *my reward*; and what *Ierusalem* expected, may be *my* heavy *doome*: for the same God is offended with mee; and my sinns have merited the

2. King 20.5. Ier:9. 17.

Lam:2. 11.

height of his vengeance. Yet the more I sin,
the more hee spare's, expecting some *measure*
2 of my sorrow for my *boundlesse* offences.
O let my teares be his, by a gracious accep-
tance, as my *sin* is made his by his fathers im-
putation: for hee alone who *wept in the* gar-
2 den can pleade my attonement, and by the
power of his passion, restore mee to comfort.
Incredulity in part did trouble the man in
2 Mar: 9. the Gospel, whose *sonne was Possessed* with a
3 14. devill both deafe and dumb: yet *hee cryed out*;
4 *and* said with teares, *Lord I believe, help my*
5 *un-beliefe*. *Deafnesse*, I find, doeth hang in
2 mine *eare* too, even in the house of my God;
for when mine *attention* is required to the
words which distil from the mouth of the
preacher, even then the poison of the *serpent*
makes mee imitate the adder, refusing to
Ps. 58. 4 *heare the voyce of the charmer*; When I should
5. counsaile my brethren; when I should pub-
lish the trueth; when I should confesse my
sinns; woe is mee, the *string* of my tongne is
3 Iam. 3. knitt, the *dores of my* lipps are sealed up; and
5. though mine *unruly litle member* is active in the
language of all impiety, yet it is stricken *dumb*
with *silence* when it should publish mine enor-
mities. Whence growe's this *dumbnesse*?
whence this *deafnesse*? Lord, shouldest *thou be so*
deafe to my cries, or dumb to my heart; I should
never hope for the mercies of my Redeemer.
But some *faith* thou hast given mee in the me-
rits

rits of his passion; doe thou increase it. The *seede* is *thine*; the *planting* is *thine*: Lord, let it *flourish*, that the *advantage* may be *mine*. It is, as yet the *least* of *all seedes*; let it grow into a *tree*, that the birds, the *birds of Paradise* may *nest* in the *branches*. Thou hast *planted* it; my teares shall *water* it; doe thou give *the increase* to it. Something I apprehend; but it is but in a *mist*: Some thing I believe; but it is but *dully*, it is but imperfectly, it is but weakely; Lord I *believe*, *help my* unbelieife. O that my teares might be so sanctified, that my griefe might be a delight. I must, I will search, enquire, find out my secret crimes those *snakes* that lye hid under the *greene leaves* of my best, my *glorious* actions. *I know* that I am all sin, all corruption: and yet though I say that I know *it*, though I know that I know it; yet enough I doe not, I cannot know it. The more I *prye* into it, the neerer is mine eye drawne to a *narrownesse*: the more I *pore* upon it, the sooner is mine eye tired into a *dulnesse*. Each *part*, each *member* is either an abettour, or an *actour* of sin. What then shall I doe? *Teares* I can shed; but it is rather through the disposition of *nature*, then the operation of *grace*. I will *weepe* therfore, because I am so apt to *grieve*, when my corruption is not truely the *ground* of my *griefe*. I will punish mine *eyes* with *teares* for shedding so many teares not groun-

Mar: 13 32.

1. Cor: 3. 6.

Mar: 9. 24.

ded on a sorrow for my wickednesse. Now
the *spunges* are full, my sinns shall *squeeze*
2 them. Now my *windowes* shall be *brightened*
with the brine, with the *lye* of my *teares*.
Come, I must *mourne*, for I have found the
cause, the ground of all religious griefe,
2 Ps:6.6. which I am ashamed to owne. Now, with
David I will crie *until I am weary of my groa-*
ning: every vight will I *wash my bed, and wa-*
2 1.Sam: *ter my couch with my teares*. With *David* againe,
3 30.4. and the prople that were with *him*, pondering
4 upon their losse at the spoiling of *Ziklag*, I
5 will *lift up my voyce and weepe untull I have noe*
2 *more power to weepe*. Now, with the man of
Iob 30. miseries, the patient *Iob*, my *harpe shall be*
31. *turned into mourning*, *and my Organe* into the
C:16. *voyce* of them that *weepe*. *My face shall* be
16. fowle with *weeping*; and *on mine eye lids*
shall sit the shadow of *death*. Now with
2.Sam. *David* againe, *While the child is* yet alive, the
12.22. *child* of *corruption*, the monstrous, spurious,
abortive *bratt of sin is alive with in mee, I will*
3 *fast* & weepe, but in a contrarie hope to that
indulgent father, I will cry, who can *tell*
vers.22 *whether God will be gracious to mee*, that the *child*
may *not live*; or if it live, it may but linger,
but languish, but despaire of strength, or
health, or life? Thus I *pine*: thus I *grieve*; &
yet, mee think's I am ashamed that I doe so:
I am *troubled* that I am thus troubled. Well;
if mine eye be offended with the motes, with
the

the dusts of sin that fly into it, I will wash it with it's owne water. If my face blush at the punishment of the eyes, because it is childish thus to cry, I will confesse it, I will acknowledg it: thus every child, every child of my *God* doe's cry, must cry. And if all this force not shame into my bashfull cheeke, for blushing at my teares, then (with that good king Hezekiah) I will *turne my face to the wall*; but I will still *weepe*, and weeping (that my teares be not spilt, be not lost, be not shed in vaine) as that King, so my selfe (though the meanest, though the worst of subjects, of slaves) will *pray*, and praying I will say. 2. King 20. 3.

The Prayer.

GReat God, who on the second day of thine owne labour didst create a firmament in *the midst of the waters*, to divide the waters from the *waters*: so now, in thy mercy, put a distinction in the *waters* that flow from *my* troubled eyes. O let heaven divide betweene them, that those which dwell in the *cloudes* for the sinns I have committed, may be distinguished from those that arise from sin. By thy servant *Ezekiel* thou complainest of Ierusalem, that *she was not salted at all. Lord*, I am *salted* in the *brine* of my *teares*: ô let me be *preserved* in the love of thee my Creatour. The causes of my griefe, are the offen- Gen: 1. 6. Eze: 16 4.

ces I have committed: that a *God* so great, should be incensed by a *worme*; that a *God* so *good*, should be *dishonoured* by a *miscreant*. Thou art my God, though *offended*: thou shalt even be my *God*, though thou art now *displeased*. I have hope of pardon while I continue *thine*, although I cannot choose but sin against *thee*, who art so lovingly *mine*. The *heathens* themselves did *sacrifice* to their *Gods*. They had *many*; I have but one. To thee that *one*, that holy one doe I *offer what* thou doest require, a *heart*; as thou doest require it, *broken*; but not so sanctified not so *cleansed* as it ought to be: Yet it is *offered with salt*, as thou requirest; even with the *salt* of my *teares*. *O Lord heare*; *ô Lord have mercy*; *ô Lord in mercy receave* the *cries*, the *groanes*, the *teares* that flow from this *burnt*, this *broken* offering. These teares are the *blood* of a penitent *soule*: for the *blood* of thy *Son* receave in mercy. The *rock* of my *heart* hath beene *smitten with thy rod*, from whence doe *issue* these springs *of waters*. Lord doe thou even *water* my *teares* with the *deaw* of thy *grace*, and mollifie my heart by the strength of thy power; that both *heart*, and *eyes*, and *teares* may be thine. Thine they were; and thou *gavest them mee*. Thine they are; I give them thee. O let this *rock*, this *heart* be an *altar*; these *eyes* the *priests*; and these *teares* the *sacrifices* acceptable unto thee,

Lev:2. 13.

Dan.9. 19.

Num. 20.11.

Io:17.6

thee, *my Lord, and my God.* My *heart* is the *censour* and my *sighs* and *groanes* the *incense:* doe thou buth adde a *sweeteneſſe* thereto, and ſo ſhall it allay the *ſtricktneſſe* of thy fury. My *ſinns*, ô God, have dwelt in mine *eyes*; but now I have made them *drunke* with my *teares.* Thus let mee ever weepe: thus let mee ever *grieve.* It is a *joy*, to be thus *ſorrowfull*: it is a *comfort*, to be thus *diſtreſſed.* Lord in every part, in every *crumb* of this *broken heart*, I find thy mercifull, thine indulgent ſelfe. In evety *ſigh*, in every *groane* I perceave that thou my Lord art in it a ſoft *wind.* In every *teare* that trickleth from mine eyes thou haſt a *luſter*, thou haſt an habitation. O let mee ever thus live in thy favour. Let all my griefe be for offending thee; and all my ſorrow be for thy diſpleaſure: So ſhall my *teares* (with *David*) be my *meate*, my *drinke*, my *bread*, my *bath*, my onely joy and *delight*, becauſe thou takeſt a delight there in. But ô thou who haſt preſcribed *bounds* to the *ſeas*, which *they cannot paſſe*, neither turne againe to cover the *earth*; ſo *limit* theſe *brackiſh* ſeas by the power of thy *grace*, that they may neither ſinne by *exceſſe*, nor offend in the *cauſe.* *Put them* into thy *bottle*, *note* them *in thy booke.* In thy mercy, finiſh ſoone theſe dayes of ſinne, that by the merits of him that was ſorrowfull *in the garden*, *all teares* may one day be wiped from mine

Io:20. 28.

1.King 9.12.

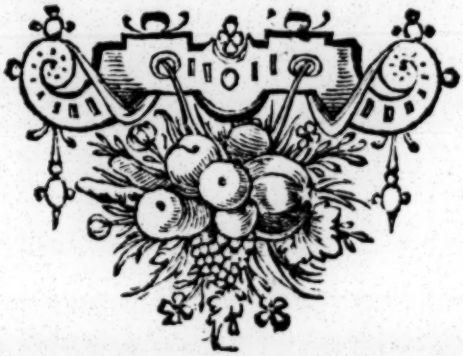
Pſ.42.3 Pſ.6.6. Pſ.80.5 Pſ.104. 9.

Pſ.56.8

Mat.26 38.

Rev.7. 17.

eyes; all *sorrowes* expelled, & driven from my *heart*; & my soule may be receaved into the *quire* of *Saints*; there to live, and reigne with thee, world *without end*, *Amen*.



Teares from the heart.

THE SECOND SVBJECT.

The Soliloquie consisting of three parts: viz.

1 *The wickednesse of a corrupted heart.*
2 *A Lamentation for the losse of an honest heart.*
3 *Griefe for an old and sinfull heart & an earnest desire of a righteous new one.*

The first part.

The *wickednesse of a corrupted Heart.*

THE EJACULATION.

Ps: 5. 1. *Give eare to my words, o Lord consider my meditation.*
2. *Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.*

THe *heart* is deceitfull above al things, *and desperately* wicked; who can know it? saith *God* by his *Prophet*. What is here? A heart? *A deceit full heart*? A *heart* deceitfull above all things? A *wicked heart*? *Desperately* wicked? A *heart* inscrutable? *Lord*, surely Ier: 17. 9.

this is the just description *of my heart*, if yet I have *any*; if I have any at all: for 't is a doubt whether I have *one* or not. It is said of *Ephraim*, that shee was like a silly *Dove*, *without heart*: Surely so am I too; not for the *innocency*, but the *simple folly* of the *Dove*; for (like *Ephraim* too) I have *fled from* my *God*. But why should I be so simple, as to thinke that I have noe heart? Doe not I feele one with in mee? Yes sure; for my meate *comfort's it*, as *Abraham* desired the *Angells* to doe by theirs. I have a *sound heart* which is *the life of the flesh*. I know I have one; for (like *Davids*) it *panteth*; I can feele it *beate*; and that's a good signe that I have *one*. I know too, by the *passions* which I have in it; for I am subject to *joy*, and *sorrow*; to *love*, and *hatred*; to *feare*, and *courage*, to *hope* and *despaire*: I have the seede's of all the *vertues*, and *vices* in mee: I have an *understanding* too, a *will*, and *imagination*, and what not which others are endued *with*? Why then doe I *complaine* that I have noe *heart*, when as this very *complaint* ariseth from my *heart*? Alas I have a *heart* indeede, the *heart* of a *woman*: But I want a *heart* yet, a better *heart*, the *heart* of a *Christian*. What's this *heart* to mee; this poore, inconsiderable *heart*, which nature lend's mee? T'is but a morsel of thick, solid flesh, placed in the midle belly; the seate indeede of the *vitall faculties*;

Hos:7. 11.

vers.13

Gen:18 5.

Pro:14. 30.

Ps:38. 19.

faculties; the *heart* that preserveth the *heate* of the body; the *spring head* of the *arteries*, the chiefe *author* of *breathing*, and working of the *pulse*: a poore thing, which nature was feint to take such compassion of, as to *wrap* it in *clowtes*, in a caule, that it might lye quiet in it's place, and be kept from the violence, and pressures of the neighbouring members. Yea, shee's feint to dip this caule too in a kind of *waterish humour*, and wrap it about this *heart*, least the *litle trifle* should be so hot, or *dry*, that it should fall into a *swoone*. What s'all this to mee, as I am a *Christian*? This poore *thing* shall have but a litle time to lye *panting* in my *breast*, and then, though it be the eldest enlivened member, and shall linger, and out-live all the rest; yet at length it shall *faint*, *depart*, away it shall goe and make a pleasant *collation* for the *wormes* in the *with-drawing* chamber, in the coole *vault* of my silent *grave*; and so, even *fare them well*. But what then? Is this all? The very *beasts* have such a dispatch; and when they are gone, there's noe more expectation of sense, or any thing else. Surely I who am placed upon earth, as a kind of mistresse over the inferiour creatures, must one day render some account to my Lord who hath thus intrusted mee. When I die, I must goe to another place: Either I must be doomed to eternall *miserie*; or else receaved and ad-

mitted to unſpeakeable, and everlaſting *content.* I am not all fleſh: I am ſome *ſpirit.* God hath not confined mee to thoſe narrow bounds of *vegetation*, and *ſenſe.* Noe; hee hath added *reaſon* to them, and made mee a *woman*, ſo that, although I have a *heart* common with the *beaſt*, according to ſenſe, yet I ſhould have another *heart* too; a *heart* a bove either *them* or *that*; I have a *reaſonable ſoule*, a *mind*, an *underſtanding*, a *conſcience*; and each of theſe in the ſcripture is termed a *heart*: but this, o this is that *heart* which I feare I want: Want it? Yes I ſo want it, that either I have it not at all, or if I have it, it is ſuch a one, as 't is worſe for mee, ſarr worſe then if I had none at all. But I have none indeede. *The Lord hath not given mee an heart to perceave, nor eyes to ſee, nor eares to heare unto thit day.* When I *pray*, I have *none*: when I *reade* the ſacred oracles of the *moſt high*, I have *none*: when I goe to the *temple*, and ſhould attend to the *inſtructions* of the *ambaſſadours of Chriſt*, I have *none*: when I ſhould put in practiſe, what hath arrived at my knowledg, I have *none*: when I ſhould confer, & diſcours of *God* and *goodneſſe*, I have *none*: *none* at all: *none* in the *church*; *none* in my *cloſet*, nor in the *ſociety* of the *godly*: at noe *time*; in noe *place*; upõ noe good *occaſion* can I find that I have *any.* Or if I have *one* I had as good be without it; for 't is a *dry* one; for want of *watering* it with

1.Pet.3 4.
Deut. 11.16.
Rom. 10.10.
c.2.15.
Deut: 29.4.
1.Theſ 3.13.
2.Sam. 24.10.
Deut: 29.4.

with my *teares*, I find that 't is smitten down, *and withered like grasse*. Or 't is *dead* or at left, just *dying*; at the last gaspe. I have beene drunke with wickednesse, *very drunke*, as *Nabal* was *with wine* at his *kingly feast*: but now I begin to grow a litle more *sober*, and recollect my selfe, I find that my heart (like his, upon *the newes which his wife tould him*) even *dyes within mee*, *and I am become as a stone*. Or if it be yet *alive*, 't is a *fatt* one; 't is *waxed* grosse, 't is as *fatt as grease* 't*is nourished as in the day of* slaughter; so that through the *unweildines* of it, and through the *destruction* approachingit, I had better be without it. Or else 't is a *blind* one, for it *loveth darknesse rather then light*, *because the deedos* there of *are evill*: so that, if it could have *seene*, *it is now stark blind*. Or if it be not blind I am sure that I am blind; I can *see* none of it. 'T is true, the reason of it is, because there is a *caule* growe's over it, and I have noe body to help mee, as *Ephraim* had, to *rend the caule* off it, that so I might *see*. Or else it is an *infected* one; 't is visited with the *sicknesse*, with the *plague*, and yet I doe not *know the plague of mine owne heart*, or else it is *wicked*, & so *wicked*, that (like unto *Shimei*) I cannot learne, I doe not *know all the wickednesse that mine heart is privie to*: and if it bee thus wicked, I have but small comfort from King *Salomon*; for hee tell's mee, that *the heart of the wicked is litle*

Ps:102 4.

1.Sam: 25.36. vers 37

Mat:13 15.

Ps:119. 70.

Iam:5. 5.

Io:3.19

c:9.39.

Hos:13 8.

1.King. 8.38.

c:2.44.

Pro:10 20.

is litle worth. So that whether my *heart* be *dry* or *dead*, or *fatt*, or *blind*, or *hidden*, or *infected with the plague*, or *wicked*, what am I the better for it? Nay, am I not farre worse, infinitely worse rather? And yet now I thinke upon it, now I examine my selfe a litle better, I have just *none* at all. True it is that once I had one; but may I not say as the *Prophet* did, that
Hos:4. 11. *whoredome, and wine, and new wine have taken it away?* 'T is *stollen* away; *sin* hath *stollen* it quite away *unawares* of mee, just as
Gen.31 20. *Iacob stole away unawares to Laban* or as *Absalom stole away the hearts of the men of Israel*
2. Sam. 15.6. *from his father, when they came to the King for judgment.* Alasse, I should have *kept* it in deede, I should have *kept it with all diligence, if* I had taken the advise of the wise King
Prov.4. 23. *Salomon, for out of it are the issues of life.* I should have established it; or have beg'd of
1 Thes. 3.13. *God*, that hee would have established *it unblameable in holinesse*; that hee would have
2 Thes. 2.17. established *it in every good word, and worke*; for
Heb:13 9. it is a good thing *that the heart be established with grace.* I felt it *fainting* when I *feared*, &
Deut: 20.3. *trembled*, and was *terrified*: and then I should have had a *David* to comfort mee, and to
Ps:31. 24. say unto mee, *Be of good courage, and God shall strengthen thine heart, thou that hopest in the Lord.* I should have *spoken kindly* to it, as
Gen:34 3. *Shechem* did to *Dinah*, when *his soule clave unto her, and he loved the damosel, and spake kindly*

kindly to her, to her *heart*. I ſhould have *rejoyced* it (as *Solomon* ſay's) with *oyntment*, *and perfume*; with the *oyntment* of my *teares*, and *a golden viall full of ſuch odours* as St. *Iohn* ſpeaketh of, *which are the prayers of the ſaints*. I ſhould have *comforted it*, *not with a morſell of bread*, as the *Levite* was adviſed by the father of his *concubine*; not *of*, or *from*, or *by* my ſelfe: but I ſhould have prayed unto *God*, *even the father of our Lord Ieſus Chriſt* (as S. *Paul did thank him for the Corinthians*) *the father of mercies*, *and the God of all comfort*, to *comfort it in tribulations*; *that I might have beene able to comfort them which are in any trouble*, *by the comfort wherewith I my ſelfe had ben comforted of God*. *It was grieved with in mee*, *and I was pricked in my reines*. *But* I ſhould have made it like *Aaron* at the ſight of *Moſes*, who was *glad in his heart*: or elſe I ſhould have prayed to the *Lord* to have *put gladneſſe into it*, *as he* did into *David's*, *more then in the time when the corne and wine increaſed*. But now, alaſſe, 't is too late: my poore *heart* is gone, 't is *ſtollen* away from mee: what ſhall I doe to recover it againe? *I will ariſe now*, *and goe about the citty*; *in the ſtreetes*, *and in the broad wayes I will ſeeke* it: I will ſay to the *watchmen that goe about the citty*, *Saw yee* a *heart*, a poore diſtreſſed *heart* paſſe by this way, that is runne aſtray from mee, & I, poore I, know not where to find it? Alaſſe 't is not worth any

Prov. 27.9.
Rev. 5. 8.
Iud: 19 5.
2. Cor. 1.3.
verſ. 4.
Pſ: 73. 21.
Exod: 4 14.
Pſ: 4.7.
Cant: 3 2.
verſ. 3.

any one's taking up : 't is not worth the keepinge, I'le describe it unto you, that if yee heare of it, of such a heart, or happē to meete it, yee may send it mee home againe, and I may give it due *correction* for playing the *vagrant*, the *run-agate*.

That heart which once did dwell in my breast, is the most unthankfull guest that ever was harboured in the bosome of a woman. It is the greate *accuser* of my selfe, for mine offences : and not content with that, having *arraigued* mee for my sinns, it hath *condemned* mee as guilty. It is a cozening, *deceitfull heart; it is deceit full above all things, and desperately wicked*, even more then I can know : & full it is of tricks, full of delusions; *there are many devices in it.* It is a *troubl some heart*, in so much as many times *I have roared by reason of the disquietnesse of it.* 'T is a *deepe heart*, & not easily pryed into : *both my inward thoughts, & my heartit selfe* have beene very *deepe*. It is a *froward heart*, so *froward* that now 'tis runne away frō me, 't is departed. It is an *evill heart*, a *heart* that was always *imagining evill*, and so greate *evill*, that *out of it have proceeded evill thoughts, murders adulteries, fornications, thefts, false witnesse, & blasphemies.* It hath beene *evill even from my youth : every imagination of the thoughts of it were onely evill continually.* It is a *reproaching* heart, not like unto *Iob's*, who sayd *His heart should not smite him, so long as hee lived.* It is a

Ier:17. 9.
Prov: 19.21.
Ps:38.8
Ps:64.6
Ps:101. 4.
Zech:8 17.
Mar:15 19.
Gen8. 21.6.5.
Iob 27. 6.

is a *troubled heart : the troubles there of have bene enlarged*, in so much as I have beene enforced to cry out, *My bowels, my bowels; I have beene pained at it*, it made a *noise* in mee, that I could not hold my peace : *my bowells have beene troubled*, for *my heart hath beene turned in mee.* 'T is a *cowardly, trembling heart*; I had an extreame *trembling at it, when it was at home; and failing of eyes, and sorrow of mind : it* would *tremble* like *Elies for the arke of God.* It would so grievously *tremble*, that I have beene *smitten with madnesse and blindnesse, and astonishment* of it. It is an *idolatrous heart*, a heart apt to be *deceaved, & to turne aside, & serve other Gods then* the great *Lord* of heaven, and Earth, *and to worship them.* It is a *quarrellsome*, a *fighting heart*; a *heart that (like Davids)* hath often *struck*, often *smitten mee. It is* a *double heart*, a *dissembling heart*, a *double minded heart.* It is a *heart* like a *beasts*, like *Nebuchadnezars*, when hee *was driven from the sonnes of men, and his heart was made like the beasts.* It is a *hard heart, hardened like Pharao's*; like the *Israelites in the day of provocation* : a *hard, and impenitent heart*, that *treasured up unto it selfe wrath against the day of wrath, and revelation of the righteous judgment of God* : a *heart* that was *hardened, and fell into mischiefe* : a *hard*, and *unbelieving heart* : a *heart alienated from the life of God through ignorance, by reason of the hardnesse there of*: and like that of the *Israelites*,

Ps:25. 17.
Ier:4. 19.
Lam:1. 20.
Deut. 28.65.
1.Sam. 4.13.
Deut: 28.28.
c:11. 16.
2.Sam: 24.10.
1.Chr. 12.33.
Ps:12.2
Iam:4. 8.
Dan:5. 21.
Exo,4. 21.
Heb:3. 8.
Rom.2 5.
Pro:28 14.
Mar:16 14.
Eph:4. 18.

Eze.3. *lites*, it is both a *hard*, and *an impudent heart*.
7. It is a *heart harder* then the nether mill-ſtone;
Iob 41 as *firme as a ſtone*, *as hard as a rock*; yea 't is
24. as *hard as an adamant even harder then the flint*.
Ier.5.3 *Oh* what a *heart* was this, and yet 't is runne
Ez:3.9. away from mee, 't is gone: what ſhall I doe?
I faine would *weepe* for the loſſe of it; but I
cannot *weepe* without it. The curſe which was
threatned to the *Ieweſ*, is fallen upon mee;
I cannot mourne, *nor weepe*; *I doe* onely *pine away* for the loſſe thereof. But why ſhould I grieve for the departure of a *heart* ſo *dry*, ſo *dead*, ſo *fatt* and ſo *blind*? Of a *heart* ſo *hidden*, ſo *plagued*, ſo *wicked*, and ſo *condemning*? Of a *heart* ſo *deceitfull*, ſo *deluding*, ſo *troublesome*, & ſo *deepe*? *Of a heart* ſo *froward*, ſo *evill*, ſo *reproaching*, and ſo *troubled*? Of a *heart* ſo *trembling*, ſo *idolatrous*, ſo *ſmiting*, and ſo *double*? Of a *heart* ſo *beaſt-like*, ſo *hard*, ſo *unbelieving*, and ſo *inpudent*? I conſider, and acknowledge how wicked it is, & yet I am ſorrie mee think's, that 't is gone. But am I ſure that this ſinfull *heart* is gone indeede? Or doe I but ſeeme to goe *heart-leſſe* up & downe, ſeeking for that which hath bred this diſturbance; *Ah*, I feare that I have it ſtill with in my boſome; and yet I am fondly poſſeſſed with a feare that I have loſt it. I may find it againe, too ſoone, to my ſorrow; and upon a ſtrickt enquiry, woe is mee, *I ſhall* find it a bout me at every turne. I may find it at my

table,

table, in every *dish*; and there 't is *gluttenous*: in a glasse of *wine*; and there 't is *drunken*, in filthy *muck*, and there 't is *coveteous*: in my *bed*; and there 't is *lascivious*: in mine *apparell*; & there 't is *proud*: in the *wellfare* of my *neighbours*; & there 't is *envious*: in a *quarrell*; and there 't is *contentious*: in the *synagogues* of *Sathan*; and there 't is *idolatrous*. Where can I looke; *what* can I behould that's *naught*, that's *wicked*; and not find my *heart* there? And why then, all this complaining? All this *seeking*, and *searching* for it? Alas, Alas tis too bad to leave mee: 't is too wicked to runne from mee. From hence, shall grow my *teares*; even because I understand not my *heart*. It is *with* mee; but I *know* it not: it is *within* mee; but I *understand* it not: it *torment's* mee; and yet I am so *stupid*, that I *feele* it not: it is ready to bring mee to *ruine*; & yet I seeke not to prevent the *danger*. Lord how mad am I, thus to possesse, & yet not to believe that I *possesse*, a *heart* thus *wicked*, and yet not to believe that it is so wicked? What shall I doe? Nay, what wilt *thou* doe with such a *heart* as this? It dishonoureth *thee*: it corrupteth *mee*. From *goodnesse* it drive's mee; to *wickednesse* it leades mee. Whither soever I goe, whatsoëver I doe, it induceth mee to sin, & by consequence (without thine infinite mercies) to eternall damnation. In this desperate condition what shall I doe? Amend it I cannot;

correct

correct it I cannot; and yet be quit of it, be rid of it, I cannot. But why doe I give over the hope of its amendment, as if noe means were left to prevent my ruine? I must not distrust of the goodnesse of my *God*. My *heart* is *dry*; but by his assistance I will *water* it with my *teares*: It is *dead*; I will *re-vive* it with my *teares*: it is *fatt* I will make it *pine* with my *teares*: it is *blind*; I will *open* it's *eyes* with my *teares*: it is *hidden*; I will *reveale* it in my *teares*: it is *infected*; I will *cure* it with my *teares*: it is *wicked*; I will *correct* it with my *teares*: it is *deceitfull*; I will *punish* it with my *teares*: it is *troublesome*; I will *quiet* it with my *teares*: it is *froward*; I will *still* it with my *teares*: it is *evill*; I will *better* it with my *teares*: it *trembleth*; I will *comfort* it with my *teares*: it is *idolatrous*; I will *rectifie* it with my *teares*: it is *quarelsome*; I will *tame* it with my *teares*; it is *double*; I will *single* it againe with my *teares*: it is *beast-like*; I will new *baptize* it in my *teares*, it is *hard*; I will *mollifie* it with my *teares*: it is *incredulous*; I will make it *faithfull* by my *teares*: & it is *impudent*; I will make it *blush* with my *teares*. Or if these *eyes* be *drie*; or these *teares* but few; or these *few teares* of too *litle vallew* to effect my desires; O thou who once in the fervency of thy devotion, in the depth of thine *agony* didst *sweate as it were greate drops of blood*, which fell from thy body for the sinns of the world: o thou who in thy

Luc: 22 44.

in thy tender compaſſion *ſeeing Mary at thy feete weeping & the Iewes about thee weeping* for the deoeaſed *Lazarus*, didſt *groane in ſpirit*, & weepe with the mourners; increaſe thou the *teares* of mine *eyes* for the *ſinns* of my *heart*, & give them vertue by thoſe *teares* which fell from thine; that I may *weepe*, and *lament*, and be *ſorrowfull* for my corrupted *heart*; that ſo my *ſorrow may be turned into joy*, Amen.

Io:11. 33. Io:16. 20.

The ſecond part
Of the Soliloquie.
A lamentation for the loſſe of an honeſt heart.

NOe *paine* can be compared to the *paine of the heart*: and cerrainly noe *loſſe* can be ſo great as the *loſſe* of the *heart*. What comfort then can I expect, can I find in any thing, who have loſt my firſt, my beſt, my deareſt *heart*? Once I *had* one; and woe is to this time, where in I muſt ſay, I *had*. Yes; I had, indeede I had, a *heart*, ſuch a *heart*, ſo plyable a *heart* to all goodneſſe, that I am enforced now, to my coſt, to vallew it onely by the loſſe thereof. I was thē a *field*, a pleaſant *field, that yeelded my fruit with increaſe*. Yea I was *manured, ploughed, ſowed*, and *harrowed by* the beſt of *husband-men*, by *God* him ſelf. The *ſeede was the word of God*: that *ſeede fell on this ground*, this *good ground* (for ſo I then was)

Pſ:107 37. Io:15.1 Luc:8. 11. verſ.15

vers. 15 was) and *with an honest, and good heart, having heard the word, I kept it, and brought forth fruit with patience:* Sure I did; I brought forth fruit, good fruit; or else I am much deceaved. But why then, doe I now lye *fallow?* Why doe
Gen:3. 18. I produce nothing but *thornes & thistles*, the curse of the earth? Why nothing but *thornes*
Heb:6. 8. *& briers, whose end is to be burned?* I was in those
1. Cor. 3.9. dayes, ah I was *Gods husbandrie:* but since that time hee hath left mee off, & my *ground* is growne *out of heart*, quite out of *heart*; for hee would *digge* mee noe more; hee would *plough* mee noe more; hee would *soyle* mee noe more. But what is the cause of his anger? Wherfore did hee thus leave mee; thus forsake mee? Alas, the reason is too manifest: I would needes take the *plough* out of his hands. I would not suffer him willingly any longer to *breake up the fallow ground of my*
Ier:4.3 *heart*: but I my selfe would *plough*. And what is the effect? What is the event thereof? Nothing but miserie; nothing but woe: for I
Hos:10 13. have *ploughed wickednesse, and I have reaped iniquity, and eaten the fruit of lyes.* I would needes
Deu:22 10. follow mine owne wayes, and *plough with an oxe, and an asse*; with thoughts cleane, & uncleane; pure, and impure; ioyning them together; and therfore to my woe I find the words of King *Solomon* in mee most sadly ve
Prov. 21.4. rified, that *the ploughing of the wicked is* sinne.
Iob 4.8 And yet I, ahwretched I, doe still follow the

the plough: I *plough iniquitie, and sow wicked-nesse*; and yet, for all that, I looke not to *reape the Same*; but I expect, fondly I expect, a harvest of goodnesse; a croppe of blessings. But now I find that those blessings doe *wither even before they grow up. The mower*, I find, *cannot fill his hand* with them; *nor hee that bindeth up sheaves, his bosome. Neither doe they which goe by, say. The blessing of the Lord be upon you: wee blesse you in the name of the Lord.* Oh, if God would but once againe take mee into his care, and husbandrie, I might *bring forth good fruit in due season*, Then though I should goe *on my way weeping*, yet I might *beare pretious seede, & come againe with reioycing bringing my sheaves with mee.* This I might doe, if hee would *manure* mee; if hee would *dung* mee, Lord, let mee rather be *made as the filth of the world, & the off-scowring of all things*, then not be *manured* by thee. Make mee to *account all things but dung, that I may winne thee*; and that so winning thee, I may once againe be *in heart*; that I may have a *heart*; even *such* a *heart* may be *in mee that I may feare thee and keepe all thy commandements alliway, that it may be well with mee for ever.*

Ps: 129. 6. vers. 7. vers. 8. Ps: 1. 3. Ps: 126. 6. 1. Cor. 4. 13. Phil. 3. 8. Deu: 5 29.

I had once a *soft heart*, like *Iob*; for *God* made it *soft*; *and the Allmighty troubled mee*, I had a *tender heart*, apt to forgive: a *heart* that was *tender*, for I *humbled* my *selfe before my God*, like *Iosiah*, *and rent my clothes, and wept*

Iob 23. 16. Eph. 4. 32. 2. Chr. 34. 27.

before him. Hee did *mollifie* it, & made it *fleshie*:
Eze:11 19. hee *tooke the stonie heart out of my flesh, & gave mee an heart of flesh*; not *givē* to the flesh, to the fowlenesse, the filthinesse of the flesh; but such a *heart of flesh* as was *flexible*, *soft*, *easie* to be pierced: I could *weepe*, & *lament* for every sinne for every transgression which I had committed against my *good* God. It was a *melting heart*; it would *melt* like the *hearts* of the *Babi-*
Is:13.7 *lonians*, when their destruction was threatned
Ps:22. 14. to be effected by the Medes: it would *melt like waxe in the midst of my bowells.* And well it might *melt*, for it would *burne*: it would *burne within mee*, like the *hearts* of the *two disciples*
Luc:24 32. *goeing to Emaus*: & yet this *heart-burning* was noe disease neither; but (as it was with *David*) when *mine heart was hott within mee*, then in
Ps:39.3 my meditation *the fire burned.* And well againe might it *melt*, into *teares*, for it was a *mourning*
Eccl:7. 4. *heart*; it delighted to be *in the house of mourning*: it was *full of sorrow* as were *the hearts of the*
Io:16.6 *disciples*, when Christ had tould them of the persecutions, which they should suffer. I had
Iud:5. 15. *greate thoughts of heart*, such as were *for the divisions of Reuben*: a *heart* very *awfull*; for it
Ps:119. 161. *stood in awe of the word* of my God. This *heart of flesh* so *soft*, and *tender*; so *mollified*, and *melting*; so *burning*; so *mourning*; this *sorrowfull*, and *thoughtfull heart*, was so apt for any impression of goodnesse, that (like unto Solo-
2:Sam. 7.27. mon) I could *find in it*, I could *find* an aptnes

in it

in it to pray unto the Lord. It was a *writing table:* God had *written mercy, and trueth upon the table thereof*; and in more perfect characters too, then the Gentiles had, I could *shew the worke of the law written in my heart.* It was a *loving heart*; it would *love my neighbour, and* not *hate mine enemies.* It was a *broken heart*; and allthough 't was *broken*, yet was it *whole*; I could *seeke the Lord*, like *Iehosaphat*, *with my whole heart.* Yea this I could doe (as *Abimelech* sayd of himselfe, concerning his taking of Sarah, Abraham's wife) I could doe it in the *integrity of my heart*; *& innocency of* my hands, *With* this *whole heart* I could *seeke the Lord*; I could *love* him, I could *believe*, I could *praise* him. I could *seeke him with all my heart, and with all my soule:* I could *love* him; yea I could *love the Lord my God with all my heart and with all my soule, & with all my might.* I could *believe* (as *Philip* sayd to the *Eunuch*) *I could believe, even with all my heart.* I could *praise* him allso: even with David, I *could praise the Lord, with my whole heart.* This *whole heart* was *sound* too, as David prayed; even *sound in the statutes* of my God, *that I might not be ashamed.* This *sound heart* was *single* too; *single* even like those good *servants*, whom Saint Paul commandeth to be *obedient unto them that are their masters according to the flesh, with feare and trembling, in singlnesse of heart as unto Christ.* I could *eate my meate*

Prov:3. 3. Rom:2 15. Mat:5. 43. 2. Chr: 22.9. Gen:20 5. Ps:119. 10. Deu:4. 29. c:6.5. Act:8. 37. Ps:9.1. Ps:119. 80. Ep:6.5. Act:2. 46.

Act:2. 46. *with gladnesse, and singlnesse of heart. It was not then my custome to speake vanitie unto my* Ps:12.2 *neighbour: to speake with flattering lips, or with a double heart.* And though thus *single* was my *heart*, yet was it noe *small* one: it was large: 1.King 4.29. God had given unto mee, as unto *Solomon, both wisedome, and understanding, and largnesse* Ps:119. 32. *of heart*: and (like David) I did *runne the way of his commandements, when hee had thus* Ps:17.3 *enlarged it, This large heart* was a *proved* one too; for God had *proved it, and Visited mee, and tryed mee, when I was purposed, that my mouth* Ps:7.9. 1.Chr: 29.17. *should not transgresse.* It was *tryed*; tryed by my God, by my *righteous God*, which *tryeth the* Ps:26.2 *hearts, and reines*: even by him who *tryeth the heart, and hath pleasure in uprightnesse: the very selfe same God did examine mee, and prove mee; hee tryed my reines, & my heart?* And this *loving heart*; this *broken*, yet *whole heart*; this *sound*, Ps:101. 2. and *single heart*; this *large*, and *tryed heart* was found *perfect*. I did *walke with in my house with* 1.King 8.61. *a perfect heart*: it was *perfect with the Lord my* Act:16. 14. *God, to* walke in his statutes, & to *keepe his commandements.* It was an *open heart*; it was *opened* lke *Lydia's*, that I could *attend to the things that were spoken by our Pauls.* It *opened* so wide; or at least with *sorrow* it was so *filled*, that at length it *broke. Mine heart within mee* (like unto Ie- Ier:23. 9. remiah's) *was broken; all my bones did shake; I was like a drunken man; and like a man whom wine hath overcome.* O full well too, it thē was

with

with mee, even when my *heart* was *broken*; for it had beene *stone*, nothing but *stone* before; when neither promises, nor mercies; neither menaces, nor judgments could worke upon it. It had beene a *stone*, a *three-cornerd stone*, untill it pleased him, to breake it, who is the *head-stone in the corner*: the *head-stone*, because the *strongest* in the whole building, sustaining the fabrick: The *head-stone in the corner* knitting, cimenting, and uniting together both the Iewes, and the Gentiles: The *head-stone in the corner* who is *a stone of stumbling unto many, and a rock of offence*; at which the Iewes tooke such offence, that they hurt them selves against this *stone* in the *corner*. Yet hee that was reiected by the Iewes, and scornfully under-vallewed, was unto mee a most skillfull, & excellenr *lapidarie*: hee knew the *stone* of my *heart*; and at mine intreatie hee *broke* it, hee broke it in pieces. Yea hee wrought so powerfully in mee, that through the helpe of him I had learned to *rent* it; to *rent my heart, and not my garments, and turne to the Lord my God*. It was made an acceptable sacrifice to my God; for I had *a broken spirit*; *a broken, & a contrite heart*, which *hee will noe despise*. Hee, hee is that great Iehouah, *who is high, and excellent, who inhabiteth eternitie, whose name is holy; who dwelleth in the high, and holy place*; & yet *with him allso that is of a contrite, & humble spirit, to revive the spirit of the humble, and to*

Mat:21 42.

1.Pet:2 8.

Ioel:2. 13.

Ps:51. 17.

Ies:57. 15.

revive the heart of the contrite ones. Hee it is,
Is:42.3. who hath promised that hee *will not breake a bruised reede, nor quench the smoaking flaxe:* but
Ps:147 3. on the contrarie, will *heale the broken in heart, and bind up their wounds.* By him who is thus *high and excellent*; by him who is thus full of compassion, as *not to bruise the reede, nor quench the flaxe*; by him who is thus infinite in mercy, that *hee healeth those that are broken in heart*; even by the same God, in testimonie of his love, was my *stony heart broken.* O it had beene an *uncircumcised heart*; but afterwards *the Lord*
Deut. 30.6. *my God did circumcise it, to love himselfe with all my heart, and with all my soule, that I might live.* So *open*, so *broken*, so *rent*, so *contrite*, so *circumcised* it was, that *I resisted not the Holy*
Act:7. 51. *Ghost.* Lord, what happie dayes did I then enioy, when my *heart* was thus qualified with goodnesse! When it was thus acceptable to my God! But now, alasse, 't is quite otherwise. That *heart*, that *good heart* of mine is gone, is lost, is polluted. Peradventure some *anger* had beene seated in my *gall*; but I laboured that it should not increase into a sin. Peradventure some *joy* was placed in my *splene*; but that *joy* howsoëver was chiefly in *the Lord*; and in my *heart* was carefully preserved *the feare of his name.* That *heart* was then the cabinet, the store-house, the treasurie of wisedome, wherein were two with-drawing chambers, divided but by a partition, in which

which were placed the fountaines of lively blood;of life it felfe; even *the life of grace*, given by the liberall hand of the God of my life. But now (oh my *poore heart*) it hath forſaken this breaſt; this breaſt of a diſtreſſed forlorne woman; and in the roome thereof is crept into my boſome a *heart* ſo *hard*, that when I ſinite my breaſt in my deepeſt ſorrow, my very hand re-bound's by reaſon of the hardneſſe of this rockie *heart*. Often have I heard people complaine of the *ſtone* in the kidnies, or the bladder: but I am enforced to a new complaint; even of the *ſtone* in the *heart*. O that my God would cutt it, and take this *ſtone* out of it:or elſe give mee ſuch a potion of ſorrow and contrition, that it might prove the moſt ſoveraigne *ſaxafrage*, to break this *ſtone*! *A ſtone* here is wich I can feele both by the weight, and the hardneſſe there of; but what kind of *ſtone* I cannot determine. Surely it can be noe *pomoiſe*, none of that *ſtone* which in ſome ſort may be ſayd to be even heavier then it ſelfe; becauſe though when it is whole, it is full of pores, full of holes, very hollow, even as hollow as my *heart*; yet when it is broken in pieces, when it is ſtamped, and beaten to powder, it ſeemes to be more ponderous, then when it was whole. If ſuch a one be in my *heart*, ô that my God would breake this *heart*: ô that hee would grind it, or beate it to powder; then peradventure it would be

heavy for my ſinns, and ponder mine iniquities. Or it may be that ſuch a ſtone is in it, as thoſe were which the Lord did promiſe that the Iſraelites ſhould fiud in the land of Canaan; even *ſtones* that *were iron*: for ſurely my *heart* is as *hard* as *iron*. And yet, though it be ſo, the patient Iob aſſureth mee that euen *waters weare the ſtones*. O that my God would cauſe the trickling of my *teares* to *weare* away the *ſtone* of my *heart*! Or if it be *iron*, ô that hee would cauſe it to *ſwimme* in the *Iordane* of my *ſorrowes* as once *Eliſha cauſed the iron* and *ſteele* to doe, which were tempered together in the head of the axe! When I feele for my *good heart*, oh, I cannot find it: but in the roome thereof is layd ſuch a perverſe one, that the *edge* of compunction cannot *pieres* it; pietie cannot *molliſie* it, intreaties cannot *move* it; threatmings cannot *ſtirre* it; and ſtripes cannot *wound* it. It is *ungratefull*, though never ſo much *benefitted*: it is *unfaithfull*, though never ſo much *intruſted*; it is *refractorie*, though never ſo much *counſelled*. It is *ſevere*, when it *judgeth*; *ſhameleſſe*, when it *thinketh*; and *dreadleſſe*, when *danger* neereſt approacheth it. It is churliſh to the *courteous*, and *loving* onely to thoſe that are *wicked*. It *forgetteth* what is paſt; *neglecteth* what is preſent; and *provideth not* for the time to come: and (to ſpeake the trueth) *it neither feareth God, nor reverenceth man*. Oh now had I but my

Deut. 8 9.

Iob 14. 19.

2. King 6. 6.

Lu: 18. 2.

good

good heart once againe, how would I cherish it; how would I preserve it! But, alasse, I feare that I wish too late; for it is fled, and I doubt that it will never be called back, never be sent mee home againe. For this losse, ô for this unspeakeable, this dreadfull losse. I will *weep*, and *weepe*, and nothing but *weepe*, untill my *teares* be multiplied into a *river*: Who knowes but that my litle *Moses* may be *put into an arke*, though but of bulrushes; and be *layd in the flags by the brinke of my river*; & be found againe; and once more be delivered into my carefuller custodie? If so it should happen, how would I cherish it, ô how tenderly would I nurse it up in my bosome! I must weepe for it, before I shall find it; and like unto *Ioseph and Marie* seeking my redeemer, I must *seeke it sorrowing*. I will seeke it in the *night*, in the *night* of my *sorrow*; and each *teare* upon mine *eye-lids* shall twinkle like a *starre*, and light mee to discover it. It is noe shame to *grieve* for soch a losse. A very *Stoick* would forget his stupiditie, and bemoane the losse of such a *heart*. This *heart*, which I have is none of mine. The *devill* hath used mee as one harlot had done the other; hee hath *risen at mid-night, and stollen away my live child, and layd his owne dead child in my bosome*. But what now shall I doe? Where is *Solomon* to administer justice? I know that Sathan would be contented to have the *child divided*, that

Ex:2.3

Lu:2. 48.

1.King 3.20.

hee might have halfe; & then hee knoweth my Creatour will disdaine the other. But my God is the right owner of the living child, ô that hee would but intrust mee to nurse it, that this dead child might be cast out of dores. I would be contented the living should be divided even with a sword; but that sword shall be *the sword of the spirit, which is the word of God*: & by this division the tempter shall be divided from mee. Saint Paul *served God with all humilitie of mind, & with many teares.* If I could but intreate this *heart* which I have, to be a litle humbled, it might peradventure dissolue into *teares* for the losse of my best. Why should not I endeavour in my *mourning* to follow the stepps of that blessed Apostle? Doubtlesse that sorrowfull convert did oftener write with his *teares* then his *inke*; and taught his paper to swell with those *pearly dropps* which fell from his *eyes*. When that Doctor of the Gentiles was bound upon a voyage, & intended to steere his course to Ierusalem, *all* the elders *did sorely weepe, & fell on his neck, and kissed him, sorrowing most of all for those words which hee spake, that they, should see his face noe more.* But when my *Paul*; my *heart* departed, I had noe such warning given mee: otherwise certainly wee should have had a very solemne farewell: wee should have had one shewer of *teares*; or, at least, have kissed at parting. But since with *dry eyes* wee forsooke

Eph:6. 17.

Act:20 19.

Act:20 37. vers.38

each

each other, it shall not now be too late for me to *weepe*. O that I could be *admitted* but to give it one kisse! It should not be like to that of *Iudas to Christ:* I would not seeke the betraying, but the preserving of it. But I *wish* in vaine for it heare's mee not. I *sigh* in vaine, for it approacheth not. Howsoever *weepe* I must; & *sorrow* I must; & most of all for feare I see it noe more. Mat: 26 49.

The third part 3

Of the Soliloquie.

Griefe for an ould and sinfull heart; and an earnest desire of a righteous new one.

VVHen *Delilah* was inquisitive to know where the strength of Samson lay, and hee had thrice deceaved her; *shee so pressed him with her words, and urged him that* at length (as the text saith) *hee tould her all his heart.* Surely hee was either violently enamoured with her beauty, or wonderfuly transported with the love of his ease, that would tell all his *heart* to his enemie. What if my best friend that I have in the would; what if God should require the like at my hands? Should I doe it? Nay, could I doe it? Certainly I am afraid that, either I have noe *heart*; or (if I have one) that I doe not rightly know it; or (if I doe rightly know it) I suspect that I should be ashamed to confesse all the Iud: 16. 16. vers. 17

evil that is in it. When Solomon begged a guift of his sonne, that *guift* was noe more then what was truely a *debt*; and yet it was noe sleight one; it was a *heart*; *My Son give mee thine heart.* I would to God that my father, my creatour, my God would say unto mee, as Solomon did to his *sonne*; that hee would call mee his *child*. But what if hee should? What if hee should allso call for my *heart?* As indeede hee doeth. What should I answer him? In the ould law, if an Israëlite had but *touched an uncleane thing, though it were hidden from him*, yet hee was allso decreed *uncleane*. Certainly hee who would not suffer his people to *touch* what was uncleane, cannot himselfe *accept* of that which is uncleane. King Solomon speake's in generall, and send's the challenge to the whole world, in these words, *who can say, I have made my heart cleane, I am pure from sin?* When I compare these places together, what can I think of my selfe? What can I imagine that God will say unto mee, when I bring him this heart? Assuredly I must needes expect that hee will cry out, as the people did by the garments, yea by the owners of the garments, the Priests of Sion, *Depart it is uncleane; depart, depart.* True it is that this *heart* which I have, is full of wickednesse; full of iniquity: yea so full, that it sends back my prayers fruitlesse into my bosome: for the Lord hath assured mee by the

Prov. 23.26.

Luc: 5. 2.

Prov: 20.9.

Lam: 4. 15.

by the mouth of his prophet, that If *I regard iniquity in my heart, hee will not heare mee.* Ps:66. 18. What now shal become of mee? If hee be not my God, where is my protection? Where are my hopes? If hee be my God, and I deny him what hee requireth, where then is my duty? Or how performed? If hee be my God, and I render him what hee requireth, and yet hee accepteth not what I render, what then shall become of mee? This *heart* is too *bad* for him to accept of, who is *goodnesse* it selfe: It is too *uncleane* for him, who is *purity* it selfe: It is too *base* for him, who is *excellency* it selfe. Lord, how I doe waver in my thoughts; and what staggering doubts doe arise in my graoelesse *heart*! What course can I take; what meanes must I use to get a *heart* for him, which may be any way acceptable? Mine owne is too bad; and if I thinke to mend it of my selfe, I shall but botch it; I shall but make it worse. There is noe other way, but a new one I must have; and where, or how to get it, I know not. Nay, I have noe *heart* at all to seeke it. If the ould one would be good for any thing, I would willingly give that in part of payment; in exchange for a new one. But alasse, that will never be worth any thing, while it is a *heart*. Surely if I would have a new one, & a good one that is worth having, I must goe unto God for it; for hee alone is the creatour there

of. To him therfore will I repaire? and humbly I will beseech him to *create in mee, a new heart, a cleane heart; and renew a right spirit within mee.* If hee requireth a pledg for it, seeing that I have formerly falsified my promise what shall I doe? I have nothing worth it, to leave in the place of it: but I will howsoëver faithfully promise him that hee shall have it againe: and with that very *heart* I will promise, which hee shall spare mee. I will desire onely to borrow it; and but for a litle time; even for noe longer time then hee of his owne accord, shall be willingly pleased to spare it. Nay I will not so much as desire to call it *mine*: it shall be *his* still: I will begge that it may goe under his name: and if yet hee will not believe mee, I will put him in securitie; the best securitie that ever was, or is, or shall be; even his onely beloved Son. Why then should I not sue to him to graunt my desires, since neither my request is unreasonable, nor my securitie questionable? It is noe new thing, to sue to him fora new *heart*. Hee hath beene pleased to vouchsafe it to others. Thus hee promised to Israel, by the mouth of his prophet, saying *I will put a new spirit within you.* And in another place; *A new heart allso will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, & I will give you an heart of flesh.* Such ô such a *heart*, doe

Ps. 51. 10.

Ez. 11. 19. C. 36.

doe I begge of thee, ô my God. Such a *new heart*, such a *fire new* one I beseech thee to graunt unto mee, as may *burne* with *zeale*, for the honour of thy name. But what if I should not prevaile with my God for a *new heart*? It is all one with him to create a new, or to revive an ould one; and to mee it will allso prove of equall vallew. I will howsoever submitt to his pleasure. If hee give mee my dead one againe, restored to life, as hee *restored the sonne of the widow at the prayer of Elijah*, I shall be as well contented, as if hee created a new one for mee: for all will be one. This allso hee can doe, if hee please: for it is his custome *to revive the spirit of the humble, and to revive the heart of the contrite ones*: But if it be *re-vived*, it must be *washed*, before it will be fitt to be presented unto him. And it must be washed by mee, the paines must be taken by my selfe: for what hee sayd to Ierusalem hee speaketh unto mee; *O Ierusalem wash thine heart from wickednesse, that thou mayst be saved: how long shall thy vaine thoughts lodg within thee?* But when it is walhed, it must not *return againe, with the sow that is washed, to wallow in the mire.* Noe, noe; it must goe forward in goodnesse, that so I may be able to speake as doeth the psalmist, and say, *My heart is not turned back, neither have my stepps declined from thy way*; And when I shall have such a *heart*, such a *new heart*, such a *revived heart*, such

1.King 17.20.

Is.57. 17.

Ier.4. 14.

2.pet.2 22.

Ps.44.8

a *washed*

a *washed heart* a *heart* so forward to goodnes, then (I resolve) it shall be ordered constantly to looke up-wards to the donour, to the re-viver there of. If mine *eyes* looke *upwards*, surely mine *heart* shall not stoope *downe-wards*. The very herbs, and flowers teach mee this lesson: for they are noe sooner delivered from the wombe of the earth, but up-wards they grow and aspire; upwards they open; as if nature had dispatched them into the world, upon this very condition that they should gratefully looke upward towards the God of nature. This *new heart* I would have wholly devoted to the feare of the donour. *Oh that there were such a heart in mee that I would feare him, and keepe all his commandements allways, that it might be well with mee for ever!* I would have it both feare, and likewise love him too: I would have it *directed to the love of him, and into a patient wayting for his sonne.* And (for as much as *the preparations* or disposing *of the heart in man, is from the Lord*) I will begge of him so much of his grace, as that therewith I may *sanctifie him in my heart*, even in that *very heart*. I would have it *united unto him, that I might beare his name*. Then shall this *new heart*, thus *fearing* and *loving* my Creatour, be *disposed* by him: it shall *sanctifie* him; and being *united* unto him, it shall ever be with him and allways be protected, and preserved by him.

Deu. 5, 29.

2. Thes 3. 5.

Prov. 16, 1.

1. Pet. 3. 15.

Ps. 86. 11.

I would

I would have my *new heart* to be a chamber of presence, a privie chamber, a bed chamber for the King of glory; that so hee may be *hidden in mine heart.* I would have *the spirit of his sonne* be *sent into it, to teach mee to cry unto him, Abba, father*: for this *new heart*, this *infant heart*, must be able to speake and not onely able but ready allso to speake; willing to answer; that so when God shall say, *Seeke yee my face; my heart*, with *David's*, may be ready to answer, *Thy face, Lord, will I seeke.* I would have it to be *cleane*, cleane washed from the filthinesse of former offences; and *purified*, as were the *hearts* of the Gentiles. I would have it freed from the fowle opinions, thoughts, and desires, which hung like so many cobwebs in every corner thereof. I would have it cleane from all evill counsells, that it may performe a new obedience to my God. I would have it *true* too, as well as *cleane*; not onely *sprinkled from an evill conscience, and my body washed with pure water*, but I would have it *true* allso, *that I may draw neere with it unto the Lord, in full assurance of faith.* I would have it *wise* to with-stand all evill motions, and affections because *hee that getteth wisedome* in *heart, loveth his owne soule*; *and hee that keepeth understanding shall live.* I would have it *upright*, for so *David* (who was a man after Gods owne *heart*) *walked before the*

1.Pet.3 4.
Gal.4.6
Ps.27.8
Ps.51. 10.
Act.15 9.
Hebr. 10.22.
Prov. 19.8.
1.King 3.6.

the Lord in trueth, and in righteousnesse. and in uprightnesse of heart: and then I shall be sure
Ps.7.10 to have it *defended*; for *my defence shall be of God, which saveth the upright in heart.* I would
2.Cor. have it *enlightened*; I would have *God, who*
4.6. *commanded the light to shine out of darknes, shine in my heart, to give the light of the knowledg of the glory of God, in the face of Ie-*
2.Pet.1 *sus Christ.* I would have *the day dawne, and*
19. *the day starre arise in my heart*: for onely such
Deu.29 an *enlightened heart* can be able *to perceave, and*
4. cause mine *eyes to see*, *and* mine *eares to heare*: it is onely such a *heart*, that can understand; it was onely such a *heart*, as the wise, *under-*
1.King *standing King Solomon prayed for.* O what a
3.9. happinesse should I enioy, could I but prevail
Ps.86. with God for such a *heart*! Such a *heart* as
11. should be *united to feare his name*; that so,
Rom. *with it I might believe unto righteousnesse.* Su-
10.10. rely hee who is *the ancient of dayes*; hee who
Dan.7. cryed by the mouth of his holy Euangelist,
9. saying. *Behould I make all things new*; even
Rev.21 hee, and hee alone can thus *renew*, can give
5. mee such a *new*, and good *heart.* It will not be *new* to him, though it be so to mee; for *his* it is of ould, though not mine, I looke for *a new heaven, and a new earth, where in dwel-*
2Pet.3. *leth righteousnesse*; and I looke for it, accor-
13. ding to his owne promise: but what good will that doe mee, unlesse my *earth* my *heart* be first made new; unlesse I have also *a new*

heaven

heaven first in that *heart*; unlesse I have a *new heart*? Christ was layed in *a new tombe hewen out of a rock, where in never was any man lay before.* My ould *heart* is a *rock*; as hard, as heavy, impenitrable as a *rock*: yet it exceedeth not the power of the All-mighty, even out of that rock to hew *a new tombe*, a tombe wherein the ould man never lay; and there (if hee please) hee can place my *Iesus*. I am like a lumpe of dough, sowred with *the leaven of the Pharisees*; with *the leaven of mallice and wickednesse*; and alasse I know that *a litle of that leaven leaveneth the whole lumpe*: but hee can *purge out that ould leaven, that I may be a new lumpe*; but then I must *moisten* it with my *teares*, and *kneade* it with *contrition*. And why should I not? Why should I not *cry* for such a *heart*? Why should I not *begge*, and *intreate*, and *weepe*, and *mourne*, for such a *new heart*? *Children* are apt to *cry* for every *new* thing which they see, or heare of. If God would be pleased to make mee his *child*, I should not neede to *cry* for such a *new heart*; hee would freely, and quickly give it mee. But yet certainly I must *cry* for it, before hee will give it. *Teares* are the *counters* by which my prayers, my desires must be numbered; even all my petitions which I tender unto him for a *heart* so *new*. In ancient times the *Clepsydra's*, or *hower-glasses* were not filled with *sand*, but *water*; and time was measured

Mat. 27 60.

Mat. 16 12.

1. Cor. 7. 5. 8. verſ. 6. verſ. 7.

measured by the *drops* which fell from them. Thus must I measure my time too; even by the *drops* which fall from the glasse, from the *chrystall* of mine *eyes*, for my want of this *heart*. Though formerly I have beene so *exceeding drie*, as to measure with *sand*' yet now I must dissolve into an account by my *teares*. Surely such a *heart* as I pant for, is a most *pretious jewell*; and yet my God cannot choose but trust mee with it, if I sollicit him with my *teares*, in the name of his Sonne. Hee can even *congeale* my *teares* into orientall *pearles*, and so turne them into *jewells*; and having heightened the vallew of those precious *pearles*, for them hee can lend mee that *heart* which I sue for. I desire but the loane of it. I would not, for all the world, have it wholly mine, for then I am sure I should presently spoile it. I would but borrow it; and *in that day when hee maketh up his jewells*, I would restore it him againe. I know that hee would so delight in it, if I keepe it tenderly, and charily, that hee would weare it in his *eare*; hee would *heare the cry of it*, as *hee heard the cry of the children of Israel, by reason of their bondage*. Well; if that be the way to gett such a *jewell*; a *jewell* so inestimable, so pretious: if I may gett it by *crying*; surely I will *weepe*, I will *cry*. With *Ioseph*, I will *make hast*; *my bowells* shall *yearne within mee*; *I will seeke where to weepe. I will enter into my chamber, and weepe there.*

Mal. 3. 17.

Ex. 2. 23. vers. 24

Gen. 43 30.

Hee

Hee hath given ſuch a *jewell* to others; and why may not I as well hope to prevaile, as others have done? Hee hath enough of them: hee make's them: hee makes them at any time; and that eaſily too; very eaſily; onely with a word of his mouth. Therfore I will *cry with a greate, and exceeding bitter cry,* Gen.27 and ſay unto him *Father, bleſſe mee, even mee* 34. *allſo, ô my father.* I will *lift up my voyce and* verſ.38 *weepe*, and will ſay unto him, *Haſt thou but one bleſsing, my father? Bleſſe mee even mee allſo, ô my father. Vpon the high places was* once Ier.3. *heard both a weeping, and a ſupplication allſo of* 21. *the children of Iſrael.* I will *weepe* too towards the *high place*, towards the *ſeate* of my *God*; & every *teare* ſhall have a *tongue*, & every *tongue* ſhall *cry* for this *heart* which I want. Or if all that will not doe; then this *litle* unruely Iam.3. *member*, which hath *boaſted* ſo *great things*: 5. this *litle fire*, that would formerly *kindle ſo great matters*, ſhall now *burne* with *Zeale* of my deſires; and with it I will pray, and ſay:

The Prayer.

RIghteous father, who *ſearcheſt the* Ier.17. *hearts, and tryeſt the reines*; and in that 10. ſearch doeſt find my corrupted *heart* to be full of pollution, and uncleaneſſe; vouchſafe I beſeech thee, to give mee a ſight *of*, and a ſorrow *for* the offences thereof. *Breake* thou my

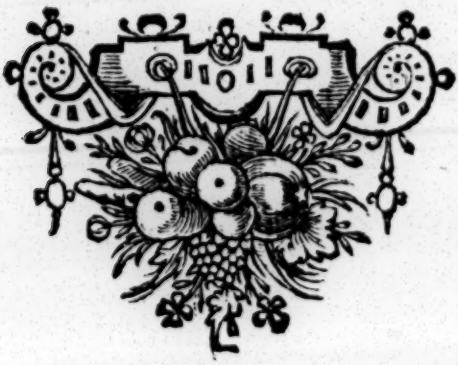
my *hard*, and *ſtonie heart*, with the knowledg of my ſinne; and my due conſideration of thy heavy wrath. *Thou art a God that delighteſt not in wickedneſſe*: remove therſore from mee this *heart of obſtinacie*; *and give mee a heart of fleſh*. *Create in mee a cleane heart, ô God*; *and renew a right ſpirit within mee*. *Let not thy* commandements *depart from it, all the dayes of my life*. Speake but the word, ô God, and it ſhall be done. *Sanctifie* it *in thy trueth*; *thy word is trueth*. O thou that didſt *turne the wilderneſſe into a ſtanding water*; *and drie ground into water ſprings*; be pleaſed to ſhew thy mercy now in the depth of my diſtreſſe. Lord, heare my deſires: behould my neceſſities. Without a *heart* I cannot *ſerve* thee: without a *new heart* I cannot *praiſe* thee, Lord, give mee *a heart to feare thee*; *to tremble at thy word*; to liſten to thy promiſes; to *confeſſe my ſinnes*; *and to be ſorrie for mine offences*. Give mee, ô my God, ſuch a *heart* as thou requireſt; that ſo it may be allways *ſound in thy ſtatutes*. Give mee a *heart* that may *mourne* in ſecret for all my ſinns, both ſecret, and open: that may be *zealous* for thine honour; that may be *tender* of thy diſpleaſure; and that may *ſhun* both the inclination to and the deſire of *offending* thee, my greate Creatour. Heare mee ô God, for thy mercies are greate. Heare mee, ô Chriſt, whoſe *ſide* was *pierced*; whoſe *ſoule* was *ſorrowfull*; and all to purchaſe new

Pſal. 5. 4.
Eze. 11 19.
Pſal. 51. 10.
Deut. 4 9.
Io. 17. 17.
Pſ. 107. 35.
Iſ. 66. 2
Pſ. 38. 18.
Pſ. 119. 80.
Io. 19. 34.
Mat. 26 38.

hearts

hearts for all that are penitent ſinners. Heare mee ô *bleſſed ſpirit*, and aſſiſt mee in my petitions, *with ſighes, and groanes that cannot be expreſſed.* Give mee a *heart* for thy ſervice; and then *ſet mee*, ô Lord, *as a ſeale upon thine arme.* O Lord *give*! O Lord *forgive*! Forgive my ſinnes; and give mee the bleſſing of a righteous *heart*; that ſo I may feare thee as long as I ſhall remaine in this *vallie of teares*; and then receave mee, ô my father into thy celeſtiall Kingdome, that I may live with thee in glorie for ever, and ever, through *Ieſus Chriſt* my onely mediatour, and redeemer, Amen.

Rom. 8 26.
Can. 8. 6.



THE

THE THIRD SUBJECT.

Teares of Time.

The Soliloquie consisting of three parts: viz:

1 *A re-view of the time past.*
2 *A consideration of the time present.*
3 *A resolution for the time to come.*

The First part.

A re-view of the time past,

THE EJACULATION.

vers. 1.

Psal. 5. *Give eare to my words, o Lord; consider my meditation:*

vers. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THe *fower beasts*, in the Apocalyps, that were *full of eyes* before, behind, and within, sitting upon the throne which was set in heaven, *rested not day and night saying, Holy, holy, holy Lord God Allmighty, which was, and is, and is to*

Rev. 4. 8.

is to come. What a high description is here of the sacred Trinitie ! The Father *holy*; the Sonne *holy*; and the Spirit *holy* : and yet not three holies, but one *holy*. The Father *Lord*; the Sonne *Lord*; and the Holy Ghost *Lord*. The Father *God*; the Sonne *God*; and the Holy Ghost *God*. The Father *All mighty*; the Sonne *All mighty*; and the Holy Ghost *All-mighty*. The Father *Eternall*; the Sonne *Eternall*; and the Holy Ghost *Eternall*: and yet not *three Lords*, nor three Gods, nor three *Allmighties*, nor three *Eternalls*; but one Lord, one God, one *All mighty*, and one Eternall. *Eternall?* What's that? The text saith *which was*; not as if hee had beene, (but is not) therfore it is added *which is*: yet not so *is*, as if hee should be no more; therfore it is farther added *and is to come*. Surely hee that *was*, without beginning; which *is*, immutable, and which *shall be* the judg both of the quick and the dead; even the same God *was*, *is*, and *shall be Holy* in his essence, *Lord* in his dominion, *God* in his excellency, *All-mighty* in his power, and *Eternall* in all. When I reade these deepe mysteries of my God, ô how I am divided, mee think's, in my selfe ! How doe I varie in my thoughts, and meditations ! The singing of those heavenly beasts, make's mee rejoyce; but their song it selfe drive's mee into a sadnesse: for they tell mee that *holinesse*, and *righteousnesse*,

and *glory*, and *power*, and *eternitie* is the very nature of God; in none whereof I can find my selfe to be like unto him. Lord, I wish that I were with the beasts, upon the *throne*, that I might be a litle more cheerfull then I am here at the *foote-stoole*. But alasse my wishes cannot be purchases: for none can come to God, but those alone, who are like unto God. Before I can come to sitt upon that throne, I must certainly *be holy*; for *hee is holy*: I must be righteous, for hee is righteous: and then, though I shall not have such power, nor glory as hee hath; yet I shall have my share; I shall have my proportion, I shall have such power to magnifie my God, as that nothing shall be able either to oppose, or divert mee: I shall have such glory, as *neither eye hath seene, nor eare hath heard, nor yet can enter into the heart of man to conceave*: yea and I shall have eternitie too; for though I cannot be sayd to be *perfectly* eternall, because I had a beginning; yet I shall be *certainly* eternall, in that I shall have noe end. But how shall I gaine this holinesse that I may come to that eternitie; Surely I must looke upon the three distinctions, or parts of time; and if I consider them as limitted, I must find my selfe in them; if as unlimitted, I must find my God in them. For God is not so sayd *which was*, *which is*, and *which is to come*, as if this description did any way come neere a full

1 Cor. 2. 9.

1. Pet. 1 15.

a full expreſſion of his eternitie : but rather ſubmitt's, as it were, onely to our capacitie ; that ſo by this, I may partly conjecture at what I cannot yet poſſibly comprehend. Noe time can properly be aſſcribed unto God ; for each part thereof hath a bound, and limitation, which God can not have. The time *paſt* is gone allready from us : the time *preſent* is goeing : and the time *to come* is not yet ours. But when wee ſay God *was*, wee intimate his perfection in being, without a beginning of being : When wee ſay God *is*, wee expreſſe his vigour and readineſſe, and power to effect his purpoſes : and when wee ſay God *ſhall be*, wee undoubtedly acknowledg, and confeſſe his perpetuitie. The time was, when I was not ; and I, againe, ſhall be, when time ſhall not. I ſhall be, indeede : but where ſhall I be? Eternitie hath but two manſions;heaven,& hell. If I doe not take heede, I may be *tormented for ever* (Lord how I tremble at the thought of it !) in the land of darkneſſe : and yet 't is poſſible for mee to avoide that fire and brimſtone, and *live eternally* in the heavens. Surely, if the choyce be in my power, I am a thouſand times worſe then the maddeſt woman that ever was bereft of her ſenſes, if I chooſe not heaven much rather then hell;for in heaven is an eternall life, but in hell; an eternall death. In the one ſhall be noe end of living : in the

other ſhall be noe end of dying. Tis concluded then: if my choyce be free, I lay hands upon heaven; that ſhall be mine. And who can blame mee? The choyce, I am ſure, is good: but yet there remaine's more then the bare ſaying, *I chooſe heaven for my lott.* Yes ſurely: there's more then this, or elſe it had beene impoſſible that ever any ſhould have beene damned, if the fruition of happineſſe ſhould immediately have enſued upon the election by word, or ſpeech alone. What then is next required to my choyce? My Saviour tell's mee: *Not every one that ſaith unto mee Lord Lord, ſhall enter into the Kingdome of heaven: but hee that doeth the will of my father which is in heaven. Doe his will?* What's that? What is his *will*? Surely the Prophet tell's mee, when hee ſay's, and adviſe's, *Seeke the Lord while hee may be found; call upon him while hee is neere. Seeke him?* Why? Hee's in heaven. *While hee may be found?* Why? When cannot hee be found who is every where, and for ever and ever? True it is that hee is allways to be *found*; but, onely of them that *ſeeke* him: and thoſe that ſeeke, muſt ſeeke as they *ought*, or elſe they ſhall not find him whom they *would.* Hee is allways to be found; but is hee allways to be found of *mee?* This queſtion is to the purpoſe indeede: for what is it to mee, if all the world beſides ſhould find him? What content

Mat:7. 21.

Iſ:55.6.

tent could I receive in that ioy which others would have in the fruition of him, if I find him not? Certainly noe pleasure could redound to mee, if I should have, though the whole, land of darknesse to my selfe; and noe body else alotted to share with mee. Alasse, alasse, God is not allways to be *found*, because hee is not allways *sought*. The defect is in our selves, and not in him: for those that will find him, must seeke him: hee's very well worth the looking for. Where now have *I* beene all this while; or where hath *Hee* beene ever since I was borne; that I have triseled out so much time, and yet have not found him? Oh, though I *sought* him not, yet hee *found* mee: though I *knew* him not, yet hee *knew* mee: though I *minded* him not, yet hee *watched* over mee. Hee sought mee; hee call'd mee; hee wooed mee to come to him: and when I still denyed, hee offered mee *pretious things*; pretious indeede, if I would but come to him: and yet I would not; but back againe, like a child, I still ranne to my *nurse*; I hid my selfe from him; and with my *nurse* I sported, and played. But why would not *Nature* my fond *nurse*, suffer mee to goe to him? Oh, because shee knew that if once I should goe home to my heavenly *father*, hee would *weane* mee presently; and never suffer my *nurse* to foole mee any more. Moreover, shee thought that hee

would uſe mee hardly, and *chide* mee, and *ſcourge* mee; and that ſhee could not endure; it went againſt her diſpoſition. Lord, now thou haſt opened mine eyes, that I might ſeeke thee; now I doe ſeeke thee; doe thou reveale thy ſelfe unto mee: be ever with mee: be thou ever mine. Make mee *to ſee* what I *was*, with ſhame and horrour; and now to be what I *ſhould be*; even a ſighing, ſobbing, ſorrowfull convert. Make mee ſee, what *I was*, ſay I? Indeede what was I not, that *was not* good, that was wicked, and corrupt? I cannot remember that in all my life, I ever did any one thing, which might truely, and juſtly be called *good*. Ay mee! All my time paſt, was given for *nothing*: I have quite loſt it. How ſayd I? For *nothing*? It were well indeede for mee, if it were ſo well: I pray God it may be ſo. But there is an old ſcore, & a great one too, for which I muſt call my ſelfe to an account; or elſe I am ſure that the All-mighty will. Better it will be for mee, that I doe it, then hee; andyet I cannot doe it, without him. Lord graunt, that I may now ſpend my time *well*, even in the recounting how *ill* I formerly conſumed it; and in repenting of that *ill*. At my birth I ſurely began well; for I was ignorant of evill; I was innocent: and yet (now I better bethinke my ſelfe of it) I did not I was not ſo ignorant, or not ſo *innocent*; for I was both *conceaved in*

ſin,

ſin, and borne in ſin too; *I was ſhapen in iniquity; and in ſinne did my mother conceave mee.* Pſ:51.5
Yet I was a kind of *propheteſſe* at my birth; for I came werping into the world: ſo doe all: & queſtionleſſe the firſt cry was cauſed by ſinne; foreſeeing, as it were, the ſinne I ſhould committ; and grieving in a ſort, for the ſinne which I inherited. But did I beginne ſo well, and proceede ſo ill? Was I a young *ſaint*; and am I an ould *ſinner*? Was I borne a *propheteſſe*, and have I lived a *tranſgreſſour*? Yes, I have: oh I have. I grew in wickedneſſe, as I grew in yeeres. *When I was a child*, I lived in ignorance: *I* 1.Cor: 13.11.
ſpake as a child; I underſtood as a child; I thought as a child: yet when I grew paſt that child-hood, I did not *put away childſh things.* I lived indeede in ignorance; and yet *the* Act:17 30.
time of that ignorance God winked at; but now hee command's mee *to repent. Foolſh I was, &* Pſ:73. 22.
ignorant, even as a beaſt before him: for I looked onely after things *temporall*; and never thought upon thoſe that are *eternall.* and yet (if I conſider wel of it) there neither is, nor can be any due compariſon betweene them: for there hould's noe proportion; there is noe analogie, or reſemblance held betweene things *finite*, and things *infinite.* I may obſerve ſome difference betweene them, if I doe but conſider how *Eagerly* I *long* for things *temporall*, and how I *love* them *before* I obtaine

taine them; but, when for a moment I have enioyed them, their vallew is forgotten, for I am surfeited, I am cloyed with them; and all this, because they have nor power, nor goodnesse enough, to bound, and limit my desires: But things *eternall*, though here they are more *coldly desired*; yet they shall be beloved, and enioyed, with true content, and *continuall* reioycing hereafter. Peraduenture those things which I seeke for here, I obtaine not, or if I gaine them, and should possesse them all my life time; yet *they* would *not continue*, they would remaine but a short space with mee; because *I* shall *not continue*; my life is short. If I could possibly be as ould, if I could live as long as from time to time; from the beginning of time, to the end of time, frõ the creation of the world, to the dissolution of the world; yet all this time would *not* be *long*, yea it would be *nothing* in comparison of *eternitie*. It would not be the hundred thousand thousand thousand thousandth part so much as one graine of *sand*, is to the whole *earth*; to the whole *world*, and all therein conteined, allthough the world should be a million of millions of thousands of millions of times greater then it *is*, or could be *accounted* by Arithmetick. Well then; I can have but my life in earthly things; and perhaps not that neither in those things which I desire: they will *not* be mine *for ever*: noe for they shall

shall not endure *for ever*: but that which is *eternall* shall be for *ever*, and *ever*, *world without end*: I meane not, *this* world *without end*, for this shall have an *end*: but I meane that other *world*, that better *world*; the *world to come*, *eternall in the heavens*. Sinfull I *was*, even before I *was*, before I was in the *world*; for I had the staine of originall corruption, even in my mother's belly; and then I *was not*; or *not* in this *world*; for so our common speech goe's; yea & so our Saviour him selfe doeth say allso *A woman, when shee is in her travaile, hath sorrow because her howre is come: but as soone as she is delivered of the child, shee remembreth noe more the anguish, for joy that a man is borne into the world.* Our yeeres are constantly reckoned, *not* from our *conceptions*, for then wee were imperfect: noe nor from the time of *life*, from the time wee were first *quick*, when our soules were at once both created and infused into us; and yet then wee were guiltie of originall pollution: but as if wee were not worthy to be sayd to *be*, untill wee may beginne to *be more sinfull*; our age is onely reckoned from our first societie with *sinners*. The simple *world* account's that wee *have beene* but just so long, as wee *have beene* companions together in the view of men: & so if men were to number my transgressions, and had both power and skill to summe them up, they would

Io: 16. 21.

begin but at my birth onely; at that time when they began to corrupt mee: but *God* will *beginne* at my *beginning*; at the first time that I receaved a *soule*; and from that very instant shall my soule be accountable for all my sinns. But if hee be so strickt, as to beginne with my *originall* uncleanesse when I *knew* it *not*; oh what will hee say to mine *actuall* abominations, which I both did, and *doe know*? So *many* actuall sinns I have committed, that I cannot *number* them: so *greate*, and grievous actuall sinnes, that I cannot *estimate* them. All my former time hath indeede beene wholly *mine*; none of it was *God's*. But what good have I done *to*, or *for* my selfe, in all this time? Iust none at all: nay on the contrarie, infinite hurt; infinite injurie: for I have not onely dishonoured my God; and offended my neighbour; but allso I have every moment made my selfe more lyable to eternall damnation. But shall *I* have *my* time; and shall not *God* have *his* too? Yes, yes; hee hath all this while had his time, his time of patience, and *forbearance*, *and long-suffering*, dayly expecting my repentance, and conversion. But this was rather *my* time, then *his*; for it was for *my* good, in that hee spared mee. And shall not *hee* yet have *his* time? Some other time? Yes; hee will have it. Hee will have a *time* of *visiting* the *proude*; for so hee threatned *Babylon* by the

Rom: 2 4.

the mouth of his Prophet, saying, *Behould I am against thee, ô thou most proude, saith the Lord God of hostes; for thy day is come; the time that I will visite thee.* I have beene *proude*, with *Babylon*; justly therfore may I expect, that God should *visit mee*, as hee visited *Babylon*. Hee will have a *time* of *vengeance*: for so saith the Prophet too: *Flee out of the middest of Babylon, and deliver every man his soule: be not cutt off in her iniquity; for this is the time of the Lord's vengeance; hee will render unto her a recompense.* I have *lived* all this while *in Babylon*; and I have *sinned with Babylon*; and justly therfore might I be *destroyed with Babylon*: But the goodnesse of my God hath hitherto spared mee: his kindnesse is greater then I can *meritt*, or *requite*, or *vallew*: for though hee had his *time of vengeance* against *Babylon*; yet his *time of mercie* continueth to mee, in calling mee to flee from out of the middest of her. Hee *did call before*; but I *heard* not before: for though the sillie *birds*, and the *fowles* doe know *their* times, and seasons; yet I knew not my time, when God called for my conversion, *The Storke in the heaven knoweth her appointed times; and the Turtle and the Crane, and the Swallow observe the time of their coming*: but *I*, poore *I*, *simple I* did *not know the judgments of the Lord.* Hee will allso have a *time* of *calling* every one to an *account* for their sinnes; and that time hee

Ier:50. 31.

C:51.6

C:8.7.

may take when soëver hee pleaseth : yea and so hee doeth too; for, every day some or other doe appeare at his tribunall. This time hee might have taken against mee allso, all this while; while I have lived in my sinnes;
Mat:13 33. for I did *not watch, and pray*; though *I knew not when the time would be.* After judgment hee will have a *time of execution* too; but hee deferr's, hee delay's both *judgment*, & *execution.* This was well knowne even unto those
Mat.8: 28. *two possessed with Devills, in the countrie of the Gergesenes*, which *met* my Redeemer *as they were coming out of the tombes, exceeding fierce, so that noe man might passe by that way: for they*
vers:29 *cryed out saying. What have wee to doe with thee Iesus, thou sonne of God? Art thou come hither to torment us, before the time?* O let the time of *vengeance* put mee in mind of my *sinnes*, and what I have deserved justly
Mat:13 25. by them! Yet, lest Sathan should *sowe tares among* my *wheate*: lest hee should tempt mee to *despaire*, when I prepare to *repent*; let mee as well consider that God hath a *time of love* too, as *hatred*; of *mercy*, as of *fury*. Thus
Gal:4.4 the Apostle telleth mee: *When the fullnesse of time was come, God sent forth his sonne, made*
vers:5. *of a woman, made under the law: To redeeme them that were under the law, that wee might receave the adoption of sonnes.* O what a blessed time of *love* was this, when his *owne* sonne, his *onely* sonne, his sonne of his bosome was sent

to *redeeme* such wicked, and ungodly wretches, as I poore creature am! *Ierusalem* found a time of *love* too, of infinite love, when *the Lord passed by her, and looked upon her; and behould, her time was the time of love; and hee spread his skirt over her, and covered her nakednesse.* Yea, and *I* have had a time of his *love* too, when all this while that I have continued in obstinacie and rebellion, hee hath yet deferred the execution of his justice. But *now*, most of all *now*, ô my God, I find, and feele thy *love* which I was not sensible of before. It is *thy love*, that I *affect* thy *love*; that I *seeke thy love*, because I beginne to *know* my sinnes which hindered mee from the *knowledg* of thy *love*: and among the rest of my sinnes, because I now beginne to be sensible of my pretious, but ill-spent, and lost *time*. And since thou hast now *begunne* thy *love*, the manifestation of thy love to mee, I am so much the more revived, by how much I know that thou canst not choose but *continue* thy *love*, even for *my* good; that I may have time and knowledg, and desire, and power to *love thee* againe: But especially for *thine owne sake*; for thou that art *eternall*, even thou, and thou alone art likewise *love*; for so the Apostle tell's mee; *God is love*: Thy *love* therfore being thy selfe, and thy *selfe* being *eternall*, for thine owne sake, ô *love eternall*, continue unto mee thy *love*. And that I may

Eze:16 8.

1.Io:4. 16.

1.Pet:4 3. verſ:7. be the more ſenſible of it, Lord *let it ſuffice that the time paſt of my life I have wrought the will of the Gentiles, when I walked in all manner of* wickedneſſe, & ungodlineſſe. And now (ſeeing *the end of allthingsis at hand)* make mee to *be ſober, & to watch unto prayer.* Make Eph:5. 15. verſ:16 mee to *walke circumſpectly; nos as a foole, but as the wiſe; Redeeming the time, becauſe the dayes are evill.* But how ſhall I *redeeme* the time, ſince I have allready quite loſt it? There is noe other way, but by un-doeing, un-ſinning the evill which I have hitherto committed: and this muſt be with my *preſent* ſorrowes, for my *paſt*, my deluding ioyes. Lord, will *one* teare ſerve thy turne, for *one* ſinne? I know it is too litle; I confeſſe it; and yet that *one* for *one* is more then I can give; for my *teares* can be but *finite*, but few; whereas my *ſinnes* are many, are *infinite.* But may *one* teare ſerve thee for *all* my ſinnes? Alaſſe, that's too litle in all conſcience; and yet even that is more then by nature I am willing to give. I muſt, I muſt *weepe*, if ever I hope to receave any *comfort*: yea, and when I have *wept* as much as I well can *weepe*, even then I muſt endeavour to *weepe*, becauſe I can *weepe* noe more. David was a *man*; and yet hee could *weepe*: yea hee had ſo many *teares*, that hee was charitablie pleaſed to diſpoſe of ſome for others; yea very many; for Pſ:119. 136. his owne words are, *Rivers* of *waters runne*

downe

downe mine eyes, because men keepe not thy law. I am a *woman*, and shall I have noe *teares*, I can *cry* sometimes for anger; and that is onely to satisfie a sinfull passion. I can cry some times for a *losse*; when as that which I loose is not worth a *teare*. O if ever I will be angry while I live, let mee be angry now! Let mee be angry at my selfe for misse-spending my *time*! Let me be heartily angry, even till I *cry* againe! O, if ever *losse* was greate, I am sure that mine is; for I have lost my *time*; my pretious *time*; my whole *time*; even my whole *life* ever since I was borne, unto this very minuit. Otherwise I might have had in all this space whole millions of good *thoughts*, and *speeches*, and *actions*, and *sobbs*, and *teares* registred in heaven against my appearing at the tribunall. But instead of those, I have filled the booke of remembrance of my God, with nothing but *vanities* and *follies*; with *sinnes*, and *wickednesse*; with *omissions*, and *commissions*, so many, and so grievous, that unlesse *they* be *blotted* out there is noe remedy but *I* my selfe must be *blotted* out of the booke of life. But there is yet *hope*, so long as there is *life*. There is hope that they may be *expunged*; but then I must beginne the worke, in my *repentance*, and so *blott* them with my *teares*. O that I were now a very *piller of salt*; even such a one as *Lot's wife* was turned into; though not with her back- Gen:19 26.

sliding;

ſliding; not with her looking back, and longing to returne to Sodome againe. Noe, noe; *that* were to *repent* of my *repentance*; and to undoe, what I have begunne. But I would be *ſalt*, becauſe a *teare* is ſo; and I would be *all ſalt*, a whole *pillar of ſalt*, that ſo in my repentance, I might be *all* ſorrow, *all* teares, and *melt* quite away in my *laments* for my wickedneſſe: for thus might I beginne to *blott* out the ſinns which I have committed. But if I may not have that wiſh, Lord let mee howſoëver *weepe* as much as I may; as much as nature and grace can poſſiblie wring from the eyes of a woman: and when I have thus endeavoured to beginne to *blott* out the offences of the *time* which is *paſt*; then helpe mee, ô my God; aſſiſt mee, ô Chriſt, ô Ieſus; and with thy moſt pretious *blood* which was ſhed upon the croſſe, *blott* them all out of thy remembrance, for ever, and ever.

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2 *The ſecond part,*

Of the Soliloquie.

A conſideration of the time preſent.

IT is the practiſe of the wiſe, to *redeeme* the time *paſt*; to *governe* well the time *preſent*; and carefully to *provide* for the time

to come. That which is *past*, may be *redeemed* by *sorrow* at the time which is *present*; and the well imploying of the *present*, may prepare us for the *future*. I have wickedly lost that time which is *past*; I would therfore dispose well of that which is *present*. And yet, Lord how swiftly doe's this *present time* hasten away! If I marke but the *pulse* of my watch, I *heare* it cry *tick tick*, *tick tick*, as *fast* as I can well count; and yet that come's not neere a full informing mee of the *flight* of the time. Alack; the last minuit is already gone: that which is present, is but an *instant*, and not discernable; it continueth at most, but the twinkling of an eye; and yet the present moment is often lost in the expectation of the future. The minuits *fly*; and stay not the accountant's leasure. The dayes *hasten*; and in their swift expedition, chide my negligence, and slownesse in religion. But, if I well consider it, my *time* is *not* so short; but *I* am an ill house-wife of it: there's the fault. I *receave not* a short life; but I *make* it short: for I am not driven to a *poverty* of time; but contrarily, I am guilty of the *prodigalitie*. I am carefull, and provident, for my *outward estate*; and with all my discretion, and industrie I endeavour, at least to *keepe* it, if not to *increase it*: but as touching my *time*, away I let it passe; I *give* it away; I *lavish* it away; whereas noe coveteousnesse is eyther com-

commendable, or so much as lawfull, but onely the coveting of our most pretious *time*. I commonly accuse nature (or rather, the God of nature) for allowing mee such a *short time* upon earth: and yet certainly I speake not as I meane; I doe not account it short; for I throw it away; I cast it away: yea I contemne it, as if it were base, and not worth the owning. Yea more; I even *wish* it away. for sometimes I *wish* for the expiring of a lease; sometimes for the death of a friend, after whose decease, I shall possesse such, or such a revennue; whereas the shortest of these times may be many yeeres; and yet I consider not that every *moment* shorten's my life. Thus the *time* it selfe is become a *burden* to mee; for I *wish* to hasten it; and yet I consider not that the fruition of my desires would make mee in debt to yeares; a thing which I dread much more, then I pretend to feare the losse of my time. It is the custome of our sexe to *desire to live*; yet not *to live* without our youthfull *desires*. *Ould age*, wee conceave, may be accounted *venerable*; but *youthfull* yeeres wee onely delight in: thus wee contemne that which is *honourable*; and pride our selves in that which is *sinfull*: Wee *hasten*, in our wishes, the fleeting time; but wee desire to *retard* the chillowed, and furrowed effects thereof. Wee wish too *early*, for the time not expired, and then wee wish too

late,

late, for what cannot be recalled. My time, at *longest*, is but *short*, very *short*, if compared with gray-headed eternitie: so was the *Prophet's* allso; even the *Prophet* David's; which made him cry out, *Remember how short my time is: wherfore hast thou made all men in vaine?* Ps:89. 47. Saint Paul acknowledgeth likewise the *shortnesse* of our age, speaking thus: *This I say brethren; the time is short: it remaineth that both they that have wives, be as though they had none &c:* 1.Cor: 7.29. And yet, as *short* as it is, I endeavour to make it *shorter*: for (to speake truely) the time *flyeth* not away from *mee*; but *I drive* it away. *Religious* exercises make mee deeme it *long*, and tedious: but *sports*, and delights seeme to lend it a *wing*, or to ympe a feather. I vallew it therfore, according to my imployment; & esteeme it onely according to my affaires. If I therfore seriously consider of it, I shall find it *flying* from those that are *sportfull*; but walking *leasurely* from those who either are *imployed* in matters of religion; or groane under the burden of any heavy affliction: Thus farre opinion either lends it *wings*; or pulls the *quills*. But if with a more judicious eye I prye into my life; the *time* of my life; I shall find, that a greate part thereof is *lost*, in doeing *evill*: the most of it in doeing *nothing*: but (I feare that I may truely say) all of it, in doeing what I *ought not*. And yet, for all this, I cry out upon my *time*; upon my lost *time*:

but

but allways I conceale to my selfe the *follies* wherein I lost this *time*. All this I confesse: why then doe I not well imploy, the *litle* of this *litle* time; that so, when I dye, I may *outlive* even time it selfe? I am not of their opinions, who attribute *wisedome* unto *time*; because it *discover's*, *teache's*, & *alter's* all things. This is not an act *of time*; but *in time* our judgments come to maturitie; and *in time* the decayes of nature are discovered. As litle allso doe I concurre with them, who account it foolish, because (say they) it is the master of *oblivion*: for in time all things are *forgotten*. I attribute not either *wisedome* or *follie* to the mensuration of our lives; but *those* I deeme either *wise*, or *foolish*, who *well* or *ill* dispose of their *time*. I will endeavour for so much *wisedome*, as to imploy my dayes in *religious wisedome*; and I will not, I neede not goe farther to seeke for the *foolish* and *unwise*, then to my selfe, when I vainly misspend the jewell of a *minuit*. Every day I will account as *lost* wherein I have not beene carefull to performe my duty: and every such *day* I will endeavour to *redeeme*, by a sorrowfull *night*. If a *haire* doeth happen to fall from my head, it is beyond my art to fasten it where it grew: and yet I doe not use to thinke, that the *minuit* which is past is more certainly irrevocable. I can *speake* my *words* againe, and againe; but I cannot *live* over

my

my *howers* againe, and againe. And yet, for all this, I take delight in those shadowes of vanity; but consider not, that such *delight* is *sorrow*. I *labour*, with industrie, and wearinesse, for things that are *transitorie*; and yet I loose them, before I am aware. They are not gotten without *dropps of sweate*; and they depart not from mee without *dropps of teares*. All that *time* is but *losse*, and spent in *griefe*, which is not layed out for the purchase of *eternitie*. All my time is un-profitably *spent*, if it be not *spent* in the service of my God. With him all times are *alike*, because hee is *eternall*, without either beginning, or ending. Neither *past*, nor *present*, nor *future* can make any alteration with him; because hee *seeth* at once, & ever *did*, and ever *will* see all things whatsoëver, which *have* beene, *are*, and *shall* be. But it is not so with mee; for to mee my *time* is measured out, and delivered by *instants*. That which *was* before mee, was *not mine*; and yet I reape some benefit from it; because the labours, and observations of former ages, & occurrences, are left to our times, to instruct us in wisedome. That time which *shall be*, when I shall be layed low in the dust, shall *not* be *mine*: for, by reason of my sinne, my life shall not continue. *My* time then is onely for a bare terme of *life*; and how *long*, or how *short* this *life* shall continue, I know not; for every *moment* draweth mee neerer and

neerer

neerer to the period thereof. I reckon my *present* age by the yeares that are *past*; as if those yeares were still mine owne, which are escaped from mee. I reckon some times *before the time*; & determine that mine age shall be so much increased, when such, or such a moneth shall governe in the Kalender: as if I were sure of that *time* which I yet have not: whereas if I should live as long as I desire, or *reckon*, and make *account* to live; I should heartily wish that mine *account* were ended; that my *reckoning* were discharged. *Short* indeede my *time* is, not onely in *it selfe*; or considered with *eternitie*; but allso compared with his who is the *tempter*: for hee *was* a *Devill* before ever was created or made either man, or woman; and hee *shall be* a *Devill* when none shall be left to be allured by him. Hee *hath had* his *time* to tempt, and seduce, ever since hee conquered the first *innocent*: & hee shall continue his suggestions so long as men shall continue in the world; and yet, for all this, his *time* is sayd to be but *short*: for so sayth St Iohn: *Woe to the inhabitants of the earth, and of the sea; for the Devill is come downe unto you, having greate wrath, because hee knoweth hee hath but a short time.* If *his time* be *short*, which is much *longer* then *mine*; what then is *mine*, which is but a *moment*, in comparison of *his*? And yet this *moment* may be a portall to *eternitie*

Rev. 12 12.

if

if I ſo behave my ſelfe, as allways *providing* to live eternally. But how ſhall I ſetle my ſelfe, to be thus *provided*? I would *ſpend* my time *well*; but that I account it a ſinne to *ſpend* my *time*: for if my life be good, my time is not *ſpent*, but *gotten*. I would leade my life in the commandements of my God: this I ought to doe but I am not forward to doe it. True it is, that thoſe which *live well* may be truely ſayd to *leade* their *lives*: they walke *gently*; & therfore *ſurely*: but thoſe that *live ill* doe *ſpend* their *lives*: they ſpend them *prodigally*; they conſume them *vainely*. How then ſhall I *leade* my life, that I may live for ever? Certainly I muſt not doe, as the world doth: I muſt not *meaſure* my life by either the *length*, or *variety* of *diſcourſes*. I muſt not determine to trifle out an hower in *vaine ſociety*; and purpoſely addreſſe my ſelfe to companies apt to bereave mee of my fleeting *time*. The *tongue* cannot *walke* ſo ſpeedily, as the moments can *poaſt*: I muſt not therfore inſtruct my *tongue* to *haſten* the howers in vaine diſcourſes; for that very *hower* which I reſolve to ſacrifice in common, and ſinnfull language, may peradventure be the *laſt* which God hath alotted mee. If ſo it ſhould prove; much better it were that I ſhould lay it out in repentance, then charge it to my ſinfull *account*, which I muſt ſuddainly balance.

Nor

Nor may I *thinke* away my time: it must not be worne out by pensive, and distracting *melancholly*; such as the Devill is apt to teach, and thereto to annexe a kind of delight. Noe *thought* is *free*, but that which is *godly*: Noe *melancholly* is justifiable, but that which proceede's from a *penitent* sinner. Every *thought* not fixed on goodnesse, is but a spurr to hasten the *time*, and an addition to my debts. I must therfore *enter* into *my selfe*, as I doe into my *garden*: I must *roote* out the *weedes*, the *evill*, and un-hallowed *cogitations*; but *cherish* the *flowers*; the religious, and devoute *meditations*. There is a way, so to *spend* the time, as to *gaine* by the *losse*: so to *give* it, as to to *get* advantage by the *guift*; and that is by *giving*, or rather by *rendering* it back to the *donour*. This is done, by imploying my *litle*, my *speedie time* in the service of my God: which being done, hee will reward mee with *eternitie*, when time shall be forgotten. Noe time is better *spent*, then that which is *spent* in a sorrow for sinne. This time therfore which is *lent* mee, I will *re-pay* back againe, in repentance for my sinnes. I have *knitted* up a life; but the stitches are *false*, or *broken*: I will therfore *ravell* it out againe, in the examination of my errours. I have *woven* up a life, full of falsehood, and misse-takes; but I will *unweave* the *webbe*, by enquiring into my severall *breaches*, mine enormities. I was

borne

borne to *worke*; not *hereafter*, but *here*: Lord graunt, that whileſt I am here, I may *worke out my ſaluation with feare, and trembling*. I was borne to *runne*; to runne a *race*; not *hereafter*, but *here*: Lord graunt, that whileſt I am here, I may *ſo runne, that hereafter I may obtaine*. I was borne to *contend*; not *hereafter*, but *here*: Lord graunt, that whileſt I am here, I may ſo *ſtrive* that I may get *the maſterie*, & hereafter obtaine an incorruptible crowne of glory: I muſt worke, & labour in *repentance*; I muſt runne in *faith*; I muſt ſtrive in *hope*; and all this muſt be done in this *litle* ſkantling of *time*, which is meaſured to mee upon earth. Alaſſe when I ſhall be ſnatched away from theſe earthly imployments, noe more time will be allotted mee for either repentance, or faith, or hope. Noe, noe: If I goe to *heaven*; there I ſhall have noe *neede* of repentance: If I goe to *hell*; there I ſhall not have *power* to repent. In *heaven* both *faith*, and *hope* ſhall have their perfect conſummation; and be turned into *knowledg*, & *fruition*: In *hell* ſhall be neither *faith* in Chriſt; nor *hope* by Chriſt. *This life* is the time, in which I muſt provide for the *life to come*. O what would not *Cain*, or *Iudas*, or any other of the damned in hell give (if yet they had any thing to give) for but one of theſe *howers* which I trifle away! How would they preſently fall upon their knees, if an hower of

Phil. 2. 12.

1. Cor. 9. 24.

2. Tim. 2. 5.

repentance were lent unto them; and howle, & cry, and teare, and roare; & all they would account too litle, if yet they had hopes, by *repentance*, to be freed from their *torments!* This I reade; and this I cannot choose but believe: O what care ought I then to take, to spend my *whole time* in repentance whilest I am *here*; lest *hereafter* I should have a portion with those impenitent wretches, in the land of horrour! Whilest I am here, I have hope, if yet I have *grace*: but if once the sentence be passed, there will be noe re-voking it: when the soule shall be departed, there will be noe returning. *To him* (say's Solomon) *that is joyned to all the living, there is hope: for the living know that they shall dye; but the dead know not any thing; neither have they any more a reward.* Every one *here* is alotted a time to spend in repentance; to which they are strongly perswaded eve̅ by the remembrance of death: but when once they are dead, all hope of effectuall godly sorrow is but vaine, and as vaine is the hope of mercy for their cryes. *There is noe worke, nor device, nor knowledg, nor wisedome in the grave, whither they goe. If the tree fall toward the South, or toward the North; in the place where the tree falleth, there it shall be.* Graunt therfore ô my God, that I may *seeke thee now whilest thou mayest be found; and call upon thee whilest thou art neere!* Make mee worship thee *here*; and pray to the *here*; and

Eccl:9. 4. vers.5.

vers.10 c:11.3.

Is:55.6

and weepe to thee *heere*; and believe in *thee heere*; and hope in thee *here*; and love thee *here*: for *whatsoever I sow, that I shall be sure to reape.* I will therfore *sow in* prayers, and *in teares here*; and then I shall be sure to *reape in joy hereafter*; even to *enter into the joy of my Lord.*

Gal:6.7
Ps:126.5.
Mat:25.23.

The third part 3

Of the Soliloquie.

A resolution for the time to come.

VV*Hile the earth remaineth* (sayth the Lord to Noah) *seede time and harvest, cold and heate, summer and winter, day and night shall not cease.* This is a *faithfull* promise of the true God; and therfore cannot be questioned, or *doubted* by Christians. But how long shall these seasons last? Onely as long as the earth remaineth. And how long shall the earth remaine? God onely knoweth *that*: it is not in the power, or reach of the wisest upon earth to limit the time thereof. A time will come, when *heaven and earth shall passe away*: when *the Sunne shall be darkened; and the Moone shall not give her light; and the Starres shall fall from heaven; and the powers of the heavens shall be shaken: but of that day,*

Gen:8.22.
Mat:24.35.
vers.29
vers.36

and hower knoweth noe man, noe not the Angells in heaven; but the Father onely. The earth (I know) shall have a time of dissolution; and her funerall piles shall be kindled, and fired by him, whose *breath, like a streame of brimstone, doth kindle Tophet.* Yet, though I know not how soone this time shall be expired, I hope it may be *deferred* for many ages: and so peradventure it may be. But what if it be? What can the delaying thereof advantage mee? How many ages have passed since the creation of the world! How many millions of people have had their successions since the death of Abel! I neither was created with the first; nor (for any thing I know) shall I remaine with the last. If therfore the earth, and the seasons of the earth shall continue a thousand yeares; if yet I live not out that thousand yeares, what can the age of the world advantage mee? Why then doe I fasten my hopes upon *future* times? Why doe I confidently reckon upon *yeeres to come*; or *moneths*; or *weekes*; or *dayes*? Nay, why upon *to morrow*? Why upon an *hower*? Why upon a *minuit*? There is nothing more *sure* then that my former dayes *are past*, and gone; and may not be re-called: Nothing is more *certaine*, then that the present *instant* is *short*, and cannot continue: And nothing, againe, is more *uncertaine* to mee, then the *future* time whereon I depend. Moreover:

Is. 30. 33.

If

If I were ſure to live a certaine proportion, and number of dayes, or weekes, or moneths: if I were ſure that the Lord would *adde unto* my *dayes fifteene yeares* as hee did to *Hezekiahs*; yet how doe I know that hee would give mee grace to *repent* in thoſe *fifteene yeeres*? An *impenitent life* is but a *living death*; and (which is worſt of all) *after that cometh judgment*. If then I vainely flatter my ſelfe with a hope that my life ſhall be prolonged; and relying upon the broken reede of that deceaving hope, if I deferre my repentance; I doe but hope that God will *lengthen* my *dayes* that I may *increaſe* my *ſinnes*; & ſo, by conſequence that my *puniſhment* may be *increaſed*. There is indeede, a ſort of coveteous people in the world, which promiſe to themſelves a *continuance* of their *lives*, that they may *increaſe* their *riches*. Theſe are they which ſay, *To day, or to morrow wee will goe into ſuch a citty, and continue there a yeare, and buy, and ſell, and gett gaine; whereas* (as the Apoſtle ſaith) *they know not what ſhall be to morrow. For, what is our life? It is even a vapour, that appeareth for a litle time and then vaniſheth away.* And there is a ſort of *luxurious Atheiſts*, and *Epicures*, which ſay, *Come yee, I will fetch wine and wee will fill our ſelves with ſtrong drinke; and to morrow ſhall be as this day, and much more aboundant.* Theſe are they which ſay *Our time is a very ſhadow that paſſeth away; and after our*

2.King 20.6.

Heb:9. 27.

Iam:4. 13.

verſ.14

Iſ:56. 12.

Wiſed: 2.5.

end, there is noe returning; for it is fast sealed that
vers.6. *noe man cometh againe: Come on, therfore; let*
us enjoy the good things that are present; and let
vers.7. *us speedily use the creatures, like as in youth. Let*
us fill our selves with costly wine, and ointments;
vers.8. *and let noe flower of the spring passe us. Let us*
crowne our selves with rose-buds, before they be
vers.9. *withered: Let none of us goe without his part of vo-*
luptuousnesse; let us leave tokens of our joyfullnes
in every place; for this is our portion, and our
lott is this. And these are they, which (like
Lu:12. the rich Epicure in the Gospel) *say unto their*
19. *Soules, Soule, thou hast much goods layed up for*
many yeares; take thine ease; eate, drinke, and be
merry. All these suppose that *man* was created
onely for *meates*; and not *meates* for *man.*
They conceave that every one shall have a
time of *pleasure*; and wickedly they seeke it
in the *vanitie* of the creatures. But oh! that
both they, and I, might ever have those
words of the All mighty sounding in our
vers.20 eares, *Thou foole; this night thy Soule shall be*
required of thee; and then, whose shall those things
be, which thou hast provided? This night, Lord?
Yes, *this* very *hower*, this very *instant* thou
mayst strike mee dead, & then as death *leaves*
mee, judgment shall *find* mee. O it will be
a time of horrour, and amazement to those
that prepare not *for*, to those that expect not,
1.Pet. *his comeing.* Saint Peter sayd long agoe that,
4.17. *The time is come, that judgment must beginne at*
the

the house of God: and if it first beginne at us (Lord put *mee* into that number) *what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly, and sinners appeare?* Hearke: Doest thou heare that, ô my *soule*? *The righteous shall scarcely be saved.* This is true; for it is the word of trueth. It was inspired by his Spirit, who sayd, *Straite is the gate, and narrow is the way that leadeth to life; and few there be that find it.* O how I tremble, when I reade that *scarcely*, and that *few*! What shall I doe, to be one of those *few*, allthough I obtaine it never so *hardly*; allthough I know that I shall *scarcely* attaine to it? Lord, I *will repent*; but doe thou assist mee. Lord, I *will* be *faithfull*; but doe thou *increase my faith.* I *will*, doe I say? When? How? Am I sure of any time, but the present moment? Or can I stay the present instant, and hinder it from flying? Noe, noe; I cannot: By thy grace therefore, blessed God, even *now*, this very instant, I *doe repent*, and *am* unfeignedly sorrowfull for all mine offences: this very moment I *doe believe* all that thou hast spoken in thy holy word; I *doe* believe *thee*; I *doe* believe *in thee*; ô *Lord helpe thou my un-beliefe.* If I shall have any more *minuits* allotted mee, I wil *number* them with my *teares*, because I cannot *number* my *sinnes*. I will *eate the bread of sorrow*; *and I will drinke the water*

vers. 18

Mat: 7. 14.

Lu: 17. 5.

Mar: 9. 24.

Is: 30. 20.

of contrition, and *affliction*; if I live to *eate*, & *drinke* any more. See, ſee how voluntarily theſe forward *teares* falling all-ready from mine eyes, preſent themſelves to my *lipps*, & ſteale into the *corners*, privately (as it were) inſtructing mee, that they are the *wine* which befitt's a ſinner. Lord, *let mee not live*, if I doe not *love* to *grieve* and *grieve* moſt *affectionately* for my hainous offences: for thoſe *offences* of mine which ſo *ſcourged* my Redeemer, that they fetch'd the very *blood* from his ſacred body. O my God, make mee, thus, to paſſe away my time, if any more time ſhall be mine; and then I know that thou wilt
Iſ:25.8 *wipe* theſe *teares from mine eyes*; and number
Mat:7. mee with thoſe *few*, which ſhall *enter in at*
13.14. *the ſtrait gate*. But what a *tedious life* in the meane while, ſhall I leade, if I doe nothing but *weepe*, and *cry*, and *mourne* out my *life*? Better be *out* of the world, then to take noe pleaſure *in* the world. Muſt I *droope* away my youth, and ſtrength, while I am here; and then *drop* away into my grave, and ſo be forgotten? Yes; I muſt. If I will have my *heaven* hereafter, I muſt have my *hell* here. *I* cannot bee without my *hell* of *ſinne here*, for the devill is allways with mee in his temptations; and why ſhould I not deſire rather to have my *hell* of *puniſhment here*, then *hereafter*? It will be wiſedome to endure a *light affliction* upon earth; rather them *eternall flames* with the damned.

damned. It will be good policie to forbeare the vaine and fruitlesse *joyes* upon *earth*; that I may have *joyes* unspeakeable, and endlesse in *heaven*. This life will not continue *allways*. I shall not *allways* live here, in the bitternesse of this anguish, and teares. There will come a time, when I shall have *beauty for ashes: the garment of gladnesse, for the spirit of heavinesse*: when I shall have comfort and joy; and *that joy shall noe man take away* from mee. If I now *goe on my way weeping, bearing pretious seede; I shall doubtlesse come againe with rejoycing, bringing my sheaves with mee.* But *when* will that time come? Will it not be *long* first? I am contented to *weepe* for my sinns; but mee think's, I am not willing to weepe *too long*. O my soule, doe but consider with thy selfe, that all thy life is not long enough (if all of it were spent in teares) to satisfie my God, for the smallest of mine offences. They are *infinite* in number; and hee is *infinite*, whom they displease: Yet through the merits of him, who *wept over Ierusalem*, my *teares* shall be accepted, and my sinnes be forgiven. I shall not thinke my *time* of sorrow *long*, or *tedious*, if I doe but hearken to the *Angel which* Saint Iohn *saw standing upon the sea, and upon the earth; who lifted up his hand to heaven, And sware by him that liveth for ever and ever; who created heaven, and the things that therein are; and the earth, and*

Is:61.3
Io:16. 22.
Ps:126. 6.
Lu:19. 41.
Reu:10 5. vers.6.

the things that therein are; and the sea, and the things that are there in; that there should be time noe longer. This will come to passe; and I am sure that it cannot be *long* first. Let mee but have a litle patience; let mee *possesse my soule in patience* but *a litle while; and hee that shall come, will come, and hee will not tarry.* O my God, either lend mee *noe more minuits*; or howsoëver let mee have *noe more sinne.* But if I must of necessitie sinne, so long as I shall *live*; give mee true *repentance*, as often as I *sinne*: or if that bee a taske too full of difficultie for a woman to performe, by reason of the weakenesse of the sexe, and the frailtie of the flesh; yet give mee such *repentance*, as may be both *true*, and *timely*, and *acceptable.* Lord, I desire *not* to *live* any longer, unlesse I might *live* without *offending* thy gratious Majestie. What time soever thou shalt allott mee hereafter, it shall be more then I will *expect*, lest it should wickedly entice mee to deferre my repentance. Yet if it be thy pleasure, to *adde* unto my *dayes*; let it be thy pleasure likewise, to *adde* unto my *repentance.* Make mee thy *child* by grace; and then I shall *pant* with David; and *thirst*, with David; and *cry*, with David, *O when shall I come, and appeare before thee?* Finish soone these dayes of sinne; and *come Lord Iesus*; come quickly.

Lu:21. 19.
Heb:10 37.
Ps:42.2
Reu.22 20.

The

The Prayer.

A*Ncient of dayes, whose garment is white as snow, and the haire of whose head is like the pure wooll*; thou which *wert and art, and art to come, Lord God All mighty*; have mercy upon mee, the meanest, and the unworthiest of all thy creatures. *Mercy*, o Lord, I begge for the wicked, and most sinfull *losse* of my pretious *time*. O Lord *forgive* whatsoëver I have done amisse: *pardon*, ô father, whatsoëver I have offended in. *This*, or none, must be *my time* of *sorrow*. Lord graunt that I may *weepe*, and *grieve*, & *mourne* for my former sinfull life. It is thy custome, ô God; it is thy promise, to *hearken* unto those who are *in distresse*. When the Israelites *cryed, thou deliveredst them from the hand of their enemies: in their troubles when they cryed unto thee, thou heardest them from heaven. My sinnes* are mine *enemies*; and farre more *cruell*, then were the enemies of Israel. Lord be thou as gratious *now* unto mee in this *time of* my *trouble*, as thou wert *then* unto thy people: *heare mee from heaven*, and forgive mee the wickednesse of my misse-led life. *I wayte for thee ô my God; be thou mine arme every morning; and my salvation in this time of spirituall sorrow*. Forgive mee the losse of the *time* allready *past*; accept of my repentance, at *this time* which is *present*; and so protect, guide, and blesse mee,

Dan. 7. 9.
Reu. 4. 8.
Ps: 50. 15.
Neh. 9. 27.
Is: 33. 2.

that what *time* soever shall be *to come*, I may
Ps:20. wholly dedicate it to thee the donour. *Teach*
12. *mee so to number my dayes that I may apply my*
1.Pet. *heart unto wisedome.* Make mee to *passe the*
1.17. *time of my sojourning here in feare; redeeming the*
Eph.5. *time, because the dayes are evill*; and consid-
16. ering, that *it is now high time for mee, to awake*
Rom. *out of the sleepe* of securitie. Graunt that, *as*
13.11. *I have opportunitie, I may doe good unto all; but*
Gal.6. *especially to the house-hould of faith. The night*
10. *cometh, when none can worke*: Lord doe thou
Io:9.4: *draw* mee, that I may *follow* after thee; that
Heb.12 so I may *runne with patience the race which is*
1. *set before mee, looking unto* thee, my *Iesus, the*
vers.2. *author, and finisher of my faith.* Make mee to
watch, and attend thy coming, ô Christ,
with the *wise virgins, having oyle in my lampe*;
Mat:25 that so, when *thou comest* for mee, I may be
10. *ready* for thee: and then, *for thine owne sake,*
ô God, admitt mee to the *blessed supper of the*
Rev.19 *Lamb*; *for thy promise sake*, receave mee to
9. mercy; and bring mee to thine eternall
Kingdome *for Iesus sake*, my onely Lord, &
Saviour, Amen.

THE

THE FOURTH SUBJECT.

Teares in the night.

The Soliloquie.

Divided into three parts, fitted for the time.

1 *Immediately before goeing to bed.*
2 *Of lying downe in the bed.*
3 *Of awaking in the night.*

The First part.

Immediately before goeing to bed.

THE EJACULATION.

verſ. 1.

Pſal. 5. *Give eare to my words, o Lord; conſider my meditation:*

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

IT was a pious reſolution of holy *David*, that *hee would not come into the tabernacle of his houſe, nor goe up into his bed: Hee would not give ſleepe to his eyes, nor ſlumber to his eye-lids; untill hee had found out a place for the Lord; an* Pſ. 132. 3. verſ. 4. verſ. 5.

habitation for the mighty God of Iacob. A resolution well besitting *mee* too, though hee was a *King*, and I am but the *meanest*, the lowest of the *daughters* of Abraham. The day hath bid fare-well, and is layed to sleepe in the evening; and the darknesse of the evening inviteth mee both by custome and by a debt which I owe unto my wearied limbs, to prepare for rest. But shee who sleepes not in *God*, rest's not at all. To him therfore will I *addresse* my selfe, that I may be the fitter to *un-dresse* my selfe, and repaire to the place of my sweete repose. But how shall I goe to him? Where shall I find him? 'T is too late to seeke him, in the *Temple*; and I have not the meanes which David had, to *build* him one, whensoëver I please. But this shall not much trouble mee. I must not be so *superstitious* as to thinke that God is *confined onely* to the materiall Temple: nor may I be so *prophane*, as to *neglect* that place (at fitt opportunities) which is sett apart for his service. I will have a reverend, and due esteeme of those sacred places dedicated wholly to the service of my God; but I must be carefull to avoyd both *superstition*, and *prophanenesse*. When I goe into them, I must *put off my shooes from my feete*, as *Moses* was
Ex.3.5. commanded by the Lord himselfe; *for the place whereon hee stood was holy ground.* His
Deu.25 9. shooes were to be put off, as *resigning his*

right

right unto God; as mourning, and humbling, himselfe before God; putting off all unclea- Eze:1.4
neſſe and earthineſſe, as hee did thoſe 17.
ſhooes. So muſt I too, when I goe unto Iſ:20,2
that *houſe of prayer*: I muſt in all humilitie re- 4.
ſigne up my ſelfe to my maker, that I may 2.Sam.
honour him with my ſervice. But muſt I 15.30.
not, Ought I not at all times, and in all pla- Mat:21
ces to doe the ſame? Ought I not to pray 13.
every where? Yes doubtleſſe; this is my
duety. In the *field* I muſt build him a *Bethel*, Gen 28
with the Patriarch *Iacob*; and there muſt I 18.19.
pray. In the *garden* I muſt follow my bleſſed 10.18.1
Redeemer; and pray where hee prayed, who
ſatisfied his father for the tranſgreſſion of
Adam committed in the *garden*. In my
chamber I muſt imitate the prophet *Daniel*; Dan.6,
and my *windowes*, mine eyes *being open toward* 10.
Ieruſalem, the *new Ieruſalem*, the viſion of Reu.3.
peace, I muſt *kneele upon my knees*, *and pray* 12.
and give thanks before my God. In my *bed* I
muſt pray with ſicke *Hezekiah*, who *turned* 2.King
his face to the wall, *and prayed unto the Lord*. 20.2.
Thus in the *field*, in the *garden*, in my *chamber*,
in my *bed* I muſt pray; in every place; upon
every opportunity. This is Saint Paul's com-
mand, that wee *pray every where*, *lifting up holy* 1.Tim.
hands. This is the exhortation of the Pſalmiſt: 2.8.
Bleſſe the Lord in all places of his dominion: And Pſ:103.
Saint Paul ſendeth ſalutations to *all that in* 22.
every place call upon the name of Ieſus Chriſt our 1.Cor.
Lord; 1,2.

Lord; *both theirs* (ſays hee) *and ours*. This then I muſt doe likewiſe; elſe, though my bed be ready for mee, yet I ſhall not be ready for my bed: for though that be *made*, I may be *undone*. I muſt not thinke to be refreſhed by the elder brother of death, and forget the younger. I know nothing to the contrarie, but that my *bed* may be my *grave*; in which (like unto the Princes of Babylon, and her wiſemen, her Captaines, and her rulers, and
Ier:51. her mighty men) I may *ſleepe a perpetuall*
57. *ſleepe, and not awake*. I will therfore *embalme* my ſelfe with my *teares*, while I am yet *alive*; before I climb up into my *bed*, which may prove my *grave*. I will dye with eaſe, if dye I muſt; or I will ſleepe in quiett, if ſleepe I may; for either whereof, or for both I will fitt, and prepare myſelfe by a ſorrow for mine offences. I will *un-dreſſe* my ſoule, and diſ-robe her of all the new, but filthy, attire of ſinne, which this day ſhee hath put on: & away will I throw thoſe polluted clothes, hoping they ſhall never be worne againe. I will *un-brace*, I will open my boſome; and there will I find the lurking iniquities, which ſlunke in by day: and when I have found them, away they ſhall trice, they ſhall be gone; for I muſt keepe noe roome for ſuch treacherous gueſts. The *Sunn* is *ſet* as if (mee think's) it were aſhamed to behould the follies which this day I committed. The

flattering

flattering *darkeneſſe* ſeemes to offer mee a mantle, to hide mine enormities; and a worſe *darkneſſe* then this, even that of *ignorance*, would rake them up in ſilence. But this muſt not be endured; for if I winke with mine eyes that I might not ſee my follies, I muſt not imagine that my willfull darkneſſe, can vayle the eyes of my all-ſeeing God. *The eyes of the Lord are in every place, beholding the evill, and the good.* Thus God will doubtleſſe ſee mine imperfections: but ſo muſt I too; and for them I muſt weepe, 'till I can ſee noe more. I muſt view them with a miſtie, drizeling, dropping eye; with ſadneſſe & ſorrow; leſt hee behould them with an eye of anger, & revenge. They muſt be ſeene by mee, and be bewayled by mee; *in ſadneſſe* they muſt; or elſe I ſhall never ſee my God with joy; & rejoycing. I will therfore ſitt downe, and conſider with my ſelfe, and examine my ſelfe how I have ſpent the day; before I betake my ſelfe to the reſt of the night. I will examine my conſcience by certaine *Quære's*; & make it render mee anſwers to theſe demaunds. Prov. 15.3.

1. At what time, in the morning, did I ariſe from my bed?
2. What firſt did I?
3. How devoutly prayed I?
4. What Scripture read I?
5. How did I underſtand it?

6. How

6. How did I meditate upon it?
7. How did I practise it?
8. What businesse did I?
9. How lawfull was my imployment?
10. How diligently did I follow it?
11. To what end, and purpose did I it?
12. What thoughts entertained I?
13. What companie kept I?
14. What good words spake I?
15. What bad words uttered I?
16. How moderately, and how thankfully did I eate, and drinke?
17. What recreation tooke I?
18. How lawfull was it?
19. How long did it continue?
20. Was it not affected with too much delight?
21. By it was I made more apt for my vocation?
22. How free from offending others, did I demeane my selfe?
23. How did I benefit my neighbours both in words, and deedes?
24. What relieſe did I afford to the poore?
25. With what singlenesse, & privacy gave I it?
26. How often prayed I?
27. With what zeale, and devotion?
28. What ould sinns thought I on?
29. With what sorrow, and contrition?
30. With what holy desire of revenge upon my selfe?

31. What

31. What particular ſinne did I eſpecially repent of?
32. What cõfort had I, in that repentance?
33. How careſull was I to avoyd temptations, either to that, or other offences?
34. What new ſinne this day hath beene added to mine account?
35. What ould offence hath beene new ſinned over?
36. What teares have I ſhed for it?
37. What ſighes, and groanes have I ſent to heaven for pardon for it?
38. The Sunne is ſett Is it not *gone downe on my?* Eph:4. 26.

1. *Wrath?*
2. Envy?
3. Uncharitablneſſe?
4. Ungodlineſſe?

LOrd, how wearie am I in the ſearching out of my ſinnes, who have beene too too much delighted in the acting of them! How doe I droope, and retch, eagerly deſiring to take my reſt, before I have yet ſummed up mine account! O that my heart had a *pulſe* as audible as hath the clock; and that it would ſtrike both truely, and lowdly whenſoëver I offend; that I might heare it; that I might feele it; that I might know it; that ſo I might repent!

Gen: 1. 5. Ps: 104 20. pent! Though God created *darknesse*, and *called it Night*: though hee *maketh darknesse, and it is night, wherein all the beasts of the forrest doe creepe forth*: yet hee created not the darknesse of mine understanding. O that all the *beasts of the forrest*, all the *sinnes of my heart* would now *creepe forth*, that I might see them in their ugly shapes, and *toyle* them in my griefe, or *drowne* them in my sorrow! Hee that (I know) doeth see them, I as well Ps: 139. 12. know doeth loath them. *The darknesse hideth not from him, but the night shineth as the day: the darknesse and light to him are both alike.* Num: 11. 9. Hee who *in the night* commanded both the *Manna*, and the *deaw to fall upon the campe* of the Israëlites, can (if hee please) command the *deaw* of his *grace* to fall this *night* upon my sinfull soule; and with his celestiall *Manna* hee can so refresh my inward man, that I may as well live *unto* him, as *by* him. Hee Ex: 13. 21. can leade mee, hee can *goe* before mee as hee did *before his people by day in a pillar of a clowde, to leade* mee *the way*; *and by night in a pillar of fire, to give* mee *light to goe by day, and night.* Lord, with thy people of Israel, I travaile through the wilderness of this world: Let the *fire* of thy *love*, ô Christ, leade mee through the *darknesse* of this present life; that so when these dayes of my sinne shall be Ps: 56. 13. finished, I may reigne with thee, in the *light of the living.*

About

About this time it was, that *David arose from off his bed*, now I am preparing to goe into mine; even *in the evening tide: and hee walked upon the roofe of the Kings house; and from the roofe hee saw Bathsheba, washing herselfe*; and by the eye hee was betrayed to the act of adulterie. His eyes were quick, and *open* to wickednesse, which by the time of the night should rather have beene ready to *draw the curtaines*. What? Did *shee* purposely *wash* her selfe, that shee might be the more *uncleane*? The more royally defiled? Did *hee* purposely *arise*, that hee might dangerously *fall*; and that, not from the roofe of the house of the King, but from the statutes, and ordinances of the most high God? O, mee thinks, 't is but shifting the sexe, and in something I resemble that fowle adulterer. Proudly I doe walke in my thoughts, as it were upon the *roofe of the King's house*. My *conscience*, my *soule* is my *Bathsheba*, fowle and polluted; but I *wash* it with my *teares*; & yet, Lord how apt am I to tempt her to uncleanesse worse then shee hath formerly beene defiled with. *I* am that very *David*: my *sinne* is *Saul*, *that watcheth to slay mee*: but ô let my *Michal*, my soule tell mee, that *if I save not my life to night, to morrow*, yea this night before to morrow, *I shall be*, I may be, *slaine*. *To night* let mee therfore drowne all my Sauls, all mine iniquities in my *teares*; lest,

2. Sam. 11. 2.

1. Sam. 19. 11.

Iob 17. 13. left, before the morning, *the grave be mine house*, and *I make my bed in the darknesse.* Mee think's, this very evening putts mee in mind of my *mortality*; for the Psalmist Ps: 104. 23. tell's mee, that *man goeth forth unto his worke, and to his labour untill the evening*: and in that evening may be as well the cloasing of eyes for an *eternall*, as a *temporarie* sleepe. When I looke out at my window, Lord how *pale* the *Moone* appeares at the sight of a sinner. O how the *starres* doe seeme to *winke*, and as it were, to shut their eyes when I gaze upon them, as if it made their brighter *eyes* even ready to *water*, to behould the *dry* ones of so remorseleſſe an offender. By the cleereneſſe of their sparkling fires they seeme to looke thorow mee; and by their wonderfull numbers, in a silent arithmetick, they tell mee of mine infinite, innumerable offences. When thus with bashfullneſſe, I am enforced to shut my casement againe, and looke back in my chamber, mee think's this very *candle* tell's mee the vanitie of my sinfull condition. Even like unto this, are all my best, and most glorious actions: they are composed of nothing but *tallow*, & *filth*: and though they make a goodly, and resplendent shew to the world; yet doe they *stinke* in the nosetrills of the great Creatour. *This* burnes; and *I* consume, and wast away. *This* I may suffer to burne, untill

till all the matter be consumed, and spent, or else I may extinguish, and put it out at my pleasure. Iust so may my God deale likewise with *mee.* Hee may spare mee upon earth, untill *my moisture* be *like to the drouth in summer:* or hee may *putt* mee *out* presently; this night; at the very instant when I extinguish this enlightening flame. That which nourisheth this light, is apt to destroy it, if I but turne it upside downe: so my meats, and my drinkes are apt to destroy mee with cloying, with surfeits. Without this artificiall brightnesse, mine eye cannot fixe it selfe upon any object, or distinguish of colours; and yet, what is *this* to the light of the *Sunne*; or that, to the brightnesse of my *God?* Lord, what an uncouth thing it is, to be in *darknesse!* Yet thus my God (if hee had so decreed) might allways have punished mee; & have taken from mee the sight of mine eyes. Thus, yea much worse then thus, may hee justly be revenged on mee too; and for my *deedes of darknesse*, hee may *throw mee into utter darknesse, where shall be weeping, and gnashing of teeth.* Surely *Saul* did not know this power of God; or hee did not remember it, when hee *disguised himselfe, and put on other raiment, and went, hee and two men with him and came to the witch of Endor, by night; and prayed her to divine unto him by the familiar Spirit, and bring up Samuel* againe, to answer his demaunds. O, that

Ps:32.4

Mat:8. 12.

1. Sam. 28.8.

Spirit

Spirit is the *Devill*, and that *Devill* is too *familiar*; and yet, how apt am I with *Saul*, rather to consult with him, and to follow his suggestions, then to apply my selfe to the oracles of my God! This present *night*, for ought that I know, may be as sad, & dismall to mee, as that was to the *Egyptians*, when
Ex: 12. 30. *Pharaoh rose up in the night, hee and all his servants and all the Egyptians; and there was a greate cry in Egypt for there was not a house, where there was not one dead.* But, to prevent the feare of such a horrid judgment, I will sue for compassion; and beg of my God, that insteed of destroying mee; or any of this house with a sudden destruction, hee will this *night* rather not onely *slay my first borne*, mine *originall sinne*; but allso all the abortive issue of mine *actuall transgressions*: And, though the *cry* be greate because my sinfull selfe am unwilling to leave them, or they mee; yet I will pray, that the *destroying Angel* may *come, and destroy them*; that so my selfe, my poore soule may be preserved alive. Such a *destruction* as this would be my best *preservation*; and such a slaughter would purchase my rejoycing. These sinnes are mine enemies, and those enemies whose ruine and subversion I am bound to pray for. I will therfore humbly beseech my powerfull preserver to slay them, to cutt them off speedily, presently, without any longer delay. And that

that my *prayers* may be more effectuall, they ſhall joyne with my *teares* in my humbleſt ſupplication for a freedome from theſe enemies. I will imitate *David*; and *my teares* Pſ:42.3
ſhall be *my meate day, and night.* It is but juſtice, that theſe *eyes* which have wandered after enticing objects, ſhould be puniſhed with the ſmart of briniſh *teares.* With ſuch *weeping eyes* will I behould mine offences, and on them will I looke as now I doe upon this burning *Light*; that ſo, like unto this, they may appeare glaring, and *multiplyed*; even greater by farre through the clowdines of mine eyes, then otherwiſe I ſhould view them. The *eye* is commonly a teacher of *mercy*; for when it is fixed on an object full of distreſſe, it preſently invite's the heart to compaſſion. The *eye* of my *God* is never *ſhutt*; never weary of pittying; allthough both *mine* eyes, and *my* compaſſion allſo are ſeldome open. Therfore *mine eye* ſhall *weepe*; and when I weepe, *his eye* will pittie: *My heart* ſhall ſigh, and *his heart* will commiſerate: My *whole* ſelfe ſhall *wholly* offer up it ſelfe to him, in my devotions; and then, I am aſſured, hee will embrace mee in his armes; and watch over mee by his protection. I will *weepe* for my ſinnes; I will *grieve* for the offences of the *day* that is paſt: and *weeping*, & *grieving*, I will addreſſe my ſelfe to the *keeper of Iſrael, who neither ſlumbereth, nor ſleepeth*, & thus I will ſay: Pſ.121. 4.

The Evening prayer.

OMniſcient God, who haſt ſeene the offences which this *day* hath produced; and for them mighteſt juſtly throw mee into the land of *darkneſſe*; Vouchſafe, I beſiech thee, to behould the *teares* of a repenting prodigall. The ſinnes which I have committed, I cannot number; nor can I vallew thy mercies in forbearing mee, ſo grievous an offendour. The *day* is gone, and the *evening* hasteneth mee to my deſired *ſleepe*: Lord let it be thy pleaſure to *bury* my ſinnes in the *darkneſſe* of oblivion; and make mee afraid, and aſhamed to commit them any more by the *light* of the *Sunne*. Let thy *Chriſt ſhine* in my heart, and warme my cold and chillowed devotion; that with fervency, and zeale I may ever addreſſe my prayers unto thee.

Pſ:141. 2. *O let my prayer be ſett forth before thee, as incenſe; and the lifting up of my hands, be an evening ſacrifice. The day*, ô Lord, *is thine, and the night is likewiſe thine*: doe thou take mee, this *night*, into thy holy protection. Let *me not be afraid for the terrour by night; nor for the peſtilence that walketh in darkneſſe*. O thou that haſt *made the Moone and the Starres to governe the night*; *ſhine* mercifully into my *darke*, and polluted conſcience; and *reveale* unto mee all the errours of my life, that at the gate of thy mercy I may begge for remiſſion.

Pſ:74. 16.

Pſ:91.5 verſ.6.

Pſ:136 9.

ſion. *The Levites* did *thanke*, *and praiſe thee* as well at *evening*, as in the *morning*. Lord, (though I am weake, though I am unworthy; yet ſo well as I can, ſo well as thou art pleaſed to enable mee thereto) *I* praiſe, and bleſſe thy glorious name, for all thy mercies which thou haſt ſhewed unto mee; and in particular for thy protection this day which is paſt. *One Lamb*, by thine appointment, was to be *offered at evening day by day*, by thy children of Iſrael. My *ſoule*, ô Lord, ſhould be that *Lamb*, and my ſelfe an Iſraelite, but my ſoule is *blemiſhed*; I my ſelfe am rebellious. To thee therfore doe I offer (*not* my polluted ſoule, as it *is* full of *uncleaneſſe*; *but* rather) that *innocent Lamb of thee my God which taketh away the ſinnes of the world*; moſt humbly beſieching thee to hearken unto him interceding for mee; and by his death and paſſion to graunt mee pardon for mine offences. Firſt, ſeale unto my ſoule the remiſſion of my ſinnes; and then let mee *ſleepe*, and *reſt in thee*. Refreſh my wearied limbs with a comfortable repoſe: and graunt that I may neither offend thee by *dreames*, and *fantaſies*; nor diſpleaſe thee with *exceſsive*, and immoderate *ſleepe*. Preſerve mee from the dangers of fire, ſtormes, tempeſts, theeves, and whatſoëver elſe may hurt my perſon, or eſtate. All is *thine*; doe *thou* be the keeper, and protectour of all. Thou haſt promiſed

1.Chr. 23.30.

Ex:29. 39.

by thy Prophet, that *the righteous shall enter*
Is:57.2 *into peace, and rest in their beds.* Gratious father, *cover* mee with the righteousnesse of Christ thy Sonne; and graunt mee the peace of thy chosen, that I may *rest* in *thee.* Let my
Cant:5 2. *sleepe* be like that of the *Church* that my *heart may allways awake* unto thee. If *this* night, *this* sleepe shall be my *last*, Lord make it my *best* that I may *awake* in thine armes, and
Ps:4.8. *live* in thy bosome. Let mee *lay mee downe in peace, and sleepe*; and doe *thou*, *Lord*, *make mee dwell in safety.* So be it, ô my father, for the merits and worthinesse of thy Sonne Iesus Christ my onely Lord, and Saviour, Amen.

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2. *The second part*

Of the Soliloquie.

Fitted for the time of lying downe in the bed.

THe advice of *David* to his enemies, I take, mee think's, as spoken to *my selfe*;
Ps:4.4. where hee bid's them to *Stand in awe, and sinne not; to commune with their owne hearts upon their beds, and be still.* It is fitt that *I* likewise *say my request with my mouth, and my petition with my heart, and pray upon my bed, & remember the day of death for ever.* I have meditated

ditated upon the *Evening*; I have prayed for protection: and, since that, I have *disrobed* my selfe of the *garments* of the day: But, *with them*, have I *put off* mine offences? Or doe not I intend to *put* them *on* againe to morrow, with the apparell of my body? To *this* I am apt by *nature*: from *this*, ô my God, deliver mee, by thy *grace*. My clothes are layed by; and even now, mee thought, I could skarce hasten soone enough, to *hide* mee in my bed from mine owne sight of mine owne *nakednesse*. Lord, what a fearefull thing is a guiltie conscience, which made *Adam* and *Eve* to *see that they were naked*, Gen. 3. 7. and guilty of their folly; and yet to make but *figge-leav'd aprons* to hide their shame! Thus doe *I* blush at my selfe; and yet I have onely those *figge leaves* to hide my sinnes from the view of the world. But *Adam* and *Eve* vers. 8. *hid themselves* allso, even *from the presence of the Lord God*: So doe *I* endeavour likewise when I am *afraid* to consider of, or unwilling to confesse unto him my manifold transgressions. My *garments* are off, the emblems both of my *pride*, and my *poverty*: for the former is discovered in the *richnesse* of my *robes*; and the latter in the *necessity* of them. Thus doe wee simple sinners weare the very *bowells* of the *wormes*, and the *fleeces* of the innocent *beastes*, in the time of the *day* for *modestie*, for *heate*, and for *ornament*: and in

the *night* wee lye downe in the *feathers* of the *fowles*, for our *ease*, and our *delight*. *Here* now I am layed; *here* I am stretched out, as if I were created onely for *ease*, and *repose*. But, ô my drowzie eyes, watch yee a litle; and yee my thoughts, ponder awhile upon the *place* where I am layed.

Such a bed as this, hath beene a place of
Ex:8.3 *torment*, as well as *ease*; when *the river brought forth froggs abundantly* among the Egyptians, which *went up, and came into their houses, and into their bed-chambers*; yea, and *upon their* very *beds*. Lord, how it make's mee startle but to name those *loathsome creatures!* and yet, *these* were they which were the Egyptians chamber-fellowes; *these* were their cold, and noysome bed-fellowes. Even *thus* have I deserved to be plagued too, as were those Egyptians: for how often hath God, by his *Moses*, and his *Aaron*, by his officers, and his ministers commanded mee to *let my Israel*, my soule *goe serve the Lord*; and yet, like hard-hearted *Pharaoh*, I have still refused? But have I not a punishment, for my rebellion, worse then they had? For they had but the *loathsome vermine* to torment their *bodies*; but I have worse; I have my *ugly sinnes* to torment my *conscience*, which *croake* so in my bosome, that I know not where to free my selfe from their hideous noise. But since these *froggs* have *lived* in the *waters*, and *bred*

in

in the *waters*, which became *blood*, through the deepe dye of my hainous offences: I will therfore doe as once *Elisha* the Prophet did by the *waters* of *Iericho*; I will *cast salt into the waters*, and *heale them*. *I will confesse my wickednesses, and be sorrie for my sinnes*. I will dispatch mine *Israelitesse*, and shee shall *goe, and serve the Lord: her flocks allso, and her heards* (my thoughts, and my meditations) *shall goe and serve* my God; that they may *blesse mee allso*. Then shall these *crawling* sinnes *dye out of this house* of my heart; and I will *gather them up together on heapes*, and drowne them in my *teares*, because they have made such a *stinke* in the nostrills of my God.

2.King. 2.21. Ps:38. 18. Ex12. 31. vers.32 Ex:?. 13.14.

Such a bed as this, hath beene the *grave*, & such *sheetes* the *winding sheetes* of diverse persons, who *dreamed* not of it. When *Ishbosheth lay on his bed in his bed-chamber*, the wicked & trecherous *Rechab* and *Baanah smote him, and slew him and beheaded him*. So did *Zabad* & *Iehozabad slay Ioash on his bed, and hee dyed*. So it may happen unto *mee* too, unlesse *the Lord* be *my defender, and the holy one of Israel* my protectour. Solomon hath forbid the companie of such *Rechabs* and *Baanahs*, such *Zabads*, and *Iehozabads* saying, *Enter not into the path of the wicked; and goe not in the way of evill men: For thy sleepe not, except they have done mischiefe; and their sleepe is taken away unlesse they cause some to fall*. Yet I have *entertained*

2.Sam. 4.7. 2.Chr: 24.25. Ps:89. 19. Prov.4. 14. vers.16

ſuch in my ſociety; yea, I have *enticed* them, and *hired* them to the deſtruction even of my ſelfe. My *ſinnes*, oh my *ſinnes* are the *murderers* that are *come unto my bed*; and, without the mercy of him who deſtroyed death, will bring mee, even *mee* to deſtruction; my *damnation ſhall not ſlumber.*

2. Pet. 2 3.

Such a bed as this, hath beene the bed of inceſt, when *Amnon*, by the advice of *Ionadab*, *lay downe on his bed, and made himſelfe ſicke*, that his ſiſter *Tamar* might be ſent unto him by his tender, and compaſſionate father. O what helliſh plotts were invented for the ſatisfaction of the *luſt-ſick* adulterer! Hee was but to *counterfeit* a ſicknes, who yet was *wounded* at the *heart*: and ſhee who both by obedience to her father, and love to her brother was ready to dreſſe the diſh hee required, was overcome at length by the ſcorching flames of his inceſtuous furie. That *bed* which is *honourable* in the ſtate of *mariage*, yet not unleſſe it be kept *undefiled*, was made the torment of a ſiſter *un wedded*: and hee who could not enjoy her by the rules of religion, forced her to his appetite by the violence of his hands. But as the act was fowle, ſo the effect was revengfull; yea and even the *innocent* ſuffered for the villanie of the raviſher; in ſo much as *Amnon hated her exceedingly; ſo that the hatred wherewith hee hated her, was greater then the love wherewith*

2. Sam. 13. 5.

Heb. 13 4.

2. Sam. 13. 15.

wherewith hee hath loved her. Have not *I* beene sick with *Amnon* too? Have not I longed, and pined, and lingered after unlawfull pleasures, and wicked delights? What though they grew not into the height of *incest*, or *adulterie* of the *body*? My poore *soule*, that was a *virgin*, hath beene *ravished*, hath beene *deflowred* with delusions; and at length hath beene conquered by the violence of the tempter. O my God, doe thou be pleased to put such an enmitie hereafter betweene the tempter and the sinner that my soule may hence forward abhorre those suggestions, as the sated ravisher did his sister; that *the hatred wherewith shee shall hate them, may be greater then the love wherewith shee hath loved them.*

Such a bed as this (or at least thus designed for a nest of repose) did *Ahab lay him downe upon, and turned away his face, and would eate noe bread, when hee was come into his house heavy, and displeased, because of the word which Naboth the Iezreelite had spoken unto him: for hee had sayd, I will not give thee the inheritance of my fathers.* Here was trouble, and discontent; and presently tossing, and tumbling upon the *bed*; and all because a *poore subject* would not sell his litle vineyard to the *greate King*. All this was but for a litle *spott* of ground, so small, that it was not so much as a graine of the finest sand, to the mountaine

1. King 21. 4.

of *Ararat*, in comparison of this globe, and fabrick of the earth. But I might have a *Kingdome greater* then the *world*, *above* the world, which I should not *buy*, but onely *begge*; & upon my humble suite it would be freely given mee: and yet though hithexto I have neglected it, *I throw not my selfe upon my bed* in a sad, and pensive discontent, because I have beene backward in sieking, and petitioning for it. But in steed of thus lying on my bed, *into* it I goe, and *in* it I lye downe, where I rather choose to *steepe* away the thought of it, then in a holy ambition *contrive* the way to be possessed there of.

Such a bed as this did the *harlot* speake of, when shee enticed her lover, saying, *I have decked my bed with coverings of tapestrie, with carved worke, with fine linnen of Egypt: I have perfumed my bed with myrrhe, aloes, and cynamon: Come let us take our fill of love untill the morning; let us sollace our selves with love.* O what enticements were there to wickedness! What provocations to uncleanesse! *Richer* were the coverings of the harlot's *bed*, and much more vallewable then was the *person* of the owner. Those *perfumes* were ordained more for *necessity* then *delight*; and yet the *stinke* of her wickednesse out-vyed the fragrancy of the *myrrhe*, and the *cynamon*. How, mee thinks, *doe I*, or (at least) *should* I loath the impudency of such a tempting adulteresse!

Pro:7. 16.

vers. 17

vers. 18

ſe! What a ſtaine is a harlot to our fraile ſexe; when ſhee whoſe beauty ſhould be diſcovered by the *modeſty* of a *bluſh*, doe's *ſhamefully* importune her lover to uncleanes! And yet, ſuch a one might *I* have beene too, had not the grace of my preſerver made mee deteſt the offence. Even to ſuch folly was I prone by *nature*; but from it am I withdrawne by the *mercy* of my God. The adultereſſe *Iezabel* had made ſuch uſe of the place of repoſe: juſt it was therfore that the Lord ſhould *caſt her into a bed; and them that committed adulterie with her into greate tribulation, except they would repent them of their deedes.* Reu.2. 22.
The *bed* may be a place for *punſhment*, as well as for *eaſe*: and thoſe who defile it with uncleaneſſe may looke to be a *burden* unto it and it unto them in their diſeaſes. It is but juſtice, that ſinne ſhould be puniſhed in the very place where 't is committed. Let mee therfore examine my ſelfe: and if God in mercy hath preſerved mee from the *pollution*, let mee try if yet there lurke not an *intent* in the thought. Yet here I muſt not ſtay: I muſt conſider with my ſelfe that there is a *ſpirituall fornication* too, as well as a *corporall*; and that *idolatrie* is a ſpirituall *adulterie*. Thus *upon a loſtie, and high mountaine had Iudah ſett her bed; and thither went ſhee up, to offer ſacrifice.* Iſ.57.7
Thus the *Babylonians came to idolatrous Aholibah into the bed of love; and they defiled her* Eze.23. 17.

with their whoredome, and shee was polluted with them. If I am free from this adulterie, I must blesse the Lord my God, the *jealous*
Ex:20. God, who sayd in his commandement, *Thou*
3. *shalt have none other Gods but mee.* If I have beene guilty, I will besiech him with my *teares* to *remitt* mine offences; and through his grace to preserve mee from a future relapse.

Ps:36.4 *On such a bed as this* doth *the wicked* usually *devise his mischiefe*; when *hee setteth himselfe in noe good way, nor abhorreth that which is evill.* Against such did the prophet cry out,
Mich.2 and say, *Woe unto them that devise iniquity, &*
1. *worke evill upon their beds: when the morning is light they practise it, because it is in the power of their hands.* From this I feare, I have not beene free: for have noe wicked purposes, have noe sinfull devices beene forged, ben contrived in my *bed*? When my meditations should have beene fixed, and fastened upon my God, have I never entertained the suggestions of the Devill? Have I never prided my selfe in the richnesse of the ornaments of my *chamber*, and my *bed*? In the coverings of the walls, the curious *hangings*? In the deckings of the bed, the *curtaines* and *vallences*? Have not my desires beene wandering after the furniture of a
Est. 1. King, even King *Ahasuerus*; who *had white,*
6. *and greene, and blew hangings, fastened with*

cords

cords of fine linnen, and purple to silver rings, and pillars of marble? Have I not wished, for his *beds of gold, and silver, upon a pavement of red, and blew, and white, and black marble?* Or hath not my bed beene the bed of *wantonnesse*, or *immoderate ease?* Have I not beene like unto those against whom the Prophet pronounceth the woe, saying, *Woe unto them that are at ease in Sion: That lye upon beds of ivory, and stretch themselves upon their couches, and eate the lambes out of the flock, and the calves out of the midest of the stall.* I must not be too indulgent to my selfe. Too much selfelove may prove my destruction. The sinnes which I am guilty of must not be denyed; neither may they lye *drie* with mee in my *bed*. O noe: Therfore lest *I* sleepe too much; or *they* have rest too much; or the *devill* entertainment too much; (that *uncleane spirit*, whose custome it is, *in drie places* to *sieke his rest*) I am resolved, with *David*, that *every night I will make my bed to swimme and will water my couch with my teares.* Every *night* shall be a *night* of *sorrow*, a *night* of *weeping* for my sinns, that so my God may send mee *joy in the morning.* Apt I am to distrust my God, & to fixe my thoughts upon carking and caring for the things of *to morrow*. Nor am I single in the offence: too many are apt to sacrifice to their owne shallow, & titular wisedome; choosing rather to depend upon their owne

Amos. 6.1. vers. 4.

Mat: 12 43.

Ps. 6.6.

Ps. 30.5

discretion, then to rely upon the providence
Eccl:8. of the greate disposer. *Such there are* indeede
16. *that neither day, nor night doe see sleepe with their eyes* and (like the wife in the Proverbs)
Prov: their *candle goeth not out by night.* But *I* must
31. 18. remember the command of my Redeemer,
Mat:6. and *Take noe thought for the morrow; for the*
34. *morrow shall take thought for the things of it selfe. Sufficient unto the day is the evill thereof.* And as I may not distrust the providence of my God; so neither will I, nor may
Prov: I *boast of to morow; for I know not what a day,*
27. 1. or a night *may bring forth:* But I will besiech my God to give mee *content* with what soëver hee shall send. *Mercy* I will beg for, howsoëver hee shall dispose of mee: and *comfortable sleepe*, if hee spare mee life. I will besiech him, that if through a disturbed fant'sie I be molested with *dreames*; even in those
Iob:33. *dreames* hee will be pleased to *open mine*
16. *eares, and seale mine instruction.* If the master, and builder of this house of clay, the greate Creatour of heaven and earth, shall come, and *this night* shall call mee to judgment; Graunt ô my God (ô thou who did-
Ps:139. dest *forme mee and fashion mee in the wombe*
13. *of my mother)* that I may *watch in thee*, for the comeing of thy selfe; *whether it shall be at mid-night, or at the cock-crowing, or in the*
Mat. *morning; that* though thou comest suddenly,
13.35. yet *thou find mee not sleeping.* And now I am

am *lyeing downe, let mee not be afraid: yea make mee lye downe, and my sleepe to be sweete unto mee.* Thus will I *close mine eyes* with sorrowfull *teares:* and thus will I *rely* upon the *protection* of my *God.* Prov: 3. 24.

The third part 3.

Of the soliloquie.

To be used at the time of awaking in the night.

O What a trouble is this, to one desirous to sleepe! Thus to tosse, and tumble this way, and that way! Thus to long to sleepe, and not be able to sleepe! I am sure that I did sleepe; but I am not sure when I shall sleepe againe. Lord, how silent is the night! How quiet are all things, but my disturbed selfe! How slowly doth the clock number the howres! It strike's, one, two &c: and yet I sleepe not. It was the complaint of holy *Iob* unto the Lord, saying, *When I say, my bed shall comfort mee; my couch shall ease my complaint: Then thou sharest mee with dreames and terrifiest mee through visions.* Mee think's I could partly be contented to be troubled as Iob was; with *dreames*, and *visions*; so that I might be sure to have the benefit of the sleepe. Every thing Iob: 7. 13. Vers. 14.

that

that move's but gently, possesseth mee with feares. The *watch-man* of the night, which awaked the Apostle out of the sleepe of securitie, disturb's mee with chaunting out the divisions of the night. But is there noe way to be sure either to sleepe sweetely, or to awake contentedly? *There is noe* sleepe, noe rest, noe *peace, saith my God, to the wicked.* If I am wicked, I cannot sleepe: or if I doe, it is rather a cessation from labour, then a contented repose: for the awaking conscience disturbes the fantsie with hideous apparitions. Let mee a litle enter into my selfe, & consider whether I was prepared for sleepe, before I applyed my selfe unto it? Did I enter into my bed with divine meditations; and make up the account of my former life, before I drew the *curtaines* of mine *eyes*? Certainly my God awake's mee, that I may either repent of some sinne which I have formerly forgotten; or praise him for some mercy, for which I was not thankfull. If thus, while I awake, my thoughts be divine; whensoever I sleepe, my rest shall be comfortable. I will therfore take up the confidence of *David*, who said that *his soule should be satisfied as with marrow, and fatnesse; and his mouth should praise the Lord with joyfull lipps, when hee remembred God upon his bed; and meditated on him in the night watches.* I must even doe as David did, if I hope for the blessing

Is:57. 21.

Ps:63.5 Vers.6.

ſing which David had. Yea and ſo I will, with the aſſiſtance of *him*, who cauſeth *the ſleepe of the laborious to be ſweete.* Eccl. 5. 12.

The Prophet, mee thinks, ſeemeth to challenge the Allmighty, when hee ſaith *Thou haſt proved mine heart, and viſited mee in the night: thou haſt tryed mee, and ſhalt find nothing in mee: nothing* evill; *nothing* amiſſe. Pſ. 17. 3 Lord, though I cannot acquitt my ſelfe in the words of that Prophet, yet I will reſolve with that Prophet; *I am utterly purpoſed that my mouth ſhall not offend.* Surely that bleſſed Pſalmiſt had often diſcourſe, and conference with his God in the times of the *night*: and doubtleſſe hee was then moſt free *for* the ſervice of his maker, when moſt hee was freed *from* the affaires of his ſubjects. O how comfortably hee does cheere up himſelfe, when hee ſaith, *I have remembred thy name, ô Lord, in the night; and have kept thy law!* Pſ. 119. 55. Yet this was not the practiſe of *David* onely Noe: I find that it is a bleſſing which God in mercy, hath ſent to others allſo, of his ſervants. The Prophet *Iſaiah* telleth *Iudah* of a *day* that ſhould come, when *this ſong ſhould be ſung in their land, wee have a ſtrong citty; ſalvation will God appoint for walls, and bulwarkes, &c. With my ſoule have I deſired thee in the night: yea, with my ſpirit within mee will I ſeeke thee early.* Iſ. 26. 1 verſ. 9. O what a bleſſed time was this to Iudah! O how ſweete is the, remem-

remembrance of God in the *night!* It is sweete indeede to *remember* him in the *night*; to *sieke* him in the *night:* but then 'tis doubtlesse full of horrour to sieke, and not to find him. And yet thus God threatneth *Israël*, and *Ephraim*, and *Iudah*; the Priests, and
Hos:5. the people, and the Princes, that *They*
6. *should goe to sieke the Lord; but they should not find him; because hee would with-draw himselfe from them.* And the Church complaineth
Cant:3. that, *By night on her bed, shee sought him whom*
1. *her soule loueth: shee sought him, but shee found him not.* Alasse, how came it to passe, that her beloved would not be found? Surely
1.King *hee was not talking* (allthough thus Elyah
18.27. mocked the Priests of *Baal*, concerning their dumb, and stupid idoll) *nor pursueing, nor in a journie; nor yet slept, that hee had*
Is:65.1 *neede to be awaked.* Noe, noe: *hee* that *was found of them that sought him not*, would not without cause deny himselfe to her, who sought him with diligence. It was his promise to the captives in Babylon, that
Ier:29. *after seaventie yeeres they should returne to Ieru-*
10. *salem, and should call upon him, and goe and pray*
vers.12 *unto him, and hee would hearken unto them:*
vers.14 *They should seeke him, and find him, when they should search for him, with all their hearts.* How then came it to passe, that his *Spouse* did misse of him; especially in the *bed*, where shee might justly expect him? Alasse, alasse, shee

shee thought her selfe so sure of her beloved, that shee layd her selfe downe, as on the *bed of ease*: but supposing him to be with her, shee missed his companie; and though shee sought him by solitary meditation, yet shee found him not. *In the night shee sought him*, in the *night* of her *afflictions*; but *shee found him not*; not presently; & that because shee neglected his *grace* when hee offered it unto her; or because shee kept *it* not carefully, when hee gave it unto her. Yet, though *in a* Is.54.8
litle wrath hee hid his face from her for a moment; shee afterwards *found him*, *whom her soule loved*. Cant.3 4. And why then should not *I* hope to find him too, though in my *bed*; though in the *night*? It is not through sloath, that I seeke him here: but 't is in the fervency of my affection, that now awaking, I would find him here. If yet I cannot find him here; if thou hidest thy selfe from mee, ô my sweetest Iesus; & that either in judgment, for mine offences; or in thy love, that thou mayst heighten, and inflame mine affection, I will doe as the *Israelites* did, at the newes which was brought them by those that were sent to search the land; I will *lift up my voyce; & cry*: yea, with Num. the people too, *I* will *weepe all night*. Or, 14.1. with the Prophet David, *All the night will I* Ps.6.6. *make my bed to swimme; and water my couch with my teares*. Or with *Samuel* for *Saul*; I will 1 Sam. *cry unto God all the night*. Or as King *Darius* 15.11.

for

Dan:6. 18. for *Daniel* in the Lyons denne; I will *passe the night fasting*, while *my sleepe goeth from mee.* Or as *David* againe, when his child was sick; 2.Sam. 12.16. I will *fast and lye all the night upon the earth*; rather then I will not find thee, ô my Saviour. Thus when I have found him whom my soule loveth, then *untill the day breake, and the* Cant. 2 17. *shadowes fly away, hee shall turne, and be like a Roe, or a young Hart upon the mountaines of Bether. Weepe* indeede I may; *weepe* I must; for I sent my *faith*, as a *Spie*, to the promised land, to the celestiall Canaan; and shee, through her weakenesse and feare, hath Num. brought me word that *the citty is walled*, as 13.26. if I could not, or should not enter: But, with vers.30 *Caleb*, I will resolve that *I wil goe up and possesse it*; for, I know that, through the assistance of my *Iesus*, I shall be *able to conquer. Weepe* I must, with *Samuel*, for my *Saul*, for my 1.Sam. 15.11. poore soule, which hath *turned back from following my God, and hath not performed his commandements.* But I will not onely weepe, but vers.14 will allso question my Saul, and say, *What meaneth this bleating of the sheepe in mine eares, and this lowing of the oxen which I heare?* What meaneth the noise of my lesser offences; and the roaring of the greater, which are larger, and fatter then the *bulls of Basan?* I will thus examine my soule; and then I will cry for vers.24 her, untill shee shall confesse that shee *hath sinned, and transgressed the commandements of God.*

God. Weepe I must, with King *Darius*, for my *Daniel*; for my *heart*, which is the *chiefe of my Presidents*; for 't is in the lyon's denne; *my soule is among lyons*; it is wounded with lyons, with such mighty sinnes, that *their faces are as were* David's worthies, even *like the faces of lyons.* These *lyons*, these Kings of Assyria and Babylon have *scattered this my Israel, and driven her away, and allmost devoured her. Weepe* I must, with *David*, for *my child*, my darling soule; for it is *stricken, it is very sick*: yea I will *fast, and I will weepe; for who can tell whether God will be gratious to mee, that the child may live?* Why should not such thoughts as these entertaine the howres, which are borrowed from my slumbers? King *Nebuchadnezzar* had *thoughts came into his mind upon his bed* (for so Daniel styleth his *dreames*) *what should come to passe hereafter. The Lord appeared to Solomon by night*, after his dedication of the tẽple, *& sayd unto him, I have heard thy prayer, and have chosen this place to my selfe, for an house of sacrifice. Iacob* had *a vision by night*; and in a dreame was *promised the land where hee slept.* Thus, sleeping or waking, I hope that it shall be truely sayd, *The Lord is in this place.* True it is, that the *night* is the presenter of dismall apparitions to diverse persons; and the absence of the Sunne in many is the discoverer of the weakenesse of faith. But surely those that feare the *shadow* of a fant'sie, doe

Dan. 6. 2.
Ps. 57. 4
1 Chr. 12. 18.
Ier. 50. 17.
2. Sam. 12. 15.
vers. 22
Dan. 2. 29.
2. Chr. 7. 12.
Gen. 28. 12.
vers. 13
vers. 16

doe not truely feele the *power* of *faith*, which
Heb.11 1. (according to the Apostle) *is the substance of things hoped for; and the evidence of things not seene.* The diseases of the body make sick men sensible of the want of the Sunne; for to them the *nights* administer both anguish,
Ps.77. 2. and melancholie. David's *sore ranne in the night, and ceased not; his soule refused comfort.*
Iob.7.3 *Iob* was *made to possesse moneths of vanity; and*
C.30. 17. *wearisome nights were appointed to him:* His *bones were pierced in the night seasons; and his sinewes tooke noe rest.* Yea, as well the healthfull, as the sick, may find the *night* a producer of affliction: even those that are most labori-
Eccl.2. 22. ous, and industrious in the world. *What hath man of all his labour* (saith the Preacher) *and of the vexation of his heart, wherein hee hath*
vers.23 *laboured under the Sun? For all his dayes are sorrowes, and his travaile griefe: yea, his heart taketh not rest in the night.* To the sick, and to the healthfull; in time of peace, & in time of warre the night hath often beene a time of
2.King 19.35. sorrow. Once did the Lord send his *Angel*, which *went and smote in the campe of the Assyrians an hundred fourescore and five thousand: & when they arose early in the morning, behould they were all dead corpses.* Thus have miseries siezed on diverse in the silent *night*: and yet that very time which hath beene to some the sad producer of woe and distresse; to others it hath brought the tidings of joy, and pleasant content,

content. Surely the *foure Lepers* were not ignorant of it; who (resolving not to sit in the gate of Samaria untill they dyed, nor to enter into the citty for feare of the famine) *went into the campe of the Syrians*, whom the Lord had made to *flie in the twy-light*: & there the foure poore men *did eate, and drinke*; *and caried away thence both silver, and gold, and raiment*, in greate aboundance. The *night* was a time of *rejoycing* to the *Levite*, when hee *stayed to be merrie with the father of his concubine*: but afterwards it became a time of woe to him, when the *Gibeathites tooke the concubine from him, and abused her all night untill the morning*; *and untill the day began to spring, did not let her goe*. Thus is not God confined to times, nor enforced to the rules, and dictates of nature. Hee can, according to nature, somtimes render us a *night* of *sorrow*: and somtimes againe, besides, or above, or against the practise of nature, hee can produce *light out of darknesse*; and comfort and content, when wee expect our disturbance. For my part therfore (seeing that my rest departeth from mee; and that at this time when others securely take their repose, mine eyes are unapt to close with my slumbers) I will make this *night* a *night of sorrow*, that so I may hope for a *morning of comfort*; I will *grieve* for my sinnes, that

C.7.3.
vers.5.
vers.7.
vers.8.
Iud.19 9.
vers.25

that I may *reioyce* in my Saviour. I will
C.6.27 take *this* time, as *Gideon* did, to *throw downe the altar of Baal*; because peradventure, like unto him, I *could not doe it by day, for feare* of displeasing. That altar of *Baal* is erected in my heart: from this *heart* therfore even now will I seperate it; and downe it shall goe, away it shall be throwne; that so in the roome of it I may presently erect an altar for my God. I will take this time,
Ios.1.8 as *Ioshua* was commanded, to *meditate in the booke of the lawe*, which *shall not depart from my mouth*; *but I will meditate therein day and night.* Even that *sure word of prophesie* will
2.Pet. 1.9. I meditate upon, *whereunto* (as saith Saint *Peter*) I shall *doe well, if I take heede, as unto a light that shineth in a darke place untill the day-dawne, and the day-starre arise in my heart.* I will take this time, as *David* did; and will
Ps.77.6 *call to remembrance my song in the night*; or rather not *my* song, but *God's*; for Iob com-
Iob 35. 10. plaineth, that *None saith where is God my maker, who giveth songs in the night?* Not such a *song* as Ephraim used, for those were *howlings* insteed of *songs*; yea and *howlings* without comfort, because therein was noe mention of *God*: for thus the Lord complaineth of them, by the mouth of his Pro-
os.7. phet, saying, *They have not cryed unto mee*
14. *with their heart, when they howled upon their*
Ps.147 7. *beds.* But *my* song shall be a *thanksgiving*, even

even *unto my God* : not ſhort , not of a
ſmall continuance , like the *gourd of Ionah*, Io:4.
which came up in a night, and perißed in a night: 10.
Noe; I would not have *a worme in the morning*, verſ. 7.
when I ariſe , to *ſmite my joy* , *and cauſe it to wither*. This were but to ſieke my God in the time of diſtreſſe , and to forget him in my
proſperitie. But I will reſolve, with *David*: Pſ: 145.
I will extoll thee , *ô my God* , *and King* ; *and* 1.
I will bleſſe thy name for ever , *and ever* :
Every day will I bleſſe thee ; *and I will praiſe* verſ 2.
thy name for ever , *and ever*. Though *theeves* Ier. 49.
ſhould *come this night* upon mee , and thinke 9.
to *deſtroy 'till they had enough* : though wicked thoughts , and evill ſuggeſtions of Satan, ſhould ſeeke to robbe mee of my *ſong* ; yet will I rely upon my *God* , upon my *Ieſus*, who *ſang a hymne* before hee went up to the Mat. 26
mount of Olives ; and *him* will I beſiech that 30.
I may not be robbed , be deprived of this comfort in the *night*. *At mid-night there* Mat: 25
was a cry of the comeing of the bride-groom, 6.
Behould the bride-groome cometh ; *goe yee out to meete him*. What know I , but this may prove that very night unto *mee* ? My God may come , and call for my ſoule. Graunt therfore , ô bleſſed Father , that (with the *wiſe virgins*) I may be *readie*, *and goe in with* verſ. 10
the bride-grome to the mariage, *that the doore may not be ſhut* againſt mee : and that ſo I may paſſe from this *ſong* in the *night* of miſerie

upon earth, to that heavenly quire of Saints,
Reu:22 5. and Angells, *where is noe night, nor neede of a candle*, noe *nor of the light of the Sun*; that thou, ô my God, mayst give mee *light*, and that I may reigne for ever, and ever. Amen.

THE

THE FIFTH SUBJECT. 5.

Teares in the Day.

The Soliloquie.

Divided into three parts, and fitted for the time.

1 *Of awaking early in the morning.*
2 *Of being newly arisen.*
3 *Of preparing to goe to dinner.*

The first part 1.

Of the Soliloquie.

Fitted for the time of awaking early in the morning.

THE EJACULATION.

Psal. 5.
vers. 1.
Give eare to my words, o Lord; consider my meditation:
vers. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THe *night is farre spent; the day is at hand.* I wish that the *night of sinne* were as neere a period; and the *day of rejoycing*, the day of eter- Rom. 13.12.

nall happineſſe were as neere approaching.
Reu:2. 26. It is the promiſe of God, that *hee which overcometh, and keepeth the workes* of Chriſt *unto the end, to him ſhall be given power over the na-*
verſ.28 *tions*; and *I will give him* (ſaith Chriſt) *the morning ſtarre.* If God be ſo *early* in his liberalitie, why ſhould not I be as *early* in my devotions? I am now awaked, though yet I am ſome-what drowzie, and incline to ſleepe againe, ſtretching my ſelfe in my lazie bed. But let mee heare Saint *Paul* ſpeaking to mee, and ſaying, *Now it is high time to*
Rom. 13.11. *awake out of ſleepe; for now is ſalvation neerer, then when wee believed.* How's this? High time to awake? Surely the Apoſtle ſpeake's it not to *mee*, for 't is yet very *early*; too ſoone to ariſe; for I heare noe noiſe, noe ſtirring; noe bodie's yet up; all is huſh, and quiet. The *bird* which ſhaked a pillar of the
Mat.26 church, and *crowed* at his act, bid's mee *good-*
74. *morrow*; and tell's mee 't is hardly the breake of day. Beſides, the Prophet David tell's
Pſ.127 mee, *It is in vaine for us to riſe up early, to ſit*
2. *up late, and to eate the bread of ſorrowes; for ſo wee give our beloved ſleepe:* and why then
Prov.6 ſhould I delight in *vanitie*? *Yet a litle ſleepe,*
10. therefore; *a litle ſlumber; a litle folding of the hands to ſleepe.* But hearke! What's that? Mee think's I heare ſome-body call, and ſay,
verſ.9. *How long wilt thou ſleepe, ô ſluggard. When wilt thou ariſe out of thy ſleepe?* Yes; I did heare

heare ſome-body call ſo, indeede. It was none other but *God* himſelfe by the mouth of King *Solomon*. Even the ſame who telleth mee, that If I doe not *ariſe*, then ſhall *povertie come upon mee, as one that travaileth; and my want, as an armed man.* I muſt not *love ſleepe* therfore, *leſt I come to povertie*: but I muſt *open mine eyes, and I ſhall be ſatisfied with bread.* Well then; I'le rubb mine eyes; and rowze up my ſelfe, and bethinke my ſelfe of my buſineſſe: but *firſt* I will thinke upon the *firſt*, upon the *beſt*; upon *God*. I have reaſon to give him the *firſt*, the chiefeſt roome in my meditations; becauſe *I layd mee downe, and ſlept; and againe* I am now *awaked*; and all this through the mercy, and goodneſſe of *the Lord*, who *ſuſtained mee. Hee* preſerved mee, *who neither ſlumbereth, nor ſleepeth*, allthough *David* cryeth out to him, and ſaith, *Awake why ſleepeſt thou, ô Lord? Ariſe; caſt us not off for ever?* But this was onely through the fervencie of his devotion, in a time of ſevere *perſecution*, and affliction: for at another time, it was hee himſelfe who confeſſed, that *Hee which keepeth Iſrael ſhall neither ſlumber, nor ſleepe.* Surely *hee* may more properly call out from heaven to *mee*, then *David* upon earth did to *him* in heaven, and ſay, *Awake, why ſleepeſt thou?* Yea, & ſo indeede hee doeth; & promiſeth mee, and offereth mee the *morning ſtarre*

verſ. 11

c. 20. 13

Pſ. 3. 5.

Pſ. 121. 4

Pſ. 44. 23.

Pſ. 121. 4.

to light mee : But it is upon condition, that I must first *overcome*. Overcome ? What ? Must I overcome my *sleepe* ? That I have done. Must I over-come mine *enemies* ?
Mat. 5. 44. Those I am commanded to *love*. Yet I must over-come mine *enemies*, my *sinnes* : and I must allso over-come *my selfe*, the *sinner*; and
Ps. 18. 28. then, I am sure, hee will *light my candle*, as hee did Davids. *The Lord my God will inlighten my darknesse* : hee will give mee comfort, joy, and prosperitie after my trouble. Nay, a *candle* shall not serve my turne : hee hath promised to give mee a *starre*, the *morning starre*, which shall both enlighten my soule with the brightnesse of divine knowledg, in this *morning* of a happinesse begunne; and allso enlighten mee hereafter, in the *morning* of the generall re-surrection, when my body shall be glorified together with my soule, &
Dan. 12 3. *I shall shine as the starres, for ever and ever*. Hee will give mee the morning starre to *enlighten* mee, not to *torment* mee. The prince of *darknesse* was once an Angel of *light*, and then even *hee* was a *morning starre* : but now I may
Is. 14. 12. say with the Prophet, *How art thou fallen from heaven, ô Lucifer, sonne of the morning.*
vers. 13 *How art thou cutt downe to the ground which saydest in thine heart, I will exalt my throne above the starres of God ! This starre*, I hope, hee will not suffer to deceave mee, with his false, and deluding light : for his glaring is but

is but a counterfeit light, and his leading tend's to the burning brimstone. Noe; hee will give mee a better *starre*; even him who came to be *a light to lighten the Gentiles*, *and* Lu.2.
to be *the glorie of the people Israel*: even *the* 32.
Prophet of the highest, who *giveth light to them* C. 1.76
that sitt in darknesse, and in the shadow of death. Vers.79
And who is that, but hee which professeth himselfe to be *the roote*, *and the off-spring of* Reu.22
David; *and the bright, and the morning starre.* 16.
Hee himselfe hath shewed mee what I should doe: hee hath taught mee by his owne example, what dueties I should performe: for I find it recorded of him, that *In the morning,* Mar.1.
rising up early, a greate while before day, hee 35.
went out, and departed into a solitarie place, and prayed. So should *I* doe too: I should doe so *now*; for it is now about the same time; or, at most, it differeth not much. I will therfore *arise*, I will *arise* out of my sinnes; by his blessing I will *arise* out of them *before day*; even before *the day of the Lord cometh*; and I 2.Pet.3
will goe *out* of *them*, or force them out of 10.
mee. I will *depart* from them *into a solitarie place*, and retire to my meditations; and be both *solitarie*, and *sorrowfull* for all the offences which I have committed: and then I will *pray*; I will pray for forgivenesse, through the meritts of *him*, who *prayed* so *early*. Or, if I am too weake to master my selfe in this holy resolution, I will beseech him, that I

Mar:1. 36. may be as *Simon, and those that were with him*; that I may, at leastwise, *follow after him*. Surely hee can so *illuminate* my thoughts, that I may *see* thereby to performe my duety. It was *that* morning starre which enlightened *David*, and made him take up that holy re-
Ps:5.3. solution, saying, *My voyce shalt thou heare in the morning, ô Lord: in the morning will I direct my prayer unto thee, and will looke up.* It was hee who enlightened him to put in practise that very resolution: for hee himselfe
Ps:130. 6. testifieth of himselfe, saying, *My soule wayteth for the Lord; more then they that watch for the morning; I say, more then they that watch for the morning.* It was *that* morning starre,
Luc:21 38. which enlightened *the people*, that they might *all see to come to him early into the temple, to*
Ps:119 147. *heare him.* It was *that* morning starre againe, which enlightened *David*, when hee *prevented the dawning of the morning, and cryed*; when hee *hoped in his word.* It was *that* morning starre which gave light unto *Ioshua* and
Ios.6. 15. the people, when *they compassed Iericho on the*
vers.20 *seaventh day, early, about the dawning of the day seaven times*; after which, *the wall fell downe flatt, so that the people went up into the citty, every one straite before him, and tooke the citty.* So will *I wayte* for him: so will I *prevent the dawning of the morning*: so will I *direct my prayer unto him*: so will I *heare him in his temple*: and so will I *encompasse Iericho, about the*

dawning

dawning of the day; the citty of Satan, the strong hold of the Serpent; even mine owne wicked, and corrupted *heart*, which hath so long stood out against my God: and I will never leave *compassing* it with my *teares*, and my *sighes*, and my pensive and sorrowfull *thoughts*, untill the *wall fall downe*; untill the *stonie* rampard thereof yeeld unto the commandements of my Lord, and my maker. But (on the contrarie) certainly *that* morning starre did *not* give light to the companie which were in the ship with Saint *Paul* in the tempest, when hee was bound towards Rome: for they, *fearing lest they should have fallen upon rocks, cast fowre ankers out of the sterne and wished for the day.* Act: 27. 29. True it is, that every one in a storme will *wish* for Christ, this morning starre: and ready they are to take their *astro-labe*, that so they may observe the height, and the distance of him: but yet are they apt to *leave* him in the *tempest*; and to trust to their owne *cables*, and *ankers*, which they *cast out at the sternes of their ship*; never considering the *depth* of the seas, & the *fowlenesse* of the *anchorrage*. Every Christian, even the most skillfull mariner, is apt to *runne a shore* upon the world; or to fall upon the *leadges*, and *rocks* of trouble, and temptation: but who *ancoor's* his hopes in *Christ*? Who fasteneth the *flooke* of his *anchor* in the wounds of the *Crucified*? Lord give mee such a *faith* in

thee, that I may not believe in thee *waveringly*, or hope in thee *weakely*, or wish for thee *faintly*: but that I may at all times, and upon all occasions put my whole trust, and
Ps.42.1 confidence in thee; and say, with David, *As the Hart panteth after the water-brookes; so panteth my soule after thee, ô God.* Surely *that* morning starre did *not* give light to churlish
1.Sam. 25.37. *Nabal*, when, *in the morning, after the wine was gone out of him, and his wife tould him all that was done, his heart dyed within him, and hee became as a stone.* Alasse, every *Nabal*, every worldling can be jocound, and pleasant while they surfeit upon the vaine pleasures of this transitorie world: they can be merrie, and *drunken*, *very drunken* with the be-witching *cup*: and all the while, they are *such sonnes of*
vers.17 *Belial, that a man cannot speake to them*: But if once, either by povertie, sicknesse, or any other calamitie they are *awaked*, and their *Abigails*, their *consciences* tell them that *the*
Ps.45.3 *most mighty hath girded his sword upon his thigh, with glorie and majestie*, and is resolved to destroy them; then, like unto *Nabal*, even *their very hearts dye within them, and are even as stones*, for want of the comfort, and light of his morning starre. These are they who *in*
Deut: *the morning say, would God it were evening!*
28.67. *and at even they say, Would God it were morning, for the feare of their hearts wherewith they feare, and for the sight of their eyes which, then,*

they

they ſee; for *the morning is to them even as the ſhadow of death: if one know them, they are in the terrours of the ſhadow of death.* Therfore will I beſiech *that* bright morning *ſtarre*, that hee will *ariſe* in my heart, that I may *ſeeke him that maketh the ſeaven ſtarres, and Orion, and turneth the ſhadow of death into the morning, and maketh the day darke with night; the Lord is his name.* Iob:24. 17. Amos. 5.8.

This is the *time*, when *the Philiſtines* thought to have killed Samſon, after *they* had *compaſſed him in, and layd waite for him all night in the gate of the citty of Gaza, and were ſilent all the night.* Lord, if at any time I *ſleepe*, if I *ſleepe* in my *ſinnes* (which doe *thou* ever *prevent*, as thou doeſt *forbid* it) how contented is Satan to let mee reſt! How *ſilent* hee is, and will not diſturbe mee! But hee *ſitteth in the gate*, and *watcheth*; and if at any time I be *awaked* by my God, how doe's hee labour to deſtroy mee preſently, with ſuggeſtions to *deſpaire* or *preſumption.* Iud:16. 2.

This is the *time*, when *Moſes* was commanded by God to cary the two new tables of ſtone up to the Mount: for God ſayd unto him, *Be readie in the morning, and come up in the morning unto mount Sinai; and preſent thy ſelfe there to mee, in the top of the mount.* Why may not this in ſome kind ſeeme to be ſpoken by God to *mee* too? For I have *one* table at leaſt, and I feare that it is *ſtone* too: Ex:34. 2.

2.Cor. 3.3. but it is in his power to make it *the fleshly table of my heart.* O that hee would *call* mee! O that hee would *draw* mee up unto him, to the top of the mount, *with the bands of love*; and that hee would doe it *now*, this *morning*; like as *twice* in one morning hee putt Moses in mind of the two tables! O that hee would *write his law in this table* of my heart, even *with his* owne *finger*, that I might not sinne against him!

Hos.11. 4.

Gen.19 15. *This is* the *time* when *the Angells hastened Lot to goe out of Sodome.* It was, *when the morning arose*, that they said unto him; *Arise, take thy wife, and thy two daughters which are here lest thou be consumed in the iniquitie of the citty.* The *blacknesse* of the crimes of those lustfull citisens, *eclypsed* the *Sunne*: yet lest they should hope that their impieties could *dazell* the eyes of the all-seeing God, they had a *light* from heaven to discover his wrath. The sinnes of the people were retrograde to nature; and their just punishment proceeded therfore from causes not rendered by the practise of nature. The *light* body of the consuming fire was seene to *descend*; and the sulphurious flames which might have beene conceaved to arise from the troubled bowells of the earth, or from *the land of darknesse*, *descended* in a stormie gust from heaven. A mixed fire and stinke consumed the transgressours: yet was not the choaking *smell* of

of the burning sulphur so offensive and loathsome, as the *stench* of their *wickednesse*. Thus the fire of their *uncleanesse* was revenged by the fire of tormenting *brimstone*: and just it was that the *messengers* of vengeance should discharge their office, whom the lewde people would not receave without a *lustfull* attempt of their fowle desires. Their *punishment* for their crimes began even in their *offences*; for it was noe small severitie to suffer them to continue in their violation of nature. Yet *here* it stayed not: for they lost their sight because they saw not their faults: and at even *they wearied themselves to find the dore* vers. 11
of that righteous man, being *stricken with blindnesse* by those ministers of revenge. This vers. 23
darke *evening* was yet but a presage of a gloomie *morning*: for the *vengence fell* when *the Sun arose*: and those horrid flashes of a blew and dazeling light, served onely to lend them a sight of their scorched neighbours, and so to increase, and heighten their torments. Assuredly, if I well consider it, *I* am not unlike to that *Lot* who was saved: for with the Sodomites I live; I am neighboured by the wicked. O but am I *just*, with *Lot*; and, with him, am I *vexed with their* 2. Pet. 2
uncleane, their *filthie conversation*? O that *I* 7.
might so resemble *Lot*, that I could avoyde the corruption of those, whose society I cannot shunne! Alasse, alasse, I am yet in

every thing *unlike* unto him : for I sinne ; I have a proneneſſe to ſinne with the *Sodomites*; yea and by nature I am as apt to give , as to follow an example ; ſometimes as ready to teach others how to offend, as ſometimes to follow , and imitate their offences. But ô I wiſh, I earneſtly begge, I humbly beſiech my merciſull Lord to ſend his *Angells* , even this very *morning* , to bring mee out of the ſinnes, and the ſocietie of the Sodomites.

This is the *time* when the *Angel of the Co-*
Gen.32 26. *venant* ſaid unto *Iacob*, after the *wreſtling*, *Let mee goe , for the day breaketh : But Iacob anſwered , and ſayd I will not let thee goe, except thou bleſſe mee.* Howſoever , mee thinks, I ſhould be like unto *Iacob* : and, if I have neglected *wreſtling* this night with the *Angel* , yet now I ſhould beginne. I ſhould wreſtle , and tugge, and ſtrive, and hold faſt by faith in my *prayers* , and my *teares* too , as Iacob did ; and not ſuffer him to goe untill hee hath bleſſed mee. The Prophet aſſureth
Hoſ.12 4. mee , that *hee had power over the Angel, and prevailed : hee wept , and made ſupplication to him.* O ſo muſt *I* too ; ſo will *I* too. But how can I poſſiblie either be a *prince* ; or eſpecially ſuch a *prince* as *Iſrael* was ; *who , as*
Gen.32 28. *a prince had power with God, and with men; and hee prevailed*, and was bleſſed ? Well ; 'tis ſo ; I am reſolved upon it; 'tis the right way. I will *pray* , and *weepe* ; and *weepe* , and *pray*. I will

will begge with my *teares*; and I will begge with my *tongue*; and I will begge with *all* my *heart*. I will *strive*, and *pray*, and *mourne*, and *cry*. It shall be a *clowdie morning*: it shall be a thick, muddie low'ring morning. Mee think's I beginne to feele a *clowde* even breake allready at mine *eyes*. O come forth, come forth a whole *clowde* of *teares*. Knitt your selves into *blacknesse*, and *thicknesse*. Be fruitfull; be pregnant: and when your time is come, be yee *delivered* in mine *eyes*. I am not yet *risen*: come quickly, and I my selfe will *bring* you *to bed*. 'Tis good, 'tis wholesome even thus to *wash* my sinfull *eyes* betimes in a *morning*. It is not *fire*, nor *aire* that is predominant in the eyes; but onely *water*. Surely then I will *weepe*, that I may *see* the cleerer, the better; not outwardly, but *inwardly*; not to looke *downe-wards*, but *upwards*, toward this blessing Angel. *Mine* Ps 6.7.
eye, with David's *shall be consumed*, *because of griefe*: and then, I doubt not, but, I shall conclude with his joy, and truely say, *The* vers. 8.
Lord hath heard the voyce of my weeping.

The

The second part
Of the Soliloquie.

Fitted for one that is newly arisen.

FAre-well that *bed* of ease, which would have betrayed mee both to *sloath*, and *povertie*. Fare-well to those *curtaines*, devised to obscure the morning's light. See, see, how that bewitching *nest* doeth yet retaine the print of my body; as if it longed to entice mee againe to my sloath; and wooed mee to make it the *sepulcher* of my *living* selfe. I am now *up*: and thanks let mee render to him that hath delivered mee once againe to
Gen.1. 5. the light of a *morning*. *Hee* that *called the darknesse Night*, *the light* hee allso styled *Day*. *Hee* promised *Noah* when hee came
c:8.22. out of the Arke, that *While the earth remaineth, seede time and harvest, cold and heate, summer and winter, Day and Night shall not cease.*
Ps.19.1 This his promise hee keepe's, for *The heavens*
vers.2. *declare the glorie of God; and the firmament sheweth his handie worke. Day unto Day uttereth speech; & Night unto night sheweth knowledg.* Yea, hee is so sure in the performance of whatsoever hee promiseth to his chosen servants, that hee sendeth a challenge to the
Ier.33. world, and saith, *Thus saith the Lord, If yee*
20. *can breake my covenant of the Day, and my co-*

venant

venant of the Night, and that there shall not be Day and Night in their season. Then may also my covenant be broke with David. Surely the one *wee cannot*, and as surely the other *hee will not* doe. Now *the eye-lids of the morning* are *open*; and what can that teach mee, but to *open mine eyes*, that I may see the goodnesse of the Lord, in the cleernesse of the *day?* Mee think's it instruct's mee to say with *David It is a good thing to give thanks unto the Lord; and to sing praises unto thy name, ô most high: To shew forth thy loving kindnesse in the morning; and thy faithfullnesse every night.* I will therfore follow the advice of the same Prophet, & will *Sing unto the Lord, and blesse his name: I will shew forth his salvation from day to day.* Yea, *I will sing of thy power, ô my God: I will sing aloud of thy mercy in the morning; for thou hast beene my defence.* His *power* I see, in the performance of his covenant: his *mercy* I see in bringing mee to the light. O how the prettie *Choristours* of the woods doe sing their anthemes; and in their musicall notes warble out the praises of the Creatour of the *morne!* How the Easterne Sun doe's guild the mountaines with his radiant lustre; and climb's by degrees higher into the heavens, that it may with more direct beames both *warme*, and *enlighten* mee! Mee think's I am chidd by the *quire* in the aire, for my *tardie* thanksgiving: and the *Sun* would slinke

vers. 22

Iob. 41. 18.

Ps. 92. 1

vers. 2.

Ps. 96. 2

Ps. 59. 16.

ſlinke behind a ſhaddowing clowde, as unwilling to give light to one that haſtens not to a celeſtiall riſe. Thus I behould the Sun ariſen from the earth; and ſurely mee thinks, I ſhould even out-vye it both in motion, and place: and faſter ſhould I climb, & higher ſhould I riſe; even to the ſeate of bleſſed Eternitie. But, woe is mee, I have too much earth about mee; and the aire is too thinne to beare up my bodie. Had I wings like the Eagle, I would attempt my deſires: but noe meanes is alotted to a corporall aſcent. Yet, though my *body* be forbid to enter thoſe pallaces, untill it ſhall be glorified at the greate reſtauration: my *ſoule* may be admitted, ſo ſoone as ever it ſhall be freed from this tabernacle of fleſh. Yea and my thoughts may preſently, at this very inſtant mount up to my God, ſo they be cleane, and pure: and in an humble reverence I may diſcourſe with my Creatour. It is my duety, thus to doe: and it ſhall be my care to obſerve ſo royall a command. O how good is my God unto mee, making mee a ſharer of his *terreſtriall* bleſſings! But ô how farre doeth hee exceede the meaſure of this bountie, in giving mee the meanes to be partaker of *heaven!* Some thing I ſee, when up-ward I looke: and ſomething there is, which I long to poſſeſſe: but 'tis not that Chriſtall ſhell that bound's, my ſight, which I ſo count: nor

is it

is it that Sun, whose bright rayes and powerfull influences doe cherish my body, which I long for. Noe: 'tis the heaven of heavens which I desire; 'tis the *Sun of righteousnesse* which I long to behould. *This Sun* which is so greate in comparison with the earth, is not to be named in comparison with *him*. *This* poore, litle, blushing *Sun* (though now it pride's it selfe in its tryumphant rayes) shall at his appearing (yea before his appearing, even as a harbinger to prepare for his comming) be mantled in mourning: it *shall be turned into darknesse, and the Moone into blood, before that greate, and notable day of the Lord come.* And yet, 'till then, God hath appointed this *greate* Light (*greate* to us) *the Sun to rule the day*, as well as *the Moone and the Starres to governe the night; for his mercy endureth for ever.* Even in *this* I see his mercy, that by the light thereof the eyes of my body have the use of their faculties; and can present their objects to my better part; which may, in her contemplations, admire allways the mercies of God. *If any man walke in the day* (saith my Saviour) *hee stumbleth not, because hee seeth the light of this world: But if a man walke in the night hee stumbleth, because there is noe light in him.* Yet (now I thinke of it) there are some assuredly, who *walke in the day*, and yet *they stumble*: yea, they contrive a way, how they may

Mal. 4. 2.

Act. 2. 20.

Ps. 136. 8. 9.

Io. 11. 9

vers. 10

ſlinke behind a ſhaddowing clowde, as unwilling to give light to one that haſtens not to a celeſtiall riſe. Thus I behould the Sun ariſen from the earth; and ſurely mee thinks, I ſhould even out-vye it both in motion, and place: and faſter ſhould I climb, & higher ſhould I riſe; even to the ſeate of bleſſed Eternitie. But, woe is mee, I have too much earth about mee; and the aire is too thinne to beare up my bodie. Had I wings like the Eagle, I would attempt my deſires: but noe meanes is alotted to a corporall aſcent. Yet, though my *body* be forbid to enter thoſe pallaces, untill it ſhall be glorified at the greate reſtauration: my *ſoule* may be admitted, ſo ſoone as ever it ſhall be freed from this tabernacle of fleſh. Yea and my thoughts may preſently, at this very inſtant mount up to my God, ſo they be cleane, and pure: and in an humble reverence I may diſcourſe with my Creatour. It is my duety, thus to doe: and it ſhall be my care to obſerve ſo royall a command. O how good is my God unto mee, making mee a ſharer of his *terreſtriall* bleſſings! But ô how farre doeth hee exceede the meaſure of this bountie, in giving mee the meanes to be partaker of *heaven!* Some thing I ſee, when up-ward I looke: and ſomething there is, which I long to poſſeſſe: but 'tis not that Chriſtall ſhell, that bound's, my ſight, which I ſo count: nor is it

is it that Sun, whose bright rayes and powerfull influences doe cherish my body, which I long for. Noe: 'tis the heaven of heavens which I desire; 'tis the *Sun of righteousnesse* which I long to behould. *This Sun* which is so greate in comparison with the earth, is not to be named in comparison with *him*. *This* poore, litle, blushing *Sun* (though now it pride's it selfe in its tryumphant rayes) shall at his appearing (yea before his appearing, even as a harbinger to prepare for his comming) be mantled in mourning: it *shall be turned into darknesse, and the Moone into blood, before that greate, and notable day of the Lord come.* And yet, 'till then, God hath appointed this *greate* Light (*greate* to us) *the Sun to rule the day*, as well as *the Moone and the Starres to governe the night; for his mercy endureth for ever.* Even in *this* I see his mercy, that by the light thereof the eyes of my body have the use of their faculties; and can present their objects to my better part; which may, in her contemplations, admire allways the mercies of God. *If any man walke in the day* (saith my Saviour) *hee stumbleth not, because hee seeth the light of this world: But if a man walke in the night hee stumbleth, because there is noe light in him.* Yet (now I thinke of it) there are some assuredly, who *walke in the day*, and yet *they stumble*: yea, they contrive a way, how they may

Mal. 4. 2.

Act. 2. 20.

Ps. 136. 8. 9.

Io. 11. 9

vers. 10

may learne to ſtumble; & therfore that *wine* which ſhould *comfort the heart*, is purpoſely receaved to diſturbe the braine. Thus the ſuperiour guide is *miſtied* in a fogge leſt it ſhould direct the feete in the cariage of the body. Such are they againſt whom the Prophet pronounceth that *Woe*, ſaying, *Woe unto them that riſe up early in the morning, that they may follow ſtrong drinke; that continue until night, 'till wine inflame them.* This is contrarie to the cuſtome of thoſe in Saint Paul's time for hee ſaith, *They that ſleepe, ſleepe in the night, and they that are drunken, are drunken in the night.* But it is not ſo *now*: for wickedneſſe in our times hath aſſumed more impudencie: & that vice which formerly was deemed ſo *ſhameful*, that the very wine it ſelfe enforced the ſinner to ſome modeſtie in a *bluſh*; even now by continuance, is accounted but *ſociety*, and to palliate the crime, the *collour* of the offendour borroweth an excuſe from the *cuſtome* of inflammation. Thus is *nature* conſtrained to pleade for wickedneſſe: & the corruption of the liver through immoderate drinking, (which diſcovereth it ſelfe in the ſtaines of the countenance) is noe longer abhorred as an effect of vice, but rather 'tis pittied as an infirmitie of the perſon.

Iſ. 5. 11

1. Theſ. 5. 7.

The *gray-eyed* morning looke's upon my body; and teacheth mee to view my *hidden* ſelfe, my inner man. This is a duety

preſcribed

prescribed by religion; and 'tis a law of justice, that before I walke abroade to behould my neighbours, I first doe prye into the *dresse* of my selfe. The All-mighty question's *Ephraim* and *Iudah* by the mouth of his prophet, saying, *O Ephraim what shall I doe unto thee? O Iudah what shall I doe unto thee? For your goodnesse is as a morning clowde; and as the early deaw, it goeth away.* This *clowde*, and this *deaw* doe aptly resemble the goodnesse of hypocrites. The *clowde* passeth; the *deaw* drye's up. Oh thus doe *my* promises, and vowes unto God Thus doe my better actions, where in I glorie: Suddainly, presently doe they vanish, and disperse. If I looke upon the *skie*, I view the mirrour of my present thoughts: for though for a time I meditate on God, yet *an empty clowde* which rideth post, and *fleeth* away *upon the wings of the wind*, is not so speedie as are these pensive, and divine contemplations. If I blush when I see the short continuance of these heavenly thoughts, discovered in the speedie journie of a clowde; with a dejected countenance let mee looke upon the *ground*. Oh here againe I find the reflection of my short devotions. These private cogitations which tend to religion, are but like to the pearlie *deaw* that hang's on the grasse: prompt and ready to *drie*, and vanish. Those very tufts of

Hos. 6. 4.

Ps. 18. 10.

grasse,

grasse, those *leaves* of the trees, seeme to lament the short continuance of my religious exercises: as if they had spent the silent night in anguish, and sorrow, for feare lest my doome should be to a place below their abode. The flowers have wept all night in their *beds*; and the chillowed herbs have drooped in the darke; and all of them together besiech mee with *teares*, that my goodnesse may not resemble the *jewells* they weare. Those *pearles* shall dissolve; those *teares* shall be dryed at the appearance of the *Sun*: even so soone as hee shall visit them with the warmth of his beames. Thus, thus though *I* mourne in secret for my sinnes; yet so soone as I am warmed with the vaine delights of the enticing world, I am apt presently to forget the bitternesse of my sorrowes: and to sinne afresh, lest I should not have cause to lament againe. Lord I wish yet that I had but *such*, and so many teares for my sinfull selfe, as the tresses of the earth doe seeme to mourne out for mee. *Such*, ô *such*, or none, I desire to have. None other will comply with my wishes. They must be *exhaled* from the *earth*, even the earth of my *heart*, by the *Sun* of righteousnesse. Thus they must *rise*, that thus they may *fall*. And when they are *thus* risen and when they are *thus* fallen, then shall they be *dryed* by the comfortable rayes of that *Sun of righteousnesse*, shining in my heart.

heart. My ſighes, and my groanes which I diſpatch for my ſinnes, ſhall aſcend like *vapours* up to my *braine*; and by the ſecret influences of him that enlightens mee, they ſhall have time alotted them to unite together; and then ſhall they fall in a *deaw* on mine eyes. *Now* is the time that I thus ſhould weepe: *now* is the time I ſhould thus lament: for my ſinnes muſt be purged with my *morning teares*. My yeſter-day's follies, my laſt-night's fant'ſies, & this morning's thoughts, (which ſaluted my earthly vanities before I bowed to my God) even *all* adviſe mee to hye my ſelfe, and retire ſpeedily into my private cloſet; there to *waſh*, and *rub*, and *clenſe* my *ſoule* in the *ceſterne* of my *teares*; and never leave rinſing, 'till the *ſtaines* are fetcht out. But, is this the taſke of a *morning*? ſhall I not be utterly unapt for the workes of my vocation, when I have ſwelled mine eyes with the *brinie* drops? O noe: the *aire* is cleereſt, & brighteſt, when ſtormes are blowne over: and content of mind, and quiet thoughts will follow upon my mourning. Beſides; there's nothing in the world that *dryeth* ſooner then *teares*; for many times they are ſlunke in a moment into the *dimple* of a ſmile. Nay more: rather then I ſhall grieve too much; or then my lawfull affaires ſhall be hindered by my *teares*; I am ſure that the tender hand of my compaſſionate redeemer will wipe mine

eyes.

eyes. These, ô these are the *incense* which I must *offer* unto him. Hee first must smell the sweetenesse of a savour arising from them, before hee'll be so propitious, as to send downe his benediction. Wicked, and *profane Esau could sieke the blessing with teares*: and shall not *I* goe farther in my weeping then hee *who for one morsell of meate had sould his birth-right?* Yes; I must; I will: for what can I doe this day in hope of a blessing, if I doe not first appease my God, who is angry for my sinnes? The *swallowes* which usually sport in the *aire*, and strive for a kind of superioritie in the height of their flying; are yet contented to humble them selves, and draw neere to the earth in their prediction of a storme. My *thoughts*, like the birds, have sported themselves in the *airy* fant'sies of sin, and impietie: but now they shall stoope, and humblie they shall flie; and foretell to mine eyes the storme that's arising. It was the duetie of *Aaron every morning to burne sweete incense upon the altar of incense: When hee dressed the lampes, hee was to burne incense upon it.* What was *that* incense, but a *gumme*? And what was that *franke*, that free *incense*, but the *teares* of a tree? What is *myrrhe*, but an Arabian *droppe*? What is *frankincense*, but the *teares* which twice every yeere doe fall from the Arabian, and Sabæ'an trees? If that *gumme* be nothing but the *teares* of the plants, what

Heb. 12 16.
vers. 17
vers. 16
Ex. 30. 7.

what other are our *teares*, then the *gumme* of our selves? Well then; *I* will be the *Aaron*; mine *eyes* shall be the *Lampes*, which first I will dresse; mine *heart* shall be the *Altar*, dedicated wholly to the service of my God. This *morning* is the time appointed *to burne sweete incense on the altar.* My *teares* therfore of contrition, the *gumme* which distills from my sorrowfull eyes, shall be the *incense*; my *heart* the *altar*; my *zeale* the *fire*; and my *sighes* and *groanes* shall ascend like the *smoake*, the sweetest *perfume*, delightfull in the nostrills of my glorious maker. Lord make thou mine offering acceptable to thy selfe through the meritts of thy Sonne: and when thou smellest the savour, then send mee thy blessinge. Or if my *sighes* and *teares* cannot prevaile, they shall be accompanied with my *petitions*; and my *heart*, and *eyes*, and *hands*, and *tongue* shall joyne together in a friendly consent, and so shall they tender my supplication to the Lord of bountie. This was David's custome: *unto thee* (say's hee) *have I cryed, ô Lord; and in the morning shall my prayer prevent thee.* Lord give mee such a sense of my sinnes, now I meditate both on their number, and their punishment; that I may heartily grieve for them: and with my *teares* likewise let my *tongue* accord; for I must not onely be *chastened every morning* with the sacrifice of mine eyes; but I must allso with

Ps. 88. 13.

Ps. 73. 14.

my *prayer* prevent my God. This therfore I will presently performe with bended *knees*, and yerning *bowells*, and an oppressed *heart*; and praying I will say.

The Morning Prayer.

Mal. 4. 2. Ps. 110. 3.

O *Sunne of righteousnesse*, glorious God, thou who hadst *the deaw of thy birth from the wombe*, from the essence of thy father, before the early *morning* of the world's creation; have thou respect unto the prayers, and teares of thy servant. *O hearken unto the cry, and to the prayer which thy servant prayeth before thee* this morning. My sinnes (I must needes confesse) are many, and *black*; and mine ignorance of them is thicker by farre, then the *Egyptian darknesse*, I feele their weight in the fiercenesse of thy wrath; and the burden of them in the heavinesse of my soule: ô whither shall I flye for redresse, and comfort? *From* thee I cannot goe, and yet *to* thee I dare not come, because thou art so highly, and so justly displeased. But Lord, since thou art every where, come downe into my heart; and since it is thy property to forgive the penitent; be reconciled unto *mee*, who *mourne* by reason of thy displeasure. O be gratious unto mee, in the tender bowells of thy wonted compassion: and ease mee of my sinnes,

1. King 8. 28.

Ex. 10. 21.

ſinnes, by the ſufferances of thy Sonne. *Leade* Pſ:5.8.
mee this day *in thy righteouſneſſe*; *leade mee in* Pſ:25.5
thy trueth, and teach mee; *for thou art the God of*
my ſalvation: make thy way ſtraite before my Pſ:5.8.
face. O *thou that makeſt the out-goeings of the* Pſ:65.8
morning, and evening to rejoyce; *let thine eare be* Neh:1.
attentive, and thine eyes open, that thou mayſt 6.
behould my ſorrowes for my grievous offences; and hearken to my deſires of pardon, and remiſſion. In thy heavenly Ieruſalem, ô my Reu:21
glorious God, *there is noe night at all*; *nor are* 25.
the gates thereof ſhut at all by day. At thoſe *gates*
ô Chriſt, I lye: at the *gate* of thy mercy I
knock, ô Ieſus. *Heare Lord, and have mercy*; Pſ:30.
Lord be thou my helper. Preſerve mee from 10.
ſinne, this enſueing *day*; and let the *light* of
thy *grace* ſhine ſo cheerely in my heart, that
all my thoughts, and words, and actions may
be wholly bent to glorifie thy name. *It was* Lam:3.
thy mercy that I was not conſumed this *night*; 22.
and, for my ſinnes, delivered over to the tormentour, to be puniſhed. *Thy compaſſions*
faile not: they are new every morning; *and greate* verſ:23
is thy faithfullneſſe. O make thou mee to
feele thy loving kindneſſes this morning more & Pſ:143.
more, *for in thee doe I traſt: cauſe thou mee to* 8.
know the way wherein I ſhould walke; *for I*
lift up my ſoule unto thee. Suffer mee not this
day either to accompanie, or to imitate the
ungodly, whoſe righteouſneſſe *in the morning* Pſ:90.6
flouriſheth, *and groweth up*: but *in the evening*

is cut downe, and withered: But make mee to walke, and continue in *the path of the just,* which *is as the shining light, that shineth more and more unto the perfect day.* Take mee this *day*, and all that thou hast blessed mee with, into thy gratious protection. Let not the *violent* oppresse mee, nor the *deceavers* delude mee, nor the *enemie* of man-kind ensnare mee, nor *the sonne of wickednesse afflict mee:* and graunt that *whatsoever I doe it may prosper. Vnto thee*, Lord, doe I *committ my way: in thee doe I trust:* doe *thou bring* my desires *to passe. Bring forth my righteousnesse as the light; and my just dealing as the noone day.* Make mee *fruitfull* this *day in every good* word and *worke;* that I may *draw out my soule to the hungrie, and satisfie the afflicted soule;* and performe all the christian dutyes which thou commandest; that so *my light may rise in obscuritie; and my darknesse be as the noone day.* Heare mee, ô Lord, and graunt these my petitions; and whatsoever else shall be necessarie for mee; and that for the worthinesse of him who is the *morning starre,* even Iesus Christ my onely Lord, and Saviour: in whose name, and words I father call upon thee saying.

Prov:4 18.
Ps:89. 22.
Ps:1.3.
Ps:37.5
vers:6.
Col:1. 10.
Is.58. 10.

Our father which art in heaven, hallowed be thy name: thy kingdome come: thy will be done in earth, as it is in heaven: give us this day our dayly bread: and forgive us our trespasses, as wee forgive them that trespasse

Mat.6. 9.10. 11.12. 13.

trespasse against us: and leade us not into temptation; but deliver us from evill: for thine is the Kingdome, the power, and the glory for ever, and ever. Amen.

The third part 3.

Of the Soliloquie.

Fitted for one, preparing to goe to dinner.

WHen *Daniel* the Prophet was made chiefe of the *Presidents*, and *Princes* of the Kingdome of Darius; the rest burning with furie at this his preferment, *sought* (say's the text) *an occasion against him: but none they could find; for hee was faithfull; neither was there any errour, or fault found in him.* At length (to magnifie the *King* above *him* by whom alone *Kings reigne*) for the effecting of their purposes, they quarrelled with his *religion*; and conceaved that their uniust designes of debasing the President, were noe wayes to be wrought, but by dishonouring his God. But when those envious parasites pretended highly to magnifie the *scepter*; they did indeede but labour the satisfaction of their envie. Howsoëver at length it was concluded, and *the decree was signed in writing, that, Whosoever*

Dan:6. 4.

Prov:8. 15.

Dan:6. vers:9. vers:7.

should aske a petition of any God, or man, for thirtie dayes, save onely of Darius; hee was
vers: 10 *to be cast into the denne of Lyons. Daniel knew that the decree was signed:* yet *hee went into his house; and his windowes being open in his chamber towards Ierusalem hee kneeled upon his knees three times a day, and praised, and gave thankes before his God, as hee did afore time.* Here was a worthy resolution; and as religious a performance. Neither the *envie* of his adversaries; nor the *displeasure* of his Soveraigne, nor the *greedinesse* of the Lyons could stoppe his proceedings; or hinder his devo-
Deut: 5 29. tions. *Oh that there were such a heart in* mee too, *that I would feare the Lord; and keepe his commandements allways; that it might be well with mee for ever!* But, alasse, to my shame, and griefe I see, that I can scarce *once* in a day *find in my heart* to praise my God: and if *twice*, or *thrice* I attempt to fitt, and compose my selfe to my holy devotions, I presently repell those righteous motions, as if it were *un-necessarie* whatsoëver is *irksome*. But why should I not consider how slack I am in my petitions, even by the aboundance of things which I truely want? Why should I not pray by *precept*; or, at least, by *precedent?* It
Ps: 55. 17. was David's resolution, *Evening and morning and at noone-day will I pray, and cry aloud; & hee shall heare my voyce.* And his practise exceedes his promise: for his owne words are,

Seaven

Seaven times a day doe I praise thee, because of thy righteous judgments. Yea, hee goe's a litle farther yet, and crye's out, *O how I love thy lawe! It is my meditation all the day.* Hee could not choose but meditate on his law all the day long, *on whom hee did wayte all the day long.* Thus hee *meditated*; hee meditated a *day*; a *whole* day.: and yet not *one* whole day *onely*: for hee passeth his promise to the All-mighty, saying, *Every day will I blesse thee; and I will praise thy name for ever, and ever.* Thus should I doe as David did: I should blesse the Lord, and I should praise the Lord: yea I will blesse him, and I will praise him for all his mercies; and particularly for preserving mee to the *midle* of this *day.* But is *this* time so fitting, & convenient, that *now* especially I should setle to my meditations? Yes doubtlesse: at *this* very *instant* I have more arguments to perswade mee to devotion, then at many other howers, and seasons of the *day. Now* my hungrie appetite putteth mee in mind of the *ravens* which *hee feedeth, when thy call upon him. Now* I discover a most ample testimonie of his protection, and providence: for *now hee satisfieth the emptie soule, and filleth the hungry soule with goodnesse.* Longer, mee think's, I cannot stay from my meate; for my empty bellie call's for a repast. Lord, how fraile are wee mortalls; that wee cannot live *one day* without

Ps:119 164. verſ:97 Ps:25.5 Ps:145 2. Ps.147. 9. Ps:107. 9.

the satisfaction of our stomacks: which made
Mat:6. 11. our Saviour teach us to pray, *Give us this day*
Phil:4. 19. *our dayly bread!* Well: *God* is so good, as to *supply all our wants*: but *how* doe's hee *supply* them? Alasse, the poore inferiour creatures are faint to pay the tribute of their *lives* for the satisfaction of our *hunger*. Our plentiful tables doe commonly speake *blood* in every dish, The beastes, and the fowles, and the fishes doe seeme to contend for precedencie in their service to our wanton appetites. And yet (if I consider of it) what offence that the *Lamb*, or the *Sheepe*, or the *Calfe*, or the *Oxe*, or the *Dove*, or the *Salmon* committed, that they loose *their* lives for the preservation of *ours*? Those doe obey the commands of their Creatour, even unto *death*: and by their ready submission to man's desires, observe the law which was first prescribed them. But why doe they so; seeing man, by his fall, did loose the prerogative of soveraigntie over the creatures? Hee did so indeede: yet those creatures not willing to insult over their sinfull Lord, especially
Gen:9. 2.3. seeing the charter was renewed afterwards to *Noah*, continue their submission to his will, and command. In all this, how can I choose but magnifie my *God*; & desire him to blesse the *creatures* unto mee, for the sustenance of my body; that I may onely live to honour *him*, who is the giver of all? *Now* againe,

above

above other times, should I thinke on my God; and desire him, in mercy, to be gratious unto mee: for at *this* time of the day hee would not visit our first, and sinfull parents. It is now about the midle, and *heate of the day.* The Sun is hastening to the highest point in the Meridian; & with beames direct peepe's through the crevices into our private closets: but it was *in the coole of the day* when *Adam and Eve did heare the voyce of the Lord God walking in the garden: and* presently *did hide themselves from the presence of him, amongst the trees of the garden.* O, though 'twas *in the coole of the day* when God was heard, yet was it *in the heate of his anger*: for the sinne of the transgressours provoked him to wrath. But what though in *Eden* hee was not heard, but *in the coole of the day?* I am sure that *hee appeared to Abraham in the heate of the day, as hee sate in the tent doore, in the plaines of Mamre.* And so hee doeth to mee *now* too, *inwardly*, by his Spirit; if I find his *grace* working in my soule a desire of his *glorie.* I will therfore beseech him, *now*, while hee is with mee, to *command his loving kindnesse in* this *day time* to visit mee; that so I may not justly complaine with David, *O my God, I cry in the day time, and thou heareſt not*: but rather that I may heare a *Phinehas* saying unto mee, as once hee did to the *children of Reuben, Gad, and Manasseh: This day wee perceave,*

Gen: 3. 8.

Gen: 18. 1.

Ps: 42. 8

Ps: 22. 2

Ios: 22. 31.

that the Lord is among us. Alasse poore *Iacob*; how did *hee* endure the sweate, and the burning of this time of the day? *In the day the drought consumed him; and the frost in the night; and his sleepe departed from him.* Assuredly in those *fourteene yeeres* which hee spent in the service of Laban, for his two wives; and in those *sixe* yeeres which hee served for the flocks, and the cattell; hee could not choose but loose a whole *river* of *sweate*, that dropped from his face. Lord, how should every *droppe* of *sweate* that *fall's* from my browes, put mee in mind of the fall of *Adam*, which produced *this punishment!* Yea, how should my *teares* too, out-vye my *sweate*, when I consider the number of my fowle transgressions! They, oh they, have so increased within mee, that they enforce the *sweate* to fly to my face; and in this *heate of the day*, to tell mee of a punishment in the *flames* of the *damned*. But there was once *a day of deliverance* of the Israelites from the Egyptian bondage; and *Moses commanded the people, saying, Remember this day.* And what *day* of my life hath not beene to mee *a day of deliverance?* So many *diseases*, and *accidents* assayle the body; so many *discontents* the mind; so many *casualties*, and *chances* the estate; yea and (which is worst of all) so many *sinnes* the *soule*; that if I should attempt but once to number them, I could not easily determine where

Gen: 31.40.

Gen:3. 19.

Ex:13. 3.

where to *beginne*. Lord make mee *this day* remember thy deliverances in a gratefull manner; and magnifie thee for thy mercies.

There will bee *a day* too; *a day of death*: but *when* it shall come, God onely knoweth. *This* (for ought I know) may prove the day. Ould *Isaak* tould his sonne *Esau*; saying, *Behould now I am ould; I know not the day of my death.* Gen: 27.2. Neither indeede doe *I* know mine. What know I to the contrarie, but that anone at the *table* I may entertaine my death in a *dish*, or a *cup*? Lord make mee allways *provided* for *thee*; and then at all times *thou* art *well-come* to *mee*. But how shall I be sure to have my petition graunted; and that God will afford mee such mercy, as to save mee? I reade of *a day* that was threatned to the Iewes; even when the Chaldæans should become their conquerours. This the Lord fore-tould unto them, when hee sayd, *Blow yee the trumpet in Sion; and sound an all-arme in my holy mountaine: Let all the inhabitants of the land tremble; for the day of the Lord cometh; for it is nigh at hand.* Ioel: 2. 1. *A day of darknesse, and of gloominesse: a day of clowdes, and of thick darknesse; as the morning spread upon the mountaines.* vers. 2. *Their* death was to approach by the sword of their enemies; and their miseries to increase by the furie of their tormentours. *My* death may be neerer hastening unto mee, then was the destruction of the Iewes at the time of

the prophesie: and in what manner it shall come I cannot assure my selfe. God is not confined to time, or meanes, otherwise then hee hath decreed himselfe. *This* very *day* may happen to be *mine*; and *another* day may be appointed for *another*. Yea and *my day* too may prove *a day of horrour*: for, wicked I am; and I reade what is spoken by the mouth of
Iob:21. 30. Iob: *The wicked is reserved to the day of destruction: they shall be brought forth to the day* of *wrath*. *I*, poore *I*, am one of the *wicked*; and have deserved the greatest, & severest judgments from the hand of the revenger. O if *this* day should prove so *terrible*, insteede of pampering my body, with delightfull foode, I might cry out with the Prophet, *Cursed*
Ier:20. 14. *be the day wherein I was borne: let not the day wherein my mother bare mee, be blessed*. But I have a better confidence in the mercies of my Redeemer. Yet I cannot hope for mercy *from him*, if I doe not expresse some mercy *to my selfe*. The chiefest act of mercy to my selfe, consisteth in a serious afflicting, and tormenting of my selfe for my sinnes which would ruine mee. With my *teares* I must therfore wash away my sinnes: I must purge them with my *teares*. I must cure the *sinnes* of mine eyes with the *teares* of mine eyes. And yet, since *my teares* are not free from pollution; even *those* must be purified, and made effectuall by the *blood* of the *Lamb*. The stomack

ſtomack is commonly prepared for meate, by the *blood of the grape*. Therfore before I will goe to my foode, I will prepare my ſelfe with a glaſſe of *wine*: but that *wine* ſhall be high, and excellent: it ſhall be the *wine of Angells*. It ſhall have the *ſavour* of life in it: it ſhall have the *race* of mercy in it; the *ſweeteneſſe* of reconciliation; & the *heate* of grace. This *wine* ſhall be my *teares*: a *leane*, *ſower*, *eager wine*, of it ſelfe: but it ſhall be *ſugered* by the hand of my Redeemer: it ſhall be *deepe drawne*, and well *daſhed* with the *blood* of the *innocent*. This is ſuch as the Angells delight in. This wine ſhall prove an excellent *reſtorative*: it ſhall be even like *blood*; yea it ſhall be blood it ſelfe; even the *blood* of my drooping, my wounded, and my deiected *ſoule*. This will exceede all the *Frontiniak*, or the *Greeke*, or the *Palerma* wines: for the grapes thereof doe not grow upon the ſmooth, and twiſting branches of common vines: but they grow, like the *roſe*, upon a thornie bough; and yeeld whole cluſters of *joy*, and content. This wine hath ſuch an in bred vertue in it, that it giveth *courage* to the drinker: and that good effect, I ſeriouſly hope, it ſhall worke in mee. For I muſt fight, though I am but a woman. I muſt fight, and warre, and combate with mine enemies, with my corruptions. I truſt that *hee* who made the *Sun ſtand ſtill in the mid-* Ioſ:10. 13.

deſt of heaven, that it haſted not to goe downe about a whole day, when the five Kings fought againſt Gibeon; and all this onely at the *prayer* of *Ioſhua*: even hee will aſſiſt mee in this *holy warre*, that I may deſtroy the *Kings*, the greateſt, the heads of my ſinnes; make them flye, and hide themſelves in a cave, as thoſe enemies of Iſrael in the cave of *Mackedah*. And if it ſo fall out that they take up their *cave* in the hollowneſſe of of my *heart*, (their wonted place to hide themſelves,) I will either *drowne* them up with ſorrow; or *ſmother* them with my groanes; or *fire* them with my Zeale, Or if none of theſe will effect my deſires, even as Ioſhua did to *thoſe* Kings, ſo will I to *theſe*: I will *open the mouth of the cave* in my heart, *and bring out theſe Kings*, by a true confeſſion: yea, I will *ſett my feete upon the* very *necks of them*, in a ſerious contempt: and then will I *ſmite them*, *and ſlay them*, *and hang them up*, in a holy revenge; becauſe they would have deſtroy'd my ſoule, for which my Saviour ſuffered on the *croſſe*. This, ô this, is the way to prevaile with my *Ieſus*, to ſay unto mee, as hee did to *Zacheus*, *This day is ſalvation come to this houſe*. So ſhall I with comfort, and thankſgiving acknowledg, that *Now is the accepted time; now is the day of ſalvation*. Thus I ſhall *not feare what fleſh can doe unto mee*, no devills, nor the world nor any thing elſe that ſeeketh

Luc:19 9.
Pſ:56.4
Iſ:49.8

seeketh my destruction. *The Sun shall not smite mee by day, nor the Moone by night*; but *all things shall worke together for good*, if I thus *love God*, and be *called according to his purpose.* Ps:121. 6. Rom.8 28.

And now, mee think's, this *storme* of teares, hath produced a *calme* of content, and peace. I am now ready for my *dinner.* But stay a while. What *all* for the *body*? *Nothing* for the *soule*? Shall I pamper the *flesh*, and starve the *spirit*? This will not be a *feast*, but a *fast*: and insteed of *satisfaction*, I shall rise with disturbance. I reade that the *Bereans* are styled *more noble then those in Thessalonica, in that they receaved the word with all readinesse of mind; and searched the Scriptures dayly, whether those things were so.* More *noble*? There's a title of honour. O that *I* might gaine such a *Berean nobility*, that all mine honour might be in *searching the Scriptures*; the word of him, who is the fountaine of honour! *Every thing is sanctified by the word of God, & prayer.* Common civility teacheth mee to pray for a blessing on the creatures. But I must yet goe *farther*; and pray with the *heart*, as well as the *lipps*; & then *reade* with reverence, and *receave with meekenesse the ingrafted Word, which is able to save my soule.* Grant, blessed God, that my *first*, and best care may be for the *nourishment*, and preservation of my *soule*: and next to that, the sustenance of my *body.* And to this purpose, let my *discourse* at my

Act:17 11. 1.Tim. 4.5. Iam:1. 21. Col:4. 6.

my meate *be gratious*, *seasoned with salt*; *that I may know how I ought to answer every man.* And because thou hast commanded mee to use thy creatures for the preservation of my body; Lord graunt mee a moderate *appetite* to my *meate*; and give *vertue* to the *meate*, that it may be fitt for my nourishment. Make it good, and wholesome for mee; and *mee* obedient, and serviceable unto thee. Let mee eate with moderation, content, and thanks-giving; allways observing the rule of Saint *Paul*, that *whether I eate, or drinke, or whatsoever I doe, I may doe all to the glory of thee my God.*

1.Cor: 10.31.

THE

THE SIXTH SUBJECT. 6.

Teares of compassion, in the time of prosperitie.

The Soliloquie treating of,

The vanitie of earthly riches, and the reward of Charitie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; consider my meditation:

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THe Apoſtle command's us to *Beare one another's burdens; and ſo* Gal:6.2
to *fullfill the lawe of Chriſt.* This *law* is Charitie, and friendly affection; which differeth from the law in the former Teſtament, becauſe *that* was a law of *feare*, but *this* of *love.* This law my Redeemer gave as a cognizance unto his diſciples, ſaying, *By this ſhall all men know that yee are* Io:13.
my 35.

my disciples; if yee love one another. This hee
vers. 34 prescribed as a rule, when hee sayd, *A new commandement I give unto you, That yee love one another.* And this hee commended to our imitation, even by the example of *himselfe*: for
Ps: 53.4 what the Prophet fore-tould, and sayd, *Surely hee hath borne our griefes, and caried our sorrows*; even the very same his Apostle assure's
1. Pet: 2 24. us hee fullfilled, *who his owne selfe bare our sins, in his owne body, on the tree.* This law of *love*, which wee owe to our brethren, is expressed chiefely in our *giving*, and *forgiving*. Wee must *beare* with their *infirmities*, and *for-*
Rom: 12.15. *give* their *offences.* Wee must *rejoyce with them that rejoyce; and weepe with them that weepe:*
vers. 16 *being of the same mind one towards another.* Wee must rejoyce both *with* them, and *for* them: but this joy must arise from their *good*, not their *hurt.* There are some (say's Solomon)
Prov: 2. 14. *who rejoyce to doe evill.* This proceede's not from *love*, but *hatred*; for the Apostle tell's mee that Charitie *rejoyceth not in iniquity, but*
1. Cor: 13.6. *rejoyceth in the trueth.* Our mirth must joyne in concord with the joyfull: and our rejoycing must be grounded on the *good* of our neighbours. And as wee must have *joy* at their *prosperitie*; so must wee likewise accord with them in their *sorrowes*: for our very *teares* may be the ground of comfort unto mourners, when by *these* wee discover the trueth of our *affection*; and our readinesse to share in the burden

burden of their *afflictions*. Such a disciple as Christ delight's in, wee may certainly believe Saint *Paul* to have beene: for wee find him *rejoycing* with the Philipians, when hee saith, *If I be offered upon the sacrifice, and service of your faith, I joy and rejoyce with you all: For the same cause allso doe yee joy, and rejoyce with mee.* And againe, wee find him grieving for the Iewes: for hee hath *greate heavinesse, and continuall sorrow in his heart for them. Vnto the Iewes, hee became as a Iew: to them that were under the law, as under the law: to them that were without law, as without law: to the weake hee became as weake: and hee was made all things to all men. Who was weake, & hee was not weake? Who was offended, and hee burned not?* The *fire* of his compassion gave *light* to his brethren, in the *darknesse* of their tribulations; by which hee fullfilled that lawe of our Redeemer. *Hee* fullfilled it; & why then should not *I*? I confesse my ignorance, & my many imperfections make mee infinitly unequall to *him* in desert: yet the same God which inspired *him* with his Spirit, can (if hee please) enable mee to endeavour the fullfilling of that lawe. But *hee* was a *disciple*: and why may not I be ranked in the number? What though I am a *woman*? So was *Tabitha*; yet *shee* was *a disciple*: and so, I hope, shall *I* be too. First, then I must strive for this theologicall vertue: for by this I shall be knowne to be

Phil:2. 17.
verſ:18
Rom:9 2.
1.Cor: 9.20.
verſ:21
verſ:22
2.Cor: 11.29.
Act:9. 36.

to be a *disciple of Christ*. I swimme in *plenty*; but doe I remember those that are pinched with *necessity*? In my rich, and curious *dresses*, doe I remember the *naked*? In my variety of *dishes*, doe I thinke upon the *hungry*? In the choyce of my *wines*, doe I consider the *thirstie*? In the enjoyment of my *freedome*, doe I pitty the *prisoners*? I feare that my heart is *too much* delighted with the things I possesse; & *too litle* affected with the wants of my brethren. But let mee ever consider that 'tis in the power of my God, as well to make *mee* a beggar, as *those* that wayte, & petition at my doore: and from my plenty I may be driven to demaund an almes. Hee that gives, can take. I must so demeane my selfe in *prosperity*, as allways remembring that *adversitie* is neere. What therfore I possesse I will not enioy as if I were *mistresse*, but onely *steward* of it. The shivering body of a *naked* beggar, shall have a share and proportion to cover his nakednesse. The *empty* bellie shall have meate to fill it: & the *thirstie* soule shall be satisfied with drinke: the *sick* I will comfort: & the *prisoners* I will visit. In my *liberty* I will commiserate the *imprisoned*; in my *health*, the *sick*; in my *drinke*, the *thirstie*; in my *meate*, the *hungrie*; and in mine *apparell*, the *naked*. Lord, what a world is this wherein I live! Every one lookes on the rising Sun: *Riches* are the *Idolls* allmost of every one; and gold, though the

the *feigned*, yet the *admired* Deitie. *The rich* (saith Solomon) *hath many friends*: & I find it true. But are those *friends indeede*, which pretend to friendship? Certainly not *all*: & yet this is my miserie, that while I am rich, I shall hardly distinguish betweene friend, and foe. Most that put on the *vizors* of friendship, doe but comply with the plenty of my fortunes. They have falsehood vayled under the shape of love; which will never be discovered, but by change of estate. Surely thus to be *rich*, is but to be *miserable*. Were my treasures exhausted, I should sitt alone, without society, or pitty. The doves delight in the whited houses. So long as I shine in rich aray, the capps, & the knees will doe reverence to my ornaments: but who respect's the meanely habited? *The poore is hated, even of his owne neighbour*: & such a one *might* I have beene: yea & such a one I *may* be made. Let mee not therfore boast of that, which is neither truely *good*, nor *mine*, nor *permanent*. If I trust in these riches, I leane upon a reede. If I boast of my riches, I forget their uncertainty. If I am proude of my estate, I disdaine the giver. This tempting gold is nothing but *earth*, upon which the pollicie of men hath set a vallew. It was gotten with *sweate*; and 'tis preserved with *cares*. But why; ô why doe the children of the earth thus magnifie that, which is in their power to scorne? For *gold* the merchants hazard their

Prov. 14.20.

Prov: 14.20.

their lives; the ploughmen sweate;the thievs, and robbers doe come to shamefull ends: yea and most men defile their pretious soules. 'Tis *that* which imploye's the tongue of the *pleader*; yea and sometimes corrupt's the justice of the *Iudg*. 'Tis *that* which buyes the skill of the Physitian: and rule's,and governe's the affaires of the world. For *that* doe Kingdomes strive; and the whole world contend's. But thou glistering, stupid *Idoll*, why art thou so honoured? Why so adored? 'Tis true, thou art the price of whatsoëver wee desire the world to furnish us with, both for necessity, and delight: and *so farre* I may suffer thee to lodg in my coffers. But is it in thy power to prolong my life; and preserve mee *here* beyond my time appointed? Canst thou give mee health, or strength? Canst thou afford mee peace of mind; and quietnes of conscience? Canst thou endowe mee with spirituall, and saving *grace*: and purchase mee a seate in the heavenly Ierusalem? Alasse poore, simple *dirt*, thou canst doe nothing thats good;nor they whom thou foolest with the coveteousnesse of thee. Why then doest thou cheate the children of Adam: betray them to hell by their honouring of thee? But stay: Why doe I thus blame this innocent metall? 'Tis not *this* that offend's. *This* would have slept in the silent bowells of our mother earth; had not the avarice of men disturbed

sturbed its rest. It is not the gould that tempt's to wickednesse: but 'tis the sleight of the Devill which perswade's men to honour it. Since then I can find noe fault with *my coyne*, let mee pray that noe fault may be found in *my selfe*. If I love it, *I sinne*: if I covet it, *I sinne*: if I gaine it by meanes not warrented in Scripture, *I sinne*: if I increase it by extortion, or biting usurie, *I sinne*: if I put my trust, or confidence in it, *I sinne*: if I make it the price, and hire of wickednesse, *I sinne*: if I vallew my selfe either greater, or better for the possession of it, *I sinne*: if I unjustly deteine it from those who have right to it, *I sinne*: if vainly, and prodigally I wast, and exhaust it, *I sinne*: if I deny it to them that are in destresse, *I sinne*. Lord, how many sinns depend upon this glittering earth! I will therfore resolve to looke *downe* on 't as on a *slave*, and never allow it a seate in my heart: and willingly will I impart it to the needy, and indigent. I had rather it had dwelt in the darke vaults, and cavernes of the earth, then ever it should be a meanes to offend my God. But since my revenues are plentifull, what shall I doe with this which I posesse? I will resolve by the grace and goodnesse of my God, that so I will keepe it, as if I had it not: I will so use it, as if I used it not: I will so freely give it where necessity requireth, that it shall plainly appeare

I love

I love it not: and yet I will so preserve it, as if I scorned it not. With *this* I will relieve the poore: I will cloath the naked: I will comfort the distressed: and whatsoëver good it may procure for my selfe, or others, I will labour to purchase it, though with the expence of the coyne. I will not, for the love
Is:32,6 of this, *make empty the soule of the hungry; nor cause the drinke of the thirstie to faile:* for this is the propertie of *persons* that are *vile*. I will never so setle my affection upon it, as to suf-
Prov: fer it to *stoppe mine eares at tho cry of the poore:*
21.13. lest the time should come when *I my selfe*
Iob.22 *should cry, and not be heard.* I will not *hould*
7. *my bread from the hungry*, as *Eliphaz* once
c:24.7. accused *Iob*. I will not *cause the naked to lodg without cloathing, that they may have noe cove-*
vers:10 *ring in the cold:* nor will I *take away the sheafe from the hungry:* for this is the property onely
c:22.6. of the *wicked*. I will not *take a pledg from my brother for nought; and strippe the naked of their*
Ex:22. *cloathing. If I lend my money to any that is*
25. *poore, I will not be to him as a usurer; neither will*
Prov: *I lay usurie upon him.* I will not *oppresse the*
14.31. *poore*, lest I *reproach my maker:* but I will *have mercy upon him*; and so *honour my God*. I will
c:17.5. not *mocke the poore*, nor be *glad at his calamities*; lest I my selfe *goe not un-punished*. I will
Zech:7 not *oppresse the widow, nor the fatherlesse; the*
10. *stranger, nor the poore.* I will not *sell the righ-*
Amos *teous for silver; or the poore for a paire of shooes;*
2.6.

nor

nor will I ever *sleepe with his pledg.* But seeing that *the rich, and the poore meete together; and the Lord is the maker of both*: Seeing it was *God* who *humbled Israël; and suffered him to hunger; and fed him with Manna*: Seeing that from *God* doeth *proceede both poverty, and riches*: I will therfore magnifie my liberall *giver*, in my *guifts* to the poore. Since *hee* which *maketh poore, and maketh rich*; which *bringeth low, and lifteth up*, hath commanded mee, *if* even *my* very *enemie be hungry, to give him bread to eate; and if hee be thirstie, to give him drinke*: Since the Psalmist assure's mee, that *they* are *blessed, which consider the poore; the Lord will deliver them in the time of trouble*: Since King Solomon tell's mee that *Hee that hath pitty on the poore, lendeth unto the Lord; and that which hee hath given, hee will pay him againe*: Since hee assure's mee that, *The righteous considereth the cause of the poore; but the wicked reguardeth not to know it*: Since my Redeemer commandeth, saying, *When thou makest a feast, call the poore, the maymed, the lame, and the blind; And thou shalt be blessed, for they cannot recompence thee; for thou shalt be recompenced at the resurrection of the just*: Since at the day of his *comening in the clowdes, with greate majestie, and glory*, hee shall *say unto them on his right hand, Come yee blessed of my father; inherit the Kingdome prepared for you, from the foundation of the world: For I was an*

Deut: 24.12. Prov: 22.2. Deut:8 3. 1.Sam. 2.7. Prov: 25.21. Ps:41.1 Prov: 19.17. c:29.7 Luc:14 13. vers:44 Matt: 24.30. Matt: 25.34. vers:35

hungred, and yee gave mee meate; I was thirstie,
and yee gave mee drinke; I was a stranger, and
vers:36 *yee tooke mee in; Naked, & yee cloathed mee; I*
was sick, and yee visited mee; I was in prison, and
yee came unto mee: And lastly, since hee hath
Luc:16 9. commanded, saying, *Make to your selves friends*
of the Mammon of unrighteousnesse, that when
yee faile, they may receave you into ever-lasting
Deut: 15.7. *habitations:* I will resolve therfore, that I will
not harden my heart, nor shut mine hand against
vers:8. *my poore brother:* but I will *open mine hand wide*
unto him; and lend him sufficient for his neede,
Iob.30. 25. *in that which hee wanteth.* I will *weepe for him*
that is in trouble: my soule shall be grieved for the
c:29. 16. *poore.* I will be as *a father or mother to the*
poore; for I will *deale my bread to the hungry;*
Is:58.7 *and I will bring the poore, that is cast out, to my*
house; and when I see the naked, I will cover
vers:8. *him.* I will *draw out my soule to the hungry; and*
satisfie the afflicted soule: Then shall my light
arise in obscuritie; and my darknesse shall be as
the noone day. I will doe as the inhabitants
Is:21. 14. of the land of *Tema* did: I will *bring drinke to*
him that is thirstie; and with my bread I will
Eze:18 7. *prevent him that fleeth.* I will *not oppresse any;*
but I will restore to the debtour his pledg. I will
spoile none by violence; but I will give my bread
to the hungry, and cover the naked with a gar-
vers:8. *ment.* I will *not give forth upon usurie; neither*
vers:9. *will I take any increase.* I will *walke in the*
statutes of my God; and will keepe his judgments
to deale

to deale truely. I will *breake off my sinnes by* Dan:4.
righteousnesse; and mine iniquities, by shew- 27.
ing mercy to the poore. I will *never see any* Iob:31
perish for want of cloathing; or any poore without 19.
covering. These *ornaments* of my body shall
putt mee in mind of mine *originall corruption,*
which I receaved from *Adam*; who, in his
integritie, was *naked, and was not ashamed:* Gen:2.
and of mine *actuall transgressions*, especially of 25.
my pride, and excesse in *apparell*; whereas
unto Adam, and to his wife, the Lord God c:3.21.
made coates of nothing but skinnes, and cloathed
them. They shall teach mee thankfullnesse
to him that sent them; for even thus did hee
discover his love to *Ierusalem*, when hee
clothed her with broidered workes, and shod her Eze:16
with badger's skinnes, and girded her about with 10.
fine linnen, and covered her with silke; And vers:11
decked her allso with ornaments, and put bracelets
upon her hands, and a chaine on her neck. They
shall teach mee humilitie, when I consider
mine owne un-worthinesse; and how short I
come of the goodnesse, & rigteousnesse of
Iohn the Baptist, who notwithstanding had *his* Mat:3.
raiment but *of Camells haire & a leatherne girdle* 4.
about his loines; & his meate was but locusts, &
wild hony. That *plenty*, wherewith my table is
furnished, shall make mee tremble at the *Woe* Lu:6.
pronounced by my Saviour, saying, *Woe unto* 25.
you that are full; for yee shall hunger. It shall put
mee in mind of the charge which *Moses*

Deut.8 10. gave unto the *Israelites*, saying, *When thou hast eaten, and art full; then thou shalt blesse the Lord thy God.* I will weepe for the sinnes which may arise from my *riches.* I will weepe for the poore, who want my *superfluities.* I will weepe for the distressed, who may be neerer, and deerer by farre unto God, then *I*, the worst of sinners, am: and yet they want, what I doe surfeit on. I will remember how Luc.16 19. *Dives was cloathed in purple, and fine linnen; and fared sumptuously every day:* and yet at length hee was sentenced to the torments of vers.23 *hell.* I will consider how, though *Lazarus* vers.21 *would have fed upon the crumbs that fell from the rich man's table*, but was churlishly denyed vers.22 them; yet afterwards hee was *caried by the Angells into Abraham's bosome.* I will consider with my selfe, that my gould and silver are nothing but *earth*; my jewells but *stones*; mine apparell but the labour, and issue of a *worme*; mine honour & respect but either the *steame* of an unsavourie breath; or the wrying, and deforming of a Christians body: and yet this aëry applause, & these *congees*, and salutes are grounded onely on *this earth* & *stones.* Were vertue onely the ground of honour, my credit might be *sullied* with this *dirt*, and *trash:* for the more I possesse of this earthie masse, the heavier and duller I grow to acts of goodnesse. Gold is accounted the *most compacted* mettall; &, to heighten the vallew

of

of it, they boyle it in broths, as a *cordiall* for the infirme. Peradventure the All-mighty hath given it vertue to comfort the heart: but then it must be *used*, & not *locked up*. Yet the Physitian's prescription may be grounded on *avarice*; and it may be a pollicie of Satan to increase our idolatrie. Thus doeth every one make it his businesse to court this *Idoll* whereof I am *mistresse*. But am I sure that I am *mistresse* of this admired mettall? Am I not rather a *servant*, and *slave* to it? If it ever hath power to tempt mee to sinne, I have lost my soveraignty to which I pretend. This mettall is *close*, and *compact*; more *heavy* & *ponderous* then any of the rest. O is it not a description of my remorselesse *heart*? Is not that as *close*, & *compact*: as unwilling to yeeld to the stroke of the hammer; to the cryes, and the teares of the poore, and the miserable? If thus I find my *heart* in the gold; my next care shall be to make it as *heavy*. I will grieve, and lament for the *hardnesse* of my *heart*; and since 't is so *drossie*, as to covet the gould. I will earnestly beseech my God to *refine* it. I will humbly request him to put it to the *test*; to put it into a *crucible*; and then so to *draw* it *downe* in the *fire* of affliction, that it may runne *pure*, and *cleane*; and be apt to yeeld, and commiserate the cause of the helplesse. Betweene the *steele* and the *load-stone* the sympathie is so prevalent, that they wooe each other, even

at a distance. O that my God would infuse into my heart so much of his grace, that the stone therein might be like the *load-stone*, *drawing* the poore and the miserable to my doores, who with indigencie and want are hammered, and beaten, and fired like the *steele*. The *red* and *fiery eyes* are cured by the often touch of the *gold*. Whose eyes are more *inflamed* then those of the *poore*, whose every morsell is the price of a *teare*? Who is more able to cure those maladies, then wee to whom God hath sent in aboundance? For them then I will call, I will sieke, I will send: and the *rednesse* of their eyes shall be cured with my *yellow*, & resplendent *gould*. Those that stedfastly looke on *waterish eyes*, are subject to contract the same infirmitie. Mine are *cleere*, and free from the maladie; but 'tis onely because I looke not on them who are troubled with that weakenesse. But I will labour hereafter to looke upon the poore, whose *eyes* are *swelled* with petitionarie *teares*; and so stedfastly will I fasten mine *eye of compassion* upon their miseries, that I will both lament their sufferances, and releive their wants. The purest *gold* is ever most *plyable*, and apt to *bend* which way wee please. Thus shall *mine* be ready to *bow*, and *bend*, and *yeeld* to the necessities of my brethren. Thus shall my heart be noe longer the possessour of my revennues, but the *cabinet* of charitie,

and

and tender compassion. But when I divert mine eyes from the treasures of my coffers, and fasten them on the glittering rayes of my cabinet *Iewells*; ô then my heart, which *was open*, beginn's to *close* againe: & mee thinks, I repent my promise of distributing my massie summs; since they have power to purchase such dazeling jemms. *Fond woman*, where is thy religion? *Vaine woman*, why art thou so unconstant? These sparkling diamonds are but the *offalls* of a rock; and by the hand of the artist composed into a forme, which may fitly tell mee the folly of my *pride*. Suppose that *this*, or *this stone* by nature was placed on the *top* of the rock: yet when it *fell* to the ground, 'twas taken up for an *idoll*. What *stone* can be *harder*, then is this Adamant? Yet I find that *flesh* may be *harder* then *this*. My *heart* is a *rock*; yet 'tis not a *Diamond*; for 'tis farre inferiour in the vallew, and price. But admitt howsoever that 'twere a *Diamond*: then I might hope that nature or art would force some pieces, or *sparkes* from the rock. O but I find it will not easily yeeld to part with any: but when the *hammer* doeth come with violence upon it, *it* forceth it back againe with scorne, and contempt; when the *grace* of my God doeth offer to touch it, 'tis repelled by the hardnesse, and obduracie there of. What shall I doe to force it to yeeld? Nothing but a

Diamond cut's a Diamond. *This* very Diamond then, which I hould in my hand, shall *cutt* mee to the *heart*, for the wickednesse thereof. Or if *that* will not doe: if it will not yeeld without the concurrence of *blood*; I will besiech my Redeemer for a drop of *his* blood, by vertue whereof my heart may relent. Here's a *Pearle* too, whose orient lustre hath so delighted my heart, that mee thinks in a manner I weare it in mine *eye*. It was the purchase of my coyne; but from whence at first was it derived to my possession? Nature intending to preserve it from violence, *clasped* it up in the shell of a fish; and then sunke it to the bottone of the troubled ocean. But coveteous man enuying the treasures which were hidden in the seas, ransacked the bottome to find out this *jemme*. Now it is mine: it add's to my treasure; and borroweth the eyes of the gazing spectatours, making them wonder and covet this which I possesse But was it onely sent for the satisfaction of the *eye*? Let mee a litle more carefully looke upon it; and trie if it offers not something of *piety* to a religious soule. In the *colour* thereof I discover *heaven*. In the *Easterne parts* from whence are brought the *orient pearles*, I am put in mind of the *starre* which *appeared in the East to the wise men*; and conducted them to the sight of Christ, whom they worshipped. This *cerulian*, jewell so fitly imitating

Mat. 2. 1. 2.

imitating the colour of the *heavens*, whispers unto mee the earnest desire which I ought to have, of *that* which it resembles. Shall the *colour* of the *heavens* be kept close in my *cabinet*, and vallewed chiefly for it's *orient* lustre; and shall not the *desire* of *heaven* be stirred up in my *heart*; and an earnest longing to reigne there eternally? *This pearle* shall be made to forgett it's vallew, rather then I will prize *it* above my charitie. Even *these* very jewells shall be sould, and consumed, rather then I will valew my pride above my bountie. They shall be parcelled out in severall summs, and the naked shall weare them in their needefull apparell. Or if these pearles being *sould*, & *dispersed* to the poore, will not discover enough of my Christian compassion; from mine *eyes* shall droppe such a plentifull store, that my *heart* shall be free in it's liberall bountie, and manifest thereby my tender affection. There is a *pearle* which my Saviour mentions, exceeding, Mat:13
all the treasures of the earth. For *that* pearle 45.
will I learne to play the *marchant*; and *sell* vers.46
both *this*, and *all that I have*, for the purchase of *that*. I neede not feare the want of *ornaments*, if I part from *these* to be partaker of *that*: for *that pearle* is a *citty*; and that citty Reu:21
is *great*, and *holy*; even *the holy Ierusalem*; 10.
whose *light is like a Iasper stone, cleere as* vers.11
Chrystall. The bulding of the wall thereof is of vers.18

Iasper; the citty pure gold, like unto cleere glasse; the
vers. 19 *foundations of the wall are garnished with all mãner of pretious stones*; even with *a Iasper, a Saphir,*
vers. 21 *a Calcedony, an Emerald, a Sardonix, a Sardius, a Chrisolite, a Berill, a Topaz, a Chrysophrasus,*
vers. 21 *a Iacinct, and an Amethist: the twelve gates are twelve pearles; every severall gate a pearle: and the very streete of the citty is pure gold, as it were transparent glasse.* O who would not leave this *drossie*, perishing *gold*, for *that* which is so *pure*, and shall last for ever? Who would not forsake *these* mock, and triviall jemmes, for *those* most precious, and unvalluable jewells? Long since did my *Saviour* tell his disciples,
Mat: 19 24. that *it is easier for a camel to goe thorow the eye of a needle, then for the rich to enter into the Kingdome of God.* What then shall *I* doe; who am borne downe from that Kingdome by the weight of my riches; and kept out from the doore by the *bundles* the greatenesse of the *baggs* which I would carie? When the
Luc: 18 21. *ruler* professed that *hee had kept all the com-*
vers. 22 *mandements of God from his youth, yet lacked hee one thing:* Hee was to *sell all that hee had, and give to the poore; and then*, it was promised, *hee should have treasure in heaven*, But
vers. 23 *when hee heard this, hee was very sorrowfull, for hee was very rich.* For my part I must confesse that I have beene farre more carefull to *keepe* my *treasure*, then the *commandements* of God. Yet *if* I had done it, even

from

from my youth, as the ruler boasted; howsoever my plenty would informe mee of my *want*. *One thing* yet, the ruler wanted; and *that* one thing still, *I* stand in neede of: I want the diminishing of this earthly trash: I must *sell all that I have and give to the poore*. O I feare that this command will bee very sad, and sorrowfull to *mee* too, because *I* am *very rich*. The more I possesse, the more sorrow will arise, when I shall part from my possessions. But thus I *must* doe, if I expect what I desire. All must goe for the purchase of *that* pearle. The *poore* must have baggs to receave *my* riches; and then my *store* shall be treasured *in heaven*. Yet am I not bound so to give to the poore, as thereby to be one of the number of *them*. Charitie unbounded becometh prodigalitie. Those that are liberall must disperse with *freedome*, but not with *excesse*. Hee that command's mee to releive the poore, command's mee not to give *'till I* am poore. If once I be reduced to such a penurie, I shall be quite deprived of the power to be liberall. What therfore is *mine* I will not *impropriate*, and keepe onely to my selfe: but first having furnished my selfe for *necessitie*, I will preferre the wants of my brethren before my *convenience*, or my *delight*. I will not deny my selfe the use of the creatures in a *lawfull* manner: nor yet will I proudly satisfie my curiositie, & leave

the indigent out of my thoughts. I will labour to make these *earthly* riches serviceable to the *donour*, even the *God of heaven*: and that I may the better effect my desires, I will humble my selfe on my knees at his foote-stoole, and besiech him to bow downe his eare to my petitions, while I *pray* unto him, and say.

The Prayer.

HEavenly father, Lord of plenty; thou who hast created the world by thy *power*; and continuest thy *love*, in thy providence, and protection: to *thee* doe I render thanks for my *plenty*; and to *thee* doe I offer the service of my *store*. What I have
Ps.24.1 is *thine*; for *the earth is thine, and all that therein is, the compasse of the world, and they that dwell therein.* It is thou onely that giveſt a
Deut:7 13. *blessing to the fruit of the land; to the corne, to the wine, and to the oyle; to the increase of the Kine, and of the flocks of the sheepe.* It is *thou*
c:28.8. onely that *commandest thy blessing in the storehouses; and in all that thy servants doe set their hands unto.* Lord make *mee* one of thy faithfull servants; that what thou hast sent mee, may be a testimonie of thy *love*, and
1.Tim. not of thy *hatred*. Make mee allways mag-
6.17. nifie thee in my time of *plenty*; and *not be*

high-

high-minded, nor trust in these *uncertaine riches*; *but in* thee, *the living God*, *who giveſt* mee *richly all things to enjoy.* O ſuffer mee not ſo to treaſure up the *deceitfull riches* of this ſinfull world, as thereby forgetting to be *rich towards thee*: but as from *thy bounty* I receave theſe temporall bleſſings, ſo in *thy mercy* make mee *abound in grace*; that *allways having all ſufficiency in all things*, I *may abound to every good worke*, *and be enriched in every thing to all bountifullneſſe*; *that through mee it may cauſe thankſgiving unto* thee my Lord, and my *God.* In this my *proſperity* give mee *humility*; and prepare mee for *adverſitie*, if it ſhall pleaſe thee at any time to ſend *it* unto mee. Give mee a *ſenſe* of the *afflictions* of many of thy ſaints, and diſtreſſed ſervants: & enlarge my heart, that I may be ready, and forward to contribute to their neceſſities. Make mee *ſhew mercy with cheerefullneſſe*, and poſſeſſe with thankfullneſſe what thou ſendeſt unto mee; that I may neither *forget* thee in thy *members*, nor *deny* thee to be the *giver.* Let mee never ſtop mine eares at the cryes of the diſtreſſed, who begge for reliefe in the name of *thy ſelfe.* Thou, ô *Chriſt*, *who wert rich*, didſt *for my ſake become poore*, *that* ſo *through thy poverty thou mighteſt make mee rich.* Lord make *mee* as willing to bee *poore* for *thy* ſake; allways conſidering that the vanities of earth, are not worthy to be com-

Luc. 12 21.

2. Cor: 9. 8. verſ. 11

Rom. 12. 8.

2. Cor: 8. 9.

1.Pet.5 1. pared to *the glory that shall be revealed.* O *thou,*
Heb.4. 13. to *whose eyes* even *all things are naked, and*
1.Tim. 2.9. *open;* graunt that I may *adorne my selfe in modest*
vers.10 *apparell, with shamefastnesse and sobrietie; not* so much *with gold, or pearles, or costly aray;* as *with good workes, becomeing a professour of godlinesse.* Make mee labour for the ornaments
1.Pet.3 4. of *the hidden man in the heart in that which is*
Luc.12 21. *not corruptible; even the ornament of a meeke, & quiet spirit, which is in thy sight of greatest price.*
2.Cor. 9.11. Make mee, ô heavenly father, *rich in thy*
1.Tim. 6.18. *selfe; rich unto liberalitie; rich in good workes, &*
Iam.2. 5. *in faith.* Make mee *buy of thee, gold tryed in*
Reu:3. 18. *the fire, that I may be rich; and white raiment that I may be cloathed; and that the shame of my nakednesse doe not appeare.* Let mee allways remember that greate *accompt* which one day I must render to *thee* the Lord of heaven, and earth; that so I may serve thee *here* with my *substance*; in my *body*, and my *soule*, with *zeale* and *devotion:* and *hereafter* be receaved to thine ever-lasting glory, through the merits of thy sonne in thy bosome, *Iesus Christ* my onely Lord, and Saviour. Amen.

THE

THE SEAVENTH SUBJECT. 7.

Teares in want or in the time of adversitie.

In foure severall Soliloquies, treating of,

1 *A decayed estate : or plentie turned into povertie.*
2 *Hunger, both corporall, and spirituall.*
3 *Thirst, both bodily, and ghostly.*
4 *Nakednesse, both of the out-ward, and the in-ward man.*

The first Soliloquie.

Treating of a decayed estate : or Plenty turned into povertie.

THE EJACULATION.

Psal. 5.
vers. 1.
Give eare to my words, o Lord; consider my meditation.
vers. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHen *Mary had powred her precious oyntment on the head of my Redee-* Mat: 26 7.
mer,

vers.8. *mer, his disciples were filled with indignation, &*
vers.9. *said, To what purpose is this wast? For this oyntment might have beene sould for much, and*
vers.10 *given to the poore.* But *when Iesus understood it, hee said, why trouble yee the woman? For shee*
vers.11 *hath wrought a good worke upon mee: For yee have the poore allways with you; but mee yee have not allways.* O mee think's the words of my Saviour doe more afflict mee, then the povertie which I suffer. I thought hee had beene allways conversant with the *poore*, because hee so often commandeth their reliefe. But now hee seemeth to leave us in our miserie, when hee determineth that *wee* shall *continue* upon earth, but *himselfe* resolveth to *leave* the earth. But did hee not promise in Saint *Mathew*, &
Mat.28 say, *Loe I am with you allway, even unto the end*
20. *of the world?* How can his promise be fullfilled, if wee have him not *allway?* Will hee be at the same time both present *with us*, and absent *from us?* Or doeth hee *disdaine* our *poverty*; and for that very reason deny us his presence? *Cease, cease*, ô my soule, these doubts, & questions, which savour too much
Rom.3 of ignorance, or infidelitie. *Let God be true,*
4. *and every man a lyer.* What hee spake to his disciples *before* his suffering, hee spake of his *flesh*: but what hee said when hee was *risen*, hee affirmed of his *Spirit*. True it is, ô my *Iesus*, that thy bodily presence I expect not
Ps.144 upon *earth*: nor may I desire thee, to *bow*
5. *the*

the heavens, *and come downe* from thy glory. It is thy *Spirit*, ô Christ, which I humbly sue for: even that *Comforter*, who may strengthen mee, in the depth of my calamities. Never had I more neede of *comfort* from God, then *now*, when the goods of the world forsake mee. *Now* doe I find, that I am *hated, even of mine owne neighbours, but the rich hath many friends.* I am enforced to *use intreaties: but the rich answereth* mee *roughly. Wealth* did *make many friends: but* now I am *poore*, I am *seperated from my neighbours. All my brethren doe hate mee:* and *much more doe my friends goe farre from mee. I pursue them with words: yet they are wanting unto mee.* Vaine *world*, where are thy promises? Deceitfull *riches*, where is your friendship? I, who so lately was dandled in the lappe of *pleasure*, and *plenty*, am now exposed to *paines*, and *penury*. So litle did I dreame of this tempestuous storme, that (with David) *I said in my prosperitie, I shall never be removed; thou Lord, of thy goodnesse, hadst made my hill so strong.* But where are now those *ensignes* of pride; my *Rings*, and my *Iewells*? Where are those *factours* of lasciviousnesse; my *favours*, and my *fashions*? Where are those *robbers* of time, my *sports*, & my *games*? Where are those *moths*, & *wormes* of plenty; my *flattering society*, and my discursive companions? Where are those *pamperers* of the body; my severall dishes, and daintie

Prov. 14.20. c:18.23 c:19.4. vers.7. Psa.30. 6.

daintie *cookeries*? Where be those *golden pictures*, that often yeelded mee *leggs*, and the *courtsies*? Alasse, all's gone: all's flowen. The *Sun* is hidden, and *muffled* in a clowde; and by that meanes those *atomes*, those *motes* are obscured. Now must I *expect noe* more honour, or *respect*. My *fingers*, and my *wrists*, and my *neck* must forget, that ever they were adorned with the treasure of the *seas*, and the riches of the *earth*. My *back* must forget that ever it was dressed in the *fashion* of strangers. Mine *eares* must forget, that ever they were delighted with the *musick* of discourses. My *palet* must forget that ever it was coy, and nice in the choyce of various *meates*. My *mind* must forget, that ever I was honoured with the *respect* of inferiours: And my *purse* must forget, that ever it was acquainted with the *idoll* of the world. O what wonder, and misery happen's in this *change*! All things are altered, as if I had *slept* out my time; and onely *dreamed* of the plẽtie, which formerly I enjoyed. Mee think's I am but just newly *borne*. Nay, I am worse: for now I have neither *nurse* to suckle mee; nor *mother* to dandle mee. Yet am I still as if I were borne but a day, or two since; allthough I am growne to bignesse beyond the time: for I am as *ignorant* of a way to live in the world, as the sucking *infant* that's nourished at the breast. And now, what shall I doe?

Nor

Nor *acquaintance*, nor *friends*, nor *kindred*, nor *any* will remember that ever they *knew* mee: or if they doe, they will be more ready to *taunt* mee, then afford mee reliefe. Was ever miserie like unto mine? Was ever distressed soule so destitute, so forlorne as I am? Whither shall I goe? To whom shall I complaine? Either my tougue hath forgotten to *speake*; or my friends to *heare*. *Christianitie* seemes to be but the labour of the *voyce*: for if men did believe what the Scriptures teach, they surely would practise something of *Charitie*.

Thus I *sitt*, and *sigh*, and *grieve*, and *expostulate*, and *complaine*: but yet I forget *what* I ought to consider of. I am *apt* to *repine* at this *poverty* which I suffer; but I am *un-apt* to enquire into the cause thereof. Solomon tell's mee that, *Slothfullnesse casteth into a deepe sleepe: & an idle soule shall suffer hunger.* Prov. 19.15. *That hunger* I feele; but doe I acknowledg *that idlenesse*? Doe I confesse that *slothfullnesse*? If I should examine my *hands*, what worke they have done; would not their *smoothnesse*, and *whiteneſſe* accuse them of *idlenesse*? If I should aske mine *eyes* how vigilant they have beene, in a lawfull imployment; would they not *drowzily*, and bashfully slinke behind the *curtaines*? Let mee then remember how Solomon telleth mee, that *drowsinesse shall cloath one with raggs*. c.23.21 And yet, mee think's, *this* is

not

not *all.* There must be some-thing *else* that bring's this affliction. Let mee but consider a litle; and reason with my selfe. It may be I may find out some-thing more, by a diligent search.

I live upon the *earth.* I live in the *world.* *Earth* I *had:* the best of *earth*, in the esteeme of *earth*: I had *gold* and *silver*, so much esteemed, and honoured by man. In the *world* I am; & yet now my *coyne* is gone, I am here but a *stranger.* I *did* know *many:* but in the change of my fortune, I *am* known of *none.* If I call to the *earth*, which so much I have loved; it will not un-bowell it selfe, to offer mee it's intraills. I cannot tell how, neither, to prick a *veine* of it, to enrich my selfe; as the delvers doe, though shee *tremble* at the violence. If I sue to the *world*, I
Ps. 31. 12. am there neglected: *I am forgotten, like a dead man out of mind; or like a broken vessell.* Whence ariseth this un-kindnesse of the *earth?* Whence proceede's this forgetfullnesse of the *world?* Certainly the *earth*, of it selfe, had not *malice* enough, to sieke my ruine. Surely the world, of it selfe, had not *cruelty* enough to contrive my un-doeing. Noe, noe: there's *some-thing* yet, which I have not discovered, that question-lesse hath brought this *poverty* upon mee. I *sigh*; & my sighes goe *up-ward*; mee think's, toward *heaven.* I *looke* with a steady, and stedfast *eye:* but 'tis *up-ward* I *looke*;

looke; 'tis chiefely upon *heaven*. I mourne; and I cry: and my word is chiefely, *O Lord, O God*. *Who* is this I *name*, so often, in my *laments*? *Who* is this I *mention*, so often, in my *cryes*? Is it not the *Lord*? Is it not *God*? *To heaven* goe my sighes: *upon heaven* looke mine eyes: *on* the *God of heaven* doe I call: and yet, though hee's in my sighes, in mine *eyes*, and in my *tongue*; I have all this while forgotten to entertaine him in my *heart*. Surely, if *hee* had hitherto dwell't in my soule, I should either have enjoyed *more* of the earth, or *lesse* of my love to it. That which I have left so *un-willingly*, I have loved *too much*: and in *that* love, I have sinned *too much*: and by *that* sinne, I have moved *him* to anger, who hath sent mee this poverty. Yes, yes: 'tis *hee*, 'tis *hee* that *maketh poore, and maketh rich*; that *bringeth low*, *and lifteth up*. All this while I have lived in such ignorance, that either I *knew* him *not*; or, at least, I *honoured him not*. I lived as if there were *noe* other *God*, but onely *mammon*; *noe happinesse*, but on *earth*; *noe treasures*, but *gold*; and *noe content*, but in *plenty*. If I ever *remembred* him, it was to his *dishonour*: if ever I *spake* of him, it was in *prophanenesse*. I never *doubted* of his *love*, & therfore never *prayed* for his *blessing*: or, if I did *pray*, it was *coldly*; it was *faintly*; and rather to satisfie the world, then to discharge my duety; or, in an awfull manner,

1. Sam. 2.7.

to

to have recourse to his *Majesty*. I measured his favours by my *out-ward* possessions: and deemed *them* blessings, which hee sent in wrath: but, I hope, it will prove, that hee hath taken them in *mercy*. Graunt, blessed God, that now I may *know thee* in this my *miserie*, who formerly *forgot thee* in the height of my *plenty*: and that, *knowing* thee, I may *love* thee: and that, *loving* thee, I may *depend on thee*: & that *depending on thee*, I may *serve*, and *honour* thee all the dayes of my life. O now, mee think's, I am *another woman*. I beginne to feele some warmth at my heart. I find that my God doeth speake to my conscience. Lord send mee *repentance*, that I may be sorrie for my sinnes: send mee thy *grace*, that I may have share in thy promises: send mee a lively *faith*, that I may relye upon the merits of my blessed Redeemer: and, howsoever thou disposest of this body of *flesh*, preserve my *soule* for thy celestiall kingdome. O what a suddaine alteration doe I find in my selfe! My *teares*, that savoured of *murmuring*, and *despaire*; shall flow aboundantly for the *sinnes* I committed. *World*, leawd *world*, thou art a *jugler*, and an impostour. *Earth*, base *earth*, thou art a *cozener*, and a deluder. I, silly, woman, did place my happinesse in *your* transitorie *courtesies*; and thought it the chiefe honour, to become your *minion*. But now I see that you *fayle* your servants,

and

and *mocke* your lovers. There's noe constancy, but in *God*. There's noe comfort, or happinesse, but in *Christ*. The more I *sieke him*, the more I *love him*: and the more I *love him*, the more I am *beloved of him*. *Hee* will not deceave mee: *hee* will not leave mee, nor forsake mee. *Lord* let me be *thine*; though *hungry*, though *thirstie*, though *naked* I come unto thee. I am sure that, if I serve *him*, I shall be provided for, by *him*. Hee *can* doe it; for hee hath enough. *Hee created all things; and his they are, by whom they were created.* O let him give mee a *litle* with *content*; rather then so *much* as I had, with *forgetfullnesse* of *him*. I care not how litle I possesse, so I may enjoy my *Lord*. The *birds* doe never thinke of a *morrow*: and yet their hunger is satisfied every moment. The *herbes*, & the *flowers* are insensible of their *verdure*: and yet they infinitely out-vye *King Solomon in his glory*. The *rivers* that steale from the *billowed* ocean, and sport awhile in the massie earth, are at length directed to the *sea* againe. The *stone* that is digged from the quarries in the earth, to serve for necessity, and ornament of our structures; findeth *rest*, at last, in a silent heape; where, making a way by it's heavy weight, it steale's back by degrees into the wombe of the *earth*. In each of these I discover a *providence*: for *hee* who first *created*, doeth still *preserve*. O let *him* be *mine*; and then

Col. 1. 16.

Mat. 6. 29.

then *I* shall be *his*. O let *mee* be *his*; & then *hee* shall be *mine*. If I be *his child* by grace, and adoption; I am sure that *hee* will be *my father*, by providence, and protection. *Hee*
Zeph: it is who sayd that *hee would leave in the midst*
3.12. *of Ierusalem, an afflicted, and poore people*: but, with all, bee promised that they should *trust in the name of the Lord*. Hee that *correcteth* mee for mine offences, intendeth my *conversion*: the fault is in *my selfe*, if it turne to my *ruine*. Hee taketh away *earth*, that hee may give mee *heaven*: for, *both*, hee seeth, I cannot graspe at once. Thus hee at once both *punisheth* mee for mine offences, and *provideth* for my happinesse. Yet, though hee punisheth; hee doeth it not *hastily*, nor yet *un-expectedly*, if I justly consider it. First hee *threatneth*, before hee scourgeth: and *warneth* mee to obey, before hee chastiseth. Thus, by his
Is.20.3 Prophet, hee saith, *Like as my servant Isaiah hath walked naked, and bare foote three yeares, for a signe, and wonder upon Egypt, and upon*
vers.4. *Ethiopia: So shall the King of Assyria leade away the Egyptians prisoners, and the Ethiopians captives: young, and ould; naked, and barefoote; even with their shame un-covered to the shame of Egypt. Mee* hee *threatned* too, before hee thus visited mee: but mine eares were deafe; I stopped them; and refused to hearken to the voyce of the Lord. Every *sicknesse* of mine owne, or my friends; every *losse* of mine

mine owne, or my neighbours, was a *menace* from the All-mighty. Often did I see his judgments upon *others*; but I minded them not: as if it nothing concerned *mee*, what fell not on *my selfe*. Children of Princes doe seldome feele the smart of a rodde; but are terrified by the stripes which *others* receave. Thus the Lord dealt with *mee*, when hee scourged *others*: but I *pittied* not *them*, nor yet *my selfe*: just it is therfore that none should now *commiserate* my case, in the depth of my distresse. Yet when I consider that this my poverty come's from *God*, mee think's it is a testimonie as much of his *love*, as of his *severitie*. I know assuredly that his servant *Iob* did suffer more then my calamitie amount's unto: yet hee repined not at his losses, but glorified his maker. *The Lord gave* (say's hee) *and the Lord hath taken away; blessed be the name of the Lord.* Thus if I magnifie *him* who sendeth this correction; I shall *not sinne* in my sufferance, *nor charge him foolishly*. Hee who sayd *It is easier for a Camel to goe thorow the eye of a needle, then for a rich man to enter into the Kingdome of God*: even the same Lord said to the young man in the Gospel, *If thou wilt be perfect, goe and sell that thou hast, and give to the poore; and thou shalt have treasure in heaven; and come, and follow mee.* Had *I* thought of *heaven* in my seeming *prosperitie*, I should not so much have

Iob. 1. 21.

vers. 22

Mar. 10 25.

Mat: 19 21.

beene tormented with this present *losse*. But *I*, who before neglected the *poore*, *am* ranked now in the number of *them*. *I* who expected my *heaven* upon *earth*, have here my *hell*, that I may have *heaven* hereafter. Why then should I *murmur* at this blessing from God; and deeme this a *losse*, which is sent for my *advantage?* Surely if I doe but endeavour to vallew the joyes of *eternitie*, I shall rejoyce at my deliverance from the possessions of the *world*. Such *hast* did *Zacheus* make from the tree, when my Saviour did promise to become his guest; and with such *contempt of the world* did hee entertaine my Redeemer, that hee said unto him, *Behould Lord, the halfe of my goods I give to the poore; and if I have taken any thing from any man by false accusation, I restore him fowre fould.* That *Sycomore* tree which never before or since had *fruite*, bare *then* a publicane *ripened* for Christianitie. Unwilling should *I* have beene to have performed either of the promises of *Zacheus*, when I enjoyed those vanities, which I termed *goods*: for I ever was as slow to the acts of *charitie*, as to those of *justice*. But what I kept from *others*, is now taken from *mee*: and what I was un-willing to *restore*, is returned to the *owner*, Shall I therfore reine at *him*, because hee required his *owne?* Shall I murmur at *him*, for that fault which is *mine?* Hee found mee *false*; and would

Lu:19. 8.

trust

trust mee noe longer. Must this his *knowledg* redound to his *dishonour?* Shall I blame *him* for *his* discoverie of *my* false-hood, and negligence; and not rather ingeniously confesse the guilt of my *wickednesse?* 'Tis *I*, 'tis *I*, that am unjust: 'tis *hee*, 'tis *hee* that is righteous: and yet though *I* am unjust, and *hee* is righteous, my sinnes are punished to *my greater* advantage. I am now, in this povertie, made liker unto *him*: for to the Scribe hee said, *The foxes have holes, and the birds of the aire have nests; but the sonne of man hath not where on to lay his head.* *House* hee had none; yea, and *friend* hee had none; for even *those* did crucifie him, *whom* hee came to redeeme. *One* of his *disciples* became a *traitour*: and when *hee came to his owne, his owne receaved him not.* When hee was *hungrie*, instead of *figges* hee *found nothing but leaves*; and at another time hee contented him selfe with *a piece of a broyled fish, and an hony-kombe.* When hee was *thirstie*, hee was offered *vineger to drinke*; and never was it knowne that his garment was changed, save when the Iewes *put on him the skarlet roabe; and when they had mocked him, they tooke't from him againe. The disciple is not above his master; nor the servant above his Lord.* If *hee* be *my master*, I shall be contented with my *povertie*: if *hee* be *my Lord*, I shall rejoyce in my *losses.* Povertie is the *liverie* which his servants weare: but this

Mat: 8. 20.
Io: 1. 11
Mat: 21 19.
Luc: 24 42.
Io: 19. 29.
Mat: 27 28. 31.
c: 10. 24.

povertie is seated more in *spirit*, then in *purse*: for *those* hee pronounced truely blessed; and to *them* hee promised *the kingdome of heaven*. The poore that are *wicked*, hee double hate's, both because they neglect their common dueties; and for contemning that poverty, which hee send's for a blessing. Those who have *least* of *temporall* goods, should *most* be busied about things *eternall*. The *rich* have some plea for neglecting his service, because they are busied in managing their estates: but the *poore* have noe pretence for failing in their dueties, to whom God hath afforded nothing for their hinderance. *To this man will I looke* (saith God hin selfe) *even to him that is poore*. Yet hee stayeth not *here*; but farther describeth *what* poore hee intendeth, and saith, *Even him that is of a contrite spirit, and trembleth at my word*. It is onely *the poore man walking in his integritie*, who *is better then hee that is perverse in his lipps*. The prophet doeth promise that *The meeke shall increase their joy in the Lord; and the poore among men shall rejoyce in the holy one of Israel*: But this promise belongeth onely to the *godly*. If my God will but vouchsafe to *sanctifie* my povertie, I shall be richer then those, who have the world at command: for *hee hath chosen the poore of this world, rich in faith, and heires of the Kingdome which hee hath promised to them that love him*. If *I* can be sure of *heaven*, I shall never

Mat:5. 3.

Is:66.2

Prov: 19.1.

Is.29. 19.

Iam:2. 5.

never care for the treasures of the *earth*. Make mee thy child, ô God, by grace; & „ then I shall willingly passe through po- „ vertie, to unspeakeable glory. The world may *scorne* mee; but it shall not *ruine* mee, Povertie is *contemptible*; but it may end in riches. True it is, that now I am fallen into this *decay*, I must expect the *frownes*, and *scorne* of the people. But what of *that*? Earthly honour is but the fondnesse of opinion: and the credit of the world is as *falsely* grounded, as *suddainly* lost. The sporting *winds* that tosse the ships upon the swelling ocean, doe often convert their passe-time into furie; and sinke at once both the *ship*, and the *adventurer*. The idolatrous *Mammonist* that *worship's* his coyne, is sometimes bereft of his speechlesse idoll by the fellonious *robber*. *Stormes*, or *waters*, or *time* and *age* can cause our proudest *structures* to fal upon their knees: and when that is gone which purchased our credit, our *contempt* is as greate as once was our *honour*. The world doe's reverence none but *those*, who are accounted *rich*. It is just in *our* times, as it was in the dayes when the Apostle lived. *If there come* Iam:2.
into an assembly a man with a gold ring, in 2.
goodly apparell; and there come in allso a poore
man, in vile raiment: They have respect to him vers:3.
that weareth the gay cloathing, and say unto him, Sit thou here, in a good place: And say to the

other, Stand thou here, or sit under his foote-stoole. But, for this Saint *Iames* say's, *They are partiall in them selves; and are become judges of evill thoughts.* If I derive my honour from the *God* of honour, I shall never vallew how *low* the *world* esteeme's mee. The *Elme*, and the *Ash* are as apt for service, as the *Cedar*, and the *Cypresse*. The *coursest cloath* afford's more warmth, then the *taffaties*, and *sattaines*. Those bodies that glitter in *gold*, & *tissue*, shall appeare as *naked* at the greate tribunall, as the poorest beggar. The humble and meeke have more content in the meanest *cottage*, then the prowde and ambitious in the *towring edifices*. The *coursest bread* with the blessing of God, can nourish the body as well as the *whitest*, and *purest manchet*. Suppose I should be driven to *begge* my foode; would not that which I *sued* for as well satisfie my hunger, as if it had beene *bought*, and procured by my coyne? If yet I should aske, and be denyed, when the violence of hunger command's mee to petition; howsoever I have thus much to quiet my mind, that the *more* I *pine*, the *more* neere I *draw* to the place of *delight*: for when I am out of the world, I shall inherit a kingdome. What difference is there betweene *guift*, and *price*? It alters not the *thing*; but onely varie's the *manner* of our *getting* the *thing*. If I *beg* for necessaries; *they* are as apt for use, as *those* that I can buy.

vers. 4.

Againe;

Againe; I begge but of *those*, to whom they are *lent*. If I *speede* in my suite, my thanks must be *first* directed to *God*, by whose bountie I receave: and *next* unto *man*, for fullfilling his duety. If I am *denyed* what I aske, I must know that the hand of providence is in that *denyall*: for though the *devill* may worke in *him* that refuseth; yet *God* doeth speake to *mee* in the repulse. *Hunger*, and *thirst*, and *cold*, and *nakednesse*, all are but tryalls of my patience, and hasteners of my deliverance. If *creditours* should deprive mee of my beloved *liberty*, I should but be eased from wandering abroad in the wearisome world. The *iron gates* have not strength, and power to shutt out *my God*. Hee spake to *Ieremiah*, and comforted the *Apostles* when they were locked up in the *prisons*. If those people to whom I am indebted, should be so mercilesse as *to take away the* very *bed from under mee, when I have nothing to pay*; peradventure I might *sleepe* as well upon the *earth* that beares mee, as those that lye on their *beds* of *downe*. The Patriarch *Iacob* had but the *ground* for his *couch*, and *the stones for his pillow*, when in his sweetest sleepe hee was promised by God, *the land where hee lay*. Yet peradventure I may be eased of *this* miserie too, if I addresse my complaint to the defender of the poore. When the *widdow of the prophet cryed to Elisha, and sayd, Thy ser-*

Ier: 39. 15.
Act: 5. 19.
Prov: 22. 27.
Gen: 28 11.
vers. 13
2. King 4. 1.

vant my husband is dead, and thou knowest that thy servant did feare the Lord; and the creditour is come to take my two sonnes unto him, to be bond-
vers.6. *men:* even then Elisha *multiplyed her oyle*; and
vers.7. with that *shee satisfied her* hungrie *creditour.* Poverty hath beene frequently the *object* of *pittie*; yea and sometimes allso the *ground* of *plenty.* When *Ierusalem* was taken by Ne-
Ier: 39. buchad-nezzar King of Babylon, *Nebuzara-*
10. *dan the Captaine of the guard left the poore of the people, which had nothing in the land of Iudak; and to them hee gave both vine yards, and fields.* God hath ever beene a protectour of the *poore* that were *faithfull*; and relieved their indigen-
Rom. cie, when they trusted in *him. It pleased them*
15.26. *of Macedonia, and Achaia* (sayth Saint Paul) *to make a certaine contribution for the poore saints at Ierusalem. Hee* tooke away *my* riches, that I might depend upon *him*; and that, finding the uncertainty of *earth*, I might rely upon
Mat:6. *heaven.* Hee command's mee to *take noe*
25. *thought for my life, what I shall eate, or what I shall drinke; nor yet for my body, what I shall*
vers.30 *put on. The life is more them meate; and the body then raiment.* Surely *if hee cloathe's the grasse of the field, which to day is, and to morrow is cast into the oven; much more* am I certaine that *hee will cloath* his servants. From *him*
Iam:1. proceedeth *every good guift.* Hee will either
17. send mee what I desire; or else hee will cause mee *not* to desire what hee resolve's *not* to

send

send mee. Whatsoever hee giveth, hee intendeth it for his *honour*. If I may honour him by hunger, or thirst, or whatsoëver sufferance; *his* is the glory, & *mine* shall be the reward. *Those* are *not* rich, whom the *world* so esteemeth. Content is certainly the best riches; and that is onely proper to the *godly*. *Laodicea said, I am rich, and increased with goods, and have neede of nothing*: but alasse, shee was *miserable, and wretched, and poore, and blind, and naked*. When the Israëlites were to give an offering to the Lord, to make an atonement for their soules, *the rich* were *not to give more, nor the poore to give lesse then halfe a shekel*. If God should require *so much* at *my* hands, I should be apt to pleade the want of money: or if I had so much, I feare that I should appeare too *unwilling* to spare it. But all *coveteousnesse* is a distrust of providence; and either *denyeth* the *power*, or *questioneth* the *will* of the greate disposer. *Hee* provided for the poorest Israëlite: on *him* therefore must I depend for reliefe, & comfort. Something hee require's that I should *offer* unto him. I have nothing of the world's. All that I can offer, is but *my selfe*; and certainly *my selfe* shall be best accepted. If I can but present him an *honest heart*, it matter's not how hungry, or thirstie, or cold, or naked the body is, which conteineth that *heart*. *Hee accepteth not the persons of Princes; nor regardeth the rich more then the*

Reu:3. 17.

Ex:30. 15.

Iob.34. 19.

poore : for they all are the worke of his hands. The
Mar:12 44. *rich* may offer to him *of their aboundance :* but *I, of my want,* will give him my *heart,* which is *all that I have.* Peradventure hee will say
vers.43 of mee, as hee did once of the widdow, *This poore woman hath cast more in, then all they that have cast into the treasurie.* Thus if I sieke the *Lord,* I cannot *want :* for so the Prophet tel-
Ps:34. 10. leth mee ; *The young Lyons doe lack, and suffer hunger : but they that sieke the Lord, shall not want any good thing.* Saint *Paul* assureth mee
1.Cor: 3.22. saying, *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present,*
vers.23 *or things to come ; all are yours, and yee are Christ's, and Christ is God's.* And now, what can *I* feare ? Whereat can I be *displeased ? God* is *mine,* and *I* am *his.* For what hee giveth mee, I will be *thankfull :* whatsoever earthly thing hee deprivetb mee of, I will be *contented.* This *poverty* will not endure *for ever.* If it continueth while I *live,* yet it must end when I *die* ; & that blessed time draweth neerer and neerer every moment. I am assured of a *deliverance* ; I must attend with *patience.* Afflicted Iob doe's certainly as-
Iob.36. 15. sure mee that, *God delivereth the poore in his affliction; and openeth their eares in oppression.* The same *God* promised to *Tzion,* saying, *I will*
Ps.132. 15. *abundantly blesse her provision : I will satisfie her poore with bread.* The Psalmist refresheth mee with unspeakeable comfort, when hee telleth

mee

mee that, *The needy shall not allways be forgotten: the expectation of the poore shall not perish for ever.* The Lord *shall deliver the needy, when hee cryeth: the poore allso; and him that hath noe helper.* Hee will *defend the poore, and fatherlesse:* hee will *doe justice to the afflicted, and needy.* Hee will *maintaine the cause of the afflicted; and the right of the poore.* Thus am I *promised*; and thus shall it be *performed.* It is noe *new* thing with God to take pitty upon the distressed. The Prophet *Isaiah* saith unto him, *Thou hast beene a strength to the poore; a strength to the needy in his distresse; a refuge from the storme; a shadow from the heate. This poore man cryed* (saith David) *and the Lord heard him; and saved him out of all his troubles.* Againe: *Hee raiseth up the poore out of the dust; and lifteth the needy out of the dung-hill.* Therfore I resolve that I will *commit my selfe unto him; for hee is the helper of the friendlesse.* Hee hath promised that *hee will never leave nor forsake* them that trust in him. Parents are commonly indulgent to their children: yet because their naturall affection is possible to be quenched, therfore say's the Psalmist, *When my father, and my mother forsake mee; then the Lord, will take mee up.* I will therfore *begge*, seing now I am *poore*: I will begge of *God*, because hee is *rich*: I will begge of God to *keepe* mee, to *love* mee, to *blesse* mee; that so *I* may never forsake my dependance on

Ps:9.18
Ps:72. 12.
Ps:82.3
Ps:140. 12.
Is:25.4
Ps:34.6
Ps.113. 7.
Ps.10. 14.
Heb.13 5.
Ps.27. 10.

him; nor *hee* his love, and compassion to *mee*. Earnestly will I besiech him, and confidently
Rom:8 38. will I resolve, that *Neither death, nor life,*
nor Angells, nor principalities, nor powers,
vers.39 *nor things present; nor things to come, nor height, nor depth, nor any other creature, shall ever be able to separate mee from the love of God, which is in Iesus Christ our Lord.*

The Prayer.

FAther of pitties, Lord of comfort, thou
Iob.34. 28. that *heaest the cryes of the afflicted*; looke
downe in mercy on a distressed sinner. *Thy*
Ps:32.4 *hand*, ô God, *is heavy upon mee*: for thou hast taken from mee what I called *mine*, by reason that I did not acknowledg it *thine*. ô Lord thou knowest my bleeding *heart*, my sorrowfull *eyes*, and my mournfull *teares*. Thou seest how *poore* I am; and what miseries I suffer. *I am a scorne to my neighbours; and a derision to them that are round about mee.* My life
Ps:44. 13. is become a burden unto mee, because thou hast deprived mee of the comforts thereof.
Ps:38. 11. *My lovers, and mine acquaintance stand looking upon my miserie; and my kinsmen stand a farre off*, Lord, if it be thy pleasure *thus* to *humble* mee with *poverty*, let it be thy goodnesse to give mee *patience* to endure it. The *pride* of my *heart*, and my forgetfullnesse

of

of thee in the time of *plenty*, did cry aloud for thy severest punishments. *Now*, ô *now*, I feele thy just displeasure; and I groane under the burden, and weight thereof. Yet thou Lord, canst ease mee; thou canst restore mee. *Heare, Lord, and have mercy: Lord, be thou my helper.* Suffer mee noe more to rely upon the *arme of flesh*; or to *put my trust in un-certaine riches*: but make mee for ever depend upon thy bounty. Forgive mee, ô father, the sinnes which I committed, when I lived in *prosperitie*: for I am sensible that they are a cause, why at this time *thou hidest thy face from mee; and causest mee to be troubled.* O give mee a sight, and sense of the greatnesse of them; and true contrition, and sorrow for *them*; that so, though the world forsake mee, yet I may find favour, and mercy in thy sight. Without thy assistance, *this sore burden is too heavy for mee to beare.* Lord either remove it *from* mee, or make it easier *for* mee. Lend mee thy gratious, and helping hand; that as I am scourged with *thy rod*, so I may leane upon thy *staffe*. Let mee never despaire of thy comfortable reliefe: but in all my miseries be *thou* my refuge. Be pleased to endue mee with *patience* from above; that I may give noe advantage to the tempter, in my sufferings. Open the eyes, and the charitable hands of those that should see, and know mine adversitie: and so enlar-

Ps:30. 10.

1.Tim: 6.17.

Ps:30.7

Ps:38.4

Ps:23.4

ge their hearts, that they may administer comfort, and reliefe to mee, in the middest
Ps. 147 of my necessities. O thou that *feedest* even
9. *the young Ravens, which call upon thee*; thou
Dan. 1. that didst blesse the *pulse* to thy servant *Dani-*
15. *el*; be pleased to fill my hungry soule with the blessings of thy bounty. Graunt that whatsoever I suffer in my body, my soule may thereby draw neerer unto thee. In the miserie of *hunger*, doe thou satisfie mee with thy *grace*: in my scorching *thirst*, doe thou cause
Is. 12. 3. mee *with joy to draw water out of the wells of salvation*: in the pinching *cold*, doe thou *warme* my devotion: and in my pooreſt, and meanest *habit*, doe thou *cloath* my soule with the *righteousnesse* of my Redeemer. O suffer mee not to offend thee in my greatest want: but make mee relie, and depend upon thee. Teach mee, by this chastisement, the *vanity* of the *world*; and weane mee from the
Prov. fond delights thereof. It is *thy blessing* onely
10. 22. *that maketh rich*; *and thou addest noe sorrow with it*: send mee that *blessing* to ease mee of
Mat. 6. my sorrowes. It is thy promise that if *first I*
33. *sieke thy Kingdome, & the righteousnesse thereof*; *then all other things shall be added unto mee*. Make mee thus to *sieke* what thou *commandest*; and then give unto mee that which
Ps. 119. thou *promisest*. *All things, in their order, doe*
91. *service unto thee*: Lord make them, in some measure, serviceable unto *mee*, that I may the

the better be enabled to be serviceable unto *thee*. O thou, my *Iesus*, who didst *hunger*, and *thirst*, looke mercifully upon thy servant in this state of miserie: and so carie mee through the stormes of this troublesome life; that, in the end, I may arive at the faire haven of eternall *peace*, and *rest*; through thine owne meritts, and passion, ô *Iesus Christ*, my Lord, and onely Saviour. Amen.

Mat. 4. 2.
Io. 19. 28.

THE

2. THE SECOND SOLILOQUIE.

Treating of hunger, both corporall, and spirituall.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; conſider my meditation:

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHen Sion bewayled her pittyſull eſtate, ſhee cryed out in her miſerie, and ſaid, *They that be ſlaine with the ſword, are better then they that are ſlaine with hunger: for theſe pine onely, ſtricken thorow for want of the fruits of the field.* Lam. 4. 9. Surely this affliction was moſt dreadfull in the *ſufferance*; which ſoundeth ſo heavily in the ſad *complaint. Hunger* hath beene allways acknowledged violent; evẽ of force to breake thorow *walls of ſtone.* The cry for *bread, bread, bread*, ſtrike's ſuch compaſſion in the eares of the auditors, that the hardeſt heart would melt at the voyce. Hee that taught us

to

to pray for *our dayly bread*, knew the necessitie of our *dayly foode*. But *I*, poore *I*, doe *begge*, and *pray*, and *cry* for *bread*, for *dayly bread*; and yet I find neither supply, nor hope. Had I the imployment, & righteousnesse of *Moses*, I might *fall downe before the Lord for fortie dayes and fortie nights*, as hee did; and in all that time, *neither eate bread, nor drinke water:* Yea, and if *once* would not serve the turne, I could returne againe to my former abstinence. Had I authoritie from heaven, as *Elijah* had, I could *eate, and drinke, and goe in the strength of that meate fortie dayes, and fortie nights too.* Could I encounter the tempter, as once my *Saviour* did in the wildernesse, I might likewise *fast* both *fortie dayes, and fortie nights.* But miracles are ceased: I cannot therfore hope for so long an abstinence; nor know I where to satisfie my hunger. I *dayly* want, that I may *dayly* pray: and in this want I feele a necessitie of depending on my God. O what shall I doe? Where shall I sieke? To whom shall I complaine? My spirits are fainting: my *heart* is even ready to *dye within mee:* and my feeble knees are un-able to beare the weight of my body. I am ready to perish for want of foode; and yet mee think's, I am somewhat *un-willing* to *disclose* my wants, or else I am *afraid* my suite will be denyed. When *David* pursued the Amalekites, after the

Mat.6. 11.

Deut:9 18.

1.King 19.8.

Mat:4. 2.

1.Sam: 25.37.

1.Sam. 30.11. the spoyling of *Ziklag*, his souldiers *found an Egyptian in the field, and brought him to David; and gave him bread, and hee did eate; and they*
vers:12 *made him drinke water: And they gave him a piece of a cake of figges, and two clusters of raisins; and when hee had eaten, his spirit came againe to him; for hee had eaten noe bread, nor drunke any water three dayes, and three nights.* As *that Eunuch* was, so, mee think's, am *I.* I am feeble, and faint, and my spirit is gone: I know not what to doe for something to refresh mee. O, had I but such bread, and such drinke, how thankfully should I take, what diverse doe *scorne! Labour* I would, to procure my sustenance; but I cannot worke,
Eze:4. 16. because I have not to eate. *Walke* I would, industriously in my calling; but *the staffe of bread* is taken from mee and without a staffe I cannot *walke.* My wants I know, and complaine of them: but where shall I find a charitable person, who will satisfie my appetite? But, why doe I make these sad laments; and condole my poverty, as if noe people ever had suffered the like? In former times whole nations, and countries have beene pined with such miserie, as now *I* endure. *Famine* is a punishment which cometh from God; & doeth not allways derive it's cause from things that
2.King 25.3. are naturall. At the siege of *Ierusalem*, *on the nineth day of the fourth moneth, the famine so prevayled within the citty, that there was noe*

bread

bread for the people of the land. My Priests (say's Lam:1.
shee in her greate complaint) *and mine El-* 19.
ders gave up the ghost in the citty; while they sought their meate, to relieve their soules. Severall famines have beene often threatned; & as *severely*, many times, have beene brought to passe. Among other curses wherewith the Israëlites were menaced, upon their disobedience, *this* was not the least of them, which was tould them by the mouth of *Moses*, when hee said *Thou shalt eate the fruit of thine owne* Deu:28
body, the flesh of thy sonnes, and of thy daughters, 53.
which the Lord thy God hath given thee, in the siege; and in the straitnesse where with thine enemies shall distresse thee. And againe the Lord himselfe did speake unto them, and say, *If yee will not hearken unto mee, but walke contrarie* Lev:26
unto mee, Then I will walke allso contrarie unto 27.
you in furie; and I, even I will chastise you seaven vers.28
times for your sinnes: And yee shall eate the flesh vers.29
of your sonnes; and the flesh of your daughters shall yee eate. This was threatned, and this was inflicted; the sad storie whereof is obvious to every willing eye, according as it is recorded in sacred Writt. *A greate famine there* 2.King
was in Samaria; and behould they besieged it, 6.25.
untill an Asse's head was sould for fourescore pieces of silver; and a fourth part of a Kabbe of dove's dung for five pieces of silver: And as the vers:26
King of Israel was passing by, upon the wall, there cryed a woman unto him, saying, Helpe

my

vers:27 *my Lord, ô King: And hee said, If the Lord doe not helpe thee; whence shall I helpe thee? Out of the barne floore; or out of the wine-presse?*

vers.28 *And the King said unto her, what ayleth thee? And shee answered, This woman said unto mee, Give thy sonne, that wee may eate him to day;*

vers.29 *and wee will eate my sonne to morrow: So wee boyled my sonne, and did eate him. And I said unto her, on the next day, Give thy sonne, that wee may eate him: & shee hath hidden him.*

O what a *famine* was this, which instructed nature to become unnaturall! The *lives* of the *mothers* were preserved onely by the *deaths* of their *issue*. The children, in recompence for the *milke* they had sucked, were enforced to pay the tribute of their *blood*. Those bellies which harboured the children unborne, were made the tombes of the murdered children. They which were a burden once to the parent, were now the nourishers. The famine did make the *innocent* guilty: & to prevent the hands of crueller executioners, the *mothers* did friendly betray them to their murder. They expresse their love, in preserving them from starving: and so at once were mercifull to the babes, in borrowing their lives; and carefull for themselves, to prevent *their* destruction. Lord, what a horrid act was this, when the child which was *tenderly beloved* of the *parents*, was *greedily chewed* in the teeth of the mother! Our off-

off-spring are bound by the commandement of God, to render us honour; but yet not *thus* to dye for our lives: yet these *innocents* were obedient before they knew it; and became the preservers of them that had nourished them. In the place where first they receaved *life* they preserved *life* by the *deaths* of themselves. Thus did their mothers most truely *set them* at their *hearts*: but more in affection to themselves, then their issue. The *children dyed*, that *they* might *not dye*: they were *murdered*, that they might not be *starved*. They were dandled to their destruction, by the hands of their parents; and yet the act did appeare rather *care* then *cruelty*. *The hands of the pittifull women* (saith the Prophet) *have sodden their owne children: they were their meate in the destruction of the daughter of my people.* Yet their flesh was not sensible of the fiercnesse of the fire: nor did they feele the teeth of their greedie parents. The bellies of the unnaturall became their graves: and yet if *there* the dead had receaved their rest, then their *inhumanitie* might have seemed to be *pitie*. Those who once requiredthe assistance of a *mid-wife*, were a second time *delivered* of their deceased burdens. But, was there noe Prophet among them left to intreate? Was there none to intercede to the All mighty for them? *Shall the women eate their fruit; and children of a*

Lam:4. 10.

C:2.20.

spanne

spanne long? The head of an *asse* was the ransome af a *child*: and the *dung* of the doves a *repreever* af the *infants*. But when the heads of the *beasts* had beene devoured by the *people*; the very *women* themselves were transformed in to *beasts*: Yea, that cruelty which the beastes would have stood amazed at; the greedie starvelings blushed not to practise. O, mee think's, the remembrance of the *doves* should have heightened their *affection*; and not the *dung* of the *doves* have ushered in their *murders*. *This* was a *famine* wich I tremble to remember: and it grieveth mee to thinke that *my sexe* was so cowardly. Had the ould and the young expired together, I should have thought the women indulgent mothers. *This famine* was worse then that which Rabshakeh threatned to Ierusalem: for hee menaced but the feeding on the *dung* of *themselves*; but here was served in the very *fruit* of their loynes. Yet that other was terrible too, even in the threat; when railing Rabshakeh said unto Eliakim, Shebna, and Ioah, *Hath my master sent mee to thy master, and to thee, to speake these words? Hath hee not sent mee to the men that sit on the wall, that they may eate their owne dung, and drinke their owne pisse?* These, these were *famines* which are more dreadfull in their relation, then *mine* is in the sufferance: yet seing they were universall, they were the easier to be borne.

2 King: 18.27.

borne. Miserie hath some comfort, if it be not *singuler*. The sufferance is easier, when once it grow'es *generall*. If the whole world were reduced to the same distresse as now I suffer, I should ease my complaint by the sufferance of others. But is not this an argument of uncharitable wickednesse, when I grieve not so much at my *particular* durance, as I repine because the penurie is not *universall?* While others have, I may hope for reliefe: but if the *famine* were *generall*, I could not expect it. This is the wickednesse of most which sulfer, that they vallew their miseries more by comparison then justice; and deeme themselves the more unhappy, because every one else is not so low as they. I must therfore take heede that I neither offend in my sufferance, nor repine because I am singular. If I take this *hunger* as a chastisement from God, I may hope to be relieved in his owne good time. Let mee enquire into the *cause* of this my visitation; and so I may be instructed how to demeane my selfe. In the depth of this affliction I cannot choose but behould an angrie Lord. *Hee*, ô *hee* is offended, who said in the Psalmes, *Every beast of the forrest is mine; and the cattell upō a thousand hills. I know all the fowles of the mountaines; and the wild beastes of the field are mine. The world is mine, and the fullnesse thereof.* *Hee* hath *enough*, I see, to *give*; though hee

Ps: 50. 10. vers: 11 vers. 12

hee deemeth *mee* not worthie enough to receave. I am afraid that I formerly thanked him not for what *I had*; and therfore now hee decreeth that I shall *wish* to *have*. It hath beene commonly his custome thus to punish those that offended. To *disobedient Israel* hee threatned *this*, and allso the
Deut. 28.43: *sword*, by the mouth of Moses, saying, *Thou shalt serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakednesse, & in want of all things.* Againe, of *impenitent Israel* hee saith by his Pro-
Is.9.20 phet, *Hee shall snatch on the right hand, and be hungrie; and hee shall eate on the left hand, and they shall not be satisfied: they shall eate every man the flesh of his owne armes.* Touching *Ie-*
Eze:4. 10. *rusalem* hee said by his Prophet Ezekiel, *Thy meate which thou shalt eate, shall be by weight; twentie shekels a day: from time to time shalt*
vers.11 *thou eate it. Thou shalt drinke allso water by measure; the sixth part of an Hin from time to*
vers.12 *time shalt thou drinke. And thou shalt eate it as barley cakes; and thou shalt bake it with dung*
vers.13 *that cometh out of man, in their sight. And the Lord said unto him, Even thus shall the children of Israel eate their defiled bread among the Gentiles, whither I will drive them.* Among other curses which *Israël* should endure for *rebellion*, and *disobedience*, the fore-runner
Deut: 28.39. of *famine* was not the least. *Thou shalt plant vine-yards, and dresse them; but shalt neither*

neither drinke of the wine, nor gather of the grapes; for the wormes shall eate them. Among other punishments sent upon *idolaters*, the Prophet terrifieth them with this above all: *When they shall be hungrie, they shall frett themselves, and curse their King, and their God, and looke up-wards.* Is:8.21. Here was allmost all the *miserie* that man could *suffer*, & the *wickednesse* that hee could *act*, in this present world. *Hunger* was sent as a punishment for idolatrie; and *rebellion*, *blasphemie*, and *impenitency* were the effects of the punishment. *Hunger* produceth *rebellion*; they *curse their King*: *rebellion blasphemie*; they *curse their God*: and *blasphemie* both *impudence*, and *impenitencie*; they *looke up-wards*, towards heaven, as if they were not ashamed. The curse which should happen to the enemies of Sion was accounted *greate*, because they should be resembled to people that are *hungrie*: *As when a hungrie man dreameth, and behould hee eateth; but hee awaketh, and his soule is empty: or, as when a thirstie man dreameth, and behold hee drinketh; but hee awaketh, and behould hee is faint, and his soule hath appetite: So shall the multitude of the nations bee, that fight against mount Sion.* c:29.8. But what is the cause why the anger of the most high is commonly discovered in the curse of *famine*? What moveth the Lord to punish his creatures with *this* pining destruction? Whence ariseth his

wrath, that his vengeance is so terrible? Alasse, alasse, I neede not wonder that his furie is so fierce, if I doe but remember how justly hee punisheth. *Hee* smiteth not, before *wee* offend: *hee* punisheth not, before *wee* transgresse. When our sinnes are so impudent, as to provoke his displeasure, how can
Ps:78. 65. hee choose but *awake, as one out of sleepe; & like a mighty man that shouteth by reason of wine?* For *iniquitie* onely doeth hee visitt:
Ps.89. 32. *hee visiteth our offences with the rodde; and our sinne with scourges.* For *this* did hee give Is-
Amos. 4.6. raël *cleanesse of teeth, in all their citties; and want of bread in all their places: yet they retur-*
2.Sam: 21.1. *ned not unto the Lord. For Saul, and for his bloodie issue, because hee slew the Gibeonites,* therfore *there was a famine in the dayes of David three yeeres, yeere after yeere:* and it ceased by the execution of seaven of Saul's
Is:5.13. sonnes. *Therfore* (saith God) *my people are gone into captivitie, because they have noe knowledg: and their honourable men are famished; and their multitude dryed up with thirst.* This is the punishment for *sinne:* and yet, upon *repentance*, the Lord is as willing to remove it from us, as, when wee offended, hee was *just* in sending it. His promises were gratious to the *Gentiles*, which should be fullfilled by *Christ*, as his Prophet relateth
Is:49. 10. them. *They shall not hunger, nor thirst; neither shall the heate, nor Sun smite them: for hee that*

hath

hath mercy on them shall leade them; even by the springs of water hee shall guide them. Yet, let mee not too much forget my selfe. Though this *famine* be one of the weapons with which the Lord doeth commonly fight, and wound his *enemies*; I must not therfore conclude that they *all* are *forsaken*, and *hated*, who endure this affliction. I must not conclude *that*, Because with *this* hee *punisheth* his enemies, therfore with *this* hee *correcteth not* his saints. This were but to frame an argument, to urge *mee* to *despaire*: and to judge my selfe with greater severitie, then the Lord himselfe, I hope, will judg mee. Every *scourge* which hee taketh in his hand, may be for *chastisement* to the *godly*, as well as a *judgment* to the *wicked*. Though *this* must bring mee to a sight of my *sinnes*; yet it may not enforce mee to a *distrust* of his *mercies*. Though sometimes the godly *dye* under an affliction: yet they know that they shall *live* by the merits of Christ. *Wee* have noe more freedome from *punishments* here, then the worst of *reprobates*. Yea, *our* portion is greater and bitterer here then *theirs*: but *wee are chastened of the Lord, that wee might not be condemned with the world.* 1. Cor. 11. 32. There is a greate deale of difference betweene *corrections*, & *judgments*. The beloved *child* may be wounded as deepe, yea deeper then an *enemie*: but the deeper his *wound*, the surer is his *cure*. To

the godly they are *afflictions*; to the reprobate *torments*: to the godly *chastisements*; upon the reprobate *revenge*. At the famine in
1.King 18.5. Samaria, good *Obadiah went into the land, unto all fountaines of water, and unto all brookes, to sieke for grasse, that hee might save the horses, and mules alive. When the* Prophet *Ieremiah*
Ier:38. 9. was *cast into the dungeon, hee was like to dy for hunger in the place; for there was noe bread in*
1.Cor. 4.11. *the citty.* The holy *Apostles* did *both hunger, and thirst, and were naked, and buffeted; and had noe certaine dwelling place.* They were
2.Cor. 11.27. *in wearinesse, and painefullnesse; in watchings often; in hunger, and thirst; in fastings often;*
Act:10 9. *in cold, and nakednesse.* When Saint *Peter went up upon the house to pray*, the vision
vers.10 appeared to him *while hee was hungry.* Saint
Phil.4. 12. *Paul* professed that hee had learned *both how to be abased, and how to abound. Every where, & in all things hee was instructed, both to be full, and to be hungrie: both to abound, and to suffer*
Gen.12 10. *neede.* When *a famine was in the land* where *Abraham* dwelt, *hee* was enforced to *goe downe into Egypt, to sojourne there: for the famine was grievous in the land.* Many saints, and servants of God have drunke very deepe of this *cup of affliction.* Why should *I* then, be too much dejected; and complaine so of want, as if God had *forgotten* mee? How know *I* to the contrarie, but it may be his pleasure, even by *this* affliction, to bring mee

mee to *humilitie*, and so unto *glory*? It is my part to *thanke* him for his visitation; and not to *repine* at his correction. *Plenty* is commonly the ground of *forgetfullnesse*. I should never have knowne the benefit of *fullnesse*, if I had not learned it by an *empty bellie*. I will therfore begge of him a *blessing* to this *crosse*; that the more I want of *out-ward blessings*, the more eagerly I may sieke for *inward content*. I will resolve, with the Prophet, that, *Allthough the figg-tree shall not blossome; neither fruit be in the vines: though the labour of the Olive shall faile, and the fields shall yeeld mee noe meate: though the flocks shall be cutt off from the foald, & there shall be noe heard in the stalls: Yet I will rejoyce in the Lord; I will joy in the God of my salvation. Neither tribulation, nor distresse, nor persecution cutt, nor famine, nor nakednesse, nor sword shall* ever *seperate mee from the love of Christ*. I know that hee which can send provisions without content; can likewise feede mee, when I least expect it. *Yee have sowed much* (saith the Prophet) *and bring in litle: yee eate, but yee have not enough: yee drinke, but yee are not filled with drinke: yee cloath you, but there is none warme: and hee that earneth wages, earneth wages, to putt in a bagge with holes.* The curse is as greate, to eate without satisfaction; as to want what wee desire. I know that God oftentimes hath sent a *famine*, that so his people might the more depend upon

Hab. 3. 17.

verf. 18

Rom. 8 35.

Hag. 1. 6.

him. So hath his goodnesse many times appeared, when men had least expectation of supplies. True it is, that, when *the famine was sore in the land of Canaan, the Sonnes of Israel bought corne in Egypt.* Men have ever vallewed their *bellies* above their *estates.* In the Egyptian famine *Ioseph bought all the land of Egypt for Pharaoh the King: for the Egyptians sould every man his field, because the famine prevailed over them: so the land became Pharaoh's.* When *Esau* was faint, comeing out of the field, and Iacob refused him a messe of pottage, under the price of his birthright; hee said, *Behold I am at the point to die, and what profit shall this birth-right doe to mee?* So hee *sould his birth-right unto Iacob.* The Prophet lamenting the people of Ierusalem, say's, *All her people sigh; they seeke bread: they have given their pleasant things for meate, to relieve the soule.* All these have beene furnished by *ordinarie* meanes: but I allso reade that God hath provided, when men could least expect, or helpe. When the *widdow of Zarephath had nothing left but a poore handfull of meale in a barrell, and a litle oyle in a cruse; and went out to gather two sticks, that shee might goe in, and dresse it for her, and her sonne, that they might eate it, and dye:* even *then* shee receaved comfort from the Prophet *Elijah:* for *her barrell of meale wasted not; neither did the cruse of oyle faile; as the Lord had spoken*

Gen:42 5.

c:47.20

c:25. 32. vers:33

Lam:1. 11.

1. King 17. 10. vers:12

vers:16

spoken by the mouth of the Prophet. When the selfesame Prophet, by the command of God, *dwelt by the brooke Cherith, that is before Iordan* (even before the increase of the meale, and the oyle was miraculously effected) in a wonderfull manner hee was fed by the *Ravens: for they brought him bread, and flesh in the morning; and bread, and flesh in the evening; and hee dranke of the brooke.* Againe; when the same *Elijah* fled to *Beersheba*, upon the threats of Iezebel; *hee went a daye's journie into the wilderness, and came, and sate under a Iuniper tree: and hee requested for himselfe, that hee might dye, and said, It is enough now, ô Lord; take away my life; for I am not better then my fathers.* Yet *as hee lay and slept under the Iuniper tree, behold there an Angel touched him, and said unto him, Arise, and eate.* And when *hee looked, and behold there was a cake baked on the coales, and a cruse of water at his head; hee did eate, and drinke; and layd him downe againe. And the Angel of the Lord came againe the second time, and touched him, and said, Arise, and eate. And hee arose* againe the second time, *and did eate; and went in the strength of the meate fourtie dayes. When Abraham rose up early in the morning, and tooke bread, and a botle of water, and gave it unto Hagar, putting it on her shoulder, and the child Ismaël; and sent her away; and shee departed, and wandered*

vers:5. vers.6. c:19.4. vers.5. vers.6. vers:7. vers:8. Gen:21 14.

in the wilderness of Beersheba : after a while,
vers. 15 *the water was spent in the botle*; *and shee*, poore
vers. 16 soule, *cast the child under one of the shrubbs* : *And shee went, and sate her downe over against him, a good way off, as it were a bow shoote (for shee said, Let mee not see the death of the child) And shee sate over against him, and lift up her voyce,*
vers. 17 *and wept.* Yet, even then, *God heard the voyce of the lad*; *and the Angel of God called to Hagar out of heaven, and said unto her, What ayleth thee Hagar? Feare not, for God hath heard the voyce of the lad where hee is.*
vers. 18 *Arise, lift up the lad, and hold him in thine hand*; *for I will make of him a greate nation.*
vers. 19 *And God opened her eyes, and shee saw a well of water*; *and shee went and filled the botle with water, and gave the lad drinke.* Thus my God, if hee please, can doe for *mee* too: for *I* cry, and *I* weepe, with distressed *Hagar*; not for
Ps. 145 *drinke*, but *bread*: Who knoweth but the
19. Lord may *heare my cry, and may helpe mee?* The *birds* that nest in the Cedars of Lebanon; the *goates* on the hills, and the *conies* in the rocks; the *beastes* of the forrests, and the roaring *Lyons*; the *creeping things* in the greate and wide sea, and the *Leviathan* which is
Ps. 104 made to play in the waters; *These all wayte*
27. *upon him, that hee may give them their meate*
Iob. 38. *in due season. Hee provideth for the Raven his*
41. *foode*: *when his young ones cry unto God, they*
Ps. 145. *wander, for lack of meate. The eyes of all*
15. *wayte*

wayte upon him, and hee giveth them their meate in due season. Hee openeth his hand and satisfieth the desire of every living thing. Why then should *I* vexe, and torment *my selfe* in this time of *want*, as if either the Lord were *ignorant* of my calamitie; or else were *unable*, or *unwilling* to helpe mee? I resolve with my selfe, that, though the conflict bee greate betweene *my selfe* and *my appetite*; though my stomack *cry*, and my belly *complaine*; though *leaneneſſe* possesseth my cheekes, and *paleneſſe* setteth up it's rest in my countenance; though *feeblneſſe* stealeth upon my joynts, and *faintneſſe* on my spirits; yet will I not leave my confidence in my God. I shall not the sooner purchase my desires, by declining his mercy. If *any thing* cometh, it is sent by his *providence*: if *nothing* cometh, yet still I have *God*, who is the *best of all*. If it be his pleasure to bring mee to the *earth* by this consuming want, my *body* indeede shall yeeld the lesse foode to the wormes; but my *soule* shall be filled with un-speakeable comforts. Lord, what a base lumpe of clay is *this*, which would so tyrannize over my soule, as to make it leave it's *confidence* in *thee!* What art *thou* that complainest, and yawnest and gapest so greedily for satisfaction? Thou art but *earth*, at the best; and *by* the earth thou hast beene fed; and *to* the earth thou shalt returne. The *foode* which thou desirest, is a thing to be

vers. 16

loathed, if thou diddest but consider in what manner thou wert furnished. The *earth* produceth grasse, for the foode of the *beastes*: *they* are fatted, to furnish the tables of *men*: and when *men* doe plentifully feede upon them, the *least part* thereof conduceth to their nourishment; the *most* of it goeth out into the *drasse*: and even that which is putrified, it returne's to the *earth* againe, to render it *fertile*. Thus wee *live* by *excrements*; and wee are *fed* by *putrefaction*. That which wee *loath* both in the *sent*, and the *sight*, is forgotten when wee feede upon it in our *bread*. Thus I *pine* then, for nothing but *dung*, and *filth*; for want whereof, my belly would force mee to repine against my maker. Our *fowles* are fed with the filthie *wormes* that proceede from our *dung hills*: our *fishes* are composed of *mudde*, and *slime*: our *beastes* are nourished by vertue of that which wee *loath* to remember: and from all these is patched up such a body, as at the *second*, or *third hand*, is nothing but *dung*, or whatsoever is *worse*. Were it not shame then, for mee to suffer this *body*, which being dead, in three or foure dayes will be odious to the living, to entice my *soule* to *rebell* against my *maker*? O, I may not; I will not. This *leaneneſſe* doeth but lecture to mee, what I am framed of; and the *soule* is *comforted* in the weakenesse of the prison.

That-

That better part doeth long to dwell with *the father of spirits*. Each bitt I should eate, would but *delay* my time; and *retard* the fruition of a crowne of glory. O my God be pleased to send mee thy *blessing* as well in *want*, as in *plenty*; that so I may decree, and resolve with Saint *Paul, in whatsoëver state I am, there with to be content*. Thus I *should* be; and thus I *desire* to be: for hunger, with *content*, is better then *feasting*; and *feasting*, without *it*, is worse then *famine*. If God in his wisedome seeth it *good* for mee that I should be *filled*, I doubt not of his providence in sending what is *good*. I will (as I ought) sieke the ordinarie meanes for the preservation of life. I will industriously *labour*, or earnestly *besiech*, or painfully *travaile* for that which may nourish mee. If it *cometh* as I desire, I will *thanke* him who sendeth it: if it cometh *not* as I wish, howsoëver I will labour to be *content* with my lott. *Him* will I honour both in *plenty*, and in *want*: and to his disposing will I yeeld up my selfe. True it is that hee created *meates for the belly, and the belly for meates: but* yet *hee will destroy both it, and them*. Hee hath sent mee this affliction to *physick* my soule: and to put mee in mind how nicely I have refused in *plenty*, what now I should thankfully receave in my *want*. Those that are *full*, are apt to *surfeit*; and hasten with more disturbance to

Heb: 12. 9.

Phil: 4. 11.

1. Cor. 6. 13.

the gates of the grave, then wee who in *hunger* doe willingly meete, and desire our death. Yet I am not so *unwilling* to *live*, as that I would *refuse* my nourishment, though of the *meanest* sort: nor am I so *unwilling* to *dye*, as by unlawfull meanes to satisfie my appetite. *The full soule loatheth an honycomb: but to the hungry soule every bitter thing is sweete.* I dare not imitate the *Israelites*, who murmured and repined against *Moses and Aaron*, and *said unto them, Would to God wee had dyed by the hand of the Lord in the land of Egypt, when wee sate by the flesh-pots, and when wee did eate bread to the full; for yee have brought us forth into this wilderness, to kill this whole assembly with hunger.* What would it advantage mee, if God *in his judgment* should send mee my desires? Is it not better to partake of his *mercy* in *miserie*, then of his *displeasure* in *plenty*? At the desire of the Israëlites *hee rained flesh upon them as dust, and feathered fowles like as the sand of the sea: And hee let it fall in the middest of the campe, round about their habitations: So they did eate, and were filled; hee gave them their owne desire; they were not estranged from their lust. Those* on whom *hee rained downe Manna to eate, and gave them of the corne of heaven*; even *they* were likewise stored with the flocks of the *Quailes*. But their *sweete meate* had *sowre sawce*: for *while their meate was yet in their mouths, the wrath*

Prov. 27.7.

Ex:16. 3.

Ps.78. 27.

vers.28

vers.29

vers.30

vers.24

vers.30

vers.31

wrath of God came upon them, and slew the fattest of them; and smote downe the chosen men in Israël. It is onely *the blessing of the Lord that maketh rich*; even of *him* who promised to the Israëlites, *if they would serve him*, to *blesse their bread and their water* and to *take sicknesse away from the midd'est of them. Hee* it was who moved *Shobi, and Machir, and Barzillai to bring unto David at Mahanaim, and to his people that were hungrie, and wearie, and thirstie in the wildernesse*, both *beds, and cupps, and earthen vessells: and wheate, and barley, and flowre, and parched corne, and beanes, and lentills, and parched pulse. And honey, and butter, and sheepe, and cheese of kine. Hee filleth the hungrie with good things, and the rich hee sendeth emptie away: The cry of the poore cometh unto him; and hee heareth the cry of the afflicted. Hungrie and thirstie, the soules of the Israëlites fainted in them: Then they cryed unto the Lord in their trouble, and hee delivered them out of their distresses. Hee satisfieth the longing soule, and filleth the hungrie soule with goodnesse.* Thus *hee* may doe for *mee*, as hee did for *them*; but then I must *pray*, and that in *faith*: I must *weepe*, and that in *hope*. I must *remember* my *sinnes*, which have deserved *this punishment*; yea greater then *here* can be inflicted upon mee; and I must *thank* my Creatour, who

Prov. 10.22. Ex:23. 25. 2.Sam. 17.27. vers.28 vers.29 Luc.1. 53. Iob.34. 28. Ps.107 5. vers.6. vers.9.

visiteth mee in *mercy*. I must *submitt* to his pleasure, and *kisse* the *rod*. Though now,
Lu:15. 14. as was the Prodigall, *I am brought into want,*
vers:16 *and faine would fill my belly even with the*
vers:17. *huskes that swine doe eate, but noe man giveth them unto mee.* Though I know that *many hired servants have bread enough, and to spare; and yet I am* ready to *perish with hunger:* Though thus I know my miserie, yet I skarce remember the cause: But I will begg
vers:17 of my heavenly father, that I may *come unto my selfe*; and then that *my selfe* may come unto *him*. I know that hee is angry; and his wrath is terrible: but if I absent my selfe, his displeasure will increase. The longer I strive to keepe out of his sight, the more will be his severitie, and the more grievous
vers:18 my punishment. *I will* therfore *arise, and goe to my father, and say unto him, Father, I*
vers:19 *have sinned against heaven, and before thee, and am noe more worthy to be called thy child: make*
Iob 42. 6. *mee as one of thy hired servants.* I will *abhorre my selfe in dust, and ashes.* As *David* did, so
Ps:102. 9. will *I: I will eate ashes as it were bread*; and I
Ps:80 5 will have *plenteousnesse of teares to drinke.* I will *mourne* for my *sinnes*, which have caused this judgment: and with my *teares* in mine *eyes*, & *compunction* in my *heart*, and *humilitie* in my *soule*, I will fall on my knees before his footestoole, and *pray* unto him, and *say*,

The

The Prayer.

ALl-mighty, and *all-sufficient* Lord God, who by thy *power* diddest lay the foundations of the world; and by thy *providence* doest guide, & protect the things therein conteined; be pleased to looke upon the sorrowes, and sufferances of thy distressed *servant*. Thou knowest my *wants* before I aske, and seest how *low* I am brought with *hunger*. The inferiour creatures thou fillest with *plenty*; but *mee* thou suffereſt to pine with *famine*. Shall not the cryes of the *hungrie* pierce thine eares? Shall the soule of the *emptie* be despised by it's maker? *Heare, Lord, and have mercy: ô be thou my helper.* Thou *knowest* how I groane under the burden of this affliction: and wilt thou allways *know* it, and never *remove* it? where are thy mercies which thou shewedst to thine *Israëlites*? Where is they goodnesse which was manifested to he *widdow of Sarepta*? Thou canst not decrease in thy mercies, nor forget thy compassion. The stomack *crye's*, and the belly *cryes*, and a poore languishing soule *cryes* unto thee, ô Lord, in the depth of distresse. O my father, shut not up thy mercifull eares to my prayers; but heare mee in heaven, and succour mee with thy reliefe.

Ps: 30. 10.

Thy

Thy *store* will not be *lessened*, nor thy *treasure* diminished, by *sparing* to mee *a morsell of bread.* Lord, if it may stand with thy good will, preserve mee from death and deliver mee from this *famine*: or else arme mee with *patience*, that I may under-goe thy chastisement with comfort, and content. O thou Saviour of the world, to whom the cursed Iewes gave *gall to eate*, *and when thou wert thirstie*, *even vineger to drinke*; doe thou ease my griefe, and hearken to my complaint. Thou in thy humanitie diddest feele the wants of these out-ward things; and knowest what griefe, and anguish I suffer. To *Samaria* thou sentest *plenty* beyond expectation, *in the space* of *a night.* Thou art neither confined to *time*, nor tyed to the *meanes*: thou canst send mee comfort, even above my hopes. Lord, either *send* mee *plenty*, or *blesse* my *want*; that so I may *willingly* submitt to thy pleasure, and *patiently* suffer what thou hast decreed. Though my *body languish* for want of sustenance, yet *fill* thou my *soule* with the riches of thy goodnesse. O let mee never be cursed with *a famine of thy word*: Let mee never be as once the Israëlites were, *without thee the true God, & without a teaching Priest, and without law.* Howsoever thou disposest of the outward man, let not my *soule* want it's spirituall nourishment, whereby it should be fed to a life immortall,

Ps. 69. 21.

2. King 7. 18.

Amos. 8. 11.

2. Chr. 15. 3.

immortall. *It was thy meate*, ô Christ, *to doe* Io.4.
the will of him that sent thee, and to finish his 34.
worke. Graunt, ô *Iesus*, that *I* may follow *thy* stepps; and make it *my foode*, and *my delight*, to fullfill thy commandements. Let mee *not labour* here *for the meate that perisheth*, so c.6.27
much as *for that meate which endureth to everlasting life:* My *body* is *thine*; dispose of it as thou pleasest. My *soule* is *thine*; preserve it in holinesse. *Lord be gratious to mee thy child,* Gen.43
and comfort mee now in this greate extreamitie, that so I may neither *offend* thee in my sufferance, nor *despaire* of thy providence: but that wholly relying upon thy gratious goodnesse, I may suffer with thankfullnesse whatsoëver thou pleasest; and then that my *sufferances* may end in *happinesse.* Heare mee, blessed God, and help mee, for the worthinesse of thy Sonne; in whose name, & words I farther call upon thee, saying

Our father which art in heaven, hallowed Mat.6.
be thy name; thy Kingdome come: thy 9.10.
will be done in earth, as it is in heaven: 11.12.
give us this day our dayly bread: and 13.
forgive us our trespasses, as wee forgive them that trespasse against us: and leade us not into temptation: but deliver us from evill; for thine is the Kingdome, the power, and the glory for ever and ever. Amen.

THE

THE THIRD SOLILOQUIE.

Treating of thirst, both bodily, and ghostly.

THE EJACULATION.

Psal. 5.
verſ. 1.
Give eare to my words, o Lord; conſider my meditation.
verſ. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THe Prophet bewayling the diſtreſſed eſtate of afflicted *Sion*, complainth thus: *The tongue of the ſucking child cleaveth to the roofe of his mouth, for thirſt: the young children aſke bread, and noe man breaketh it unto them.* Lam. 4. 4. verſ. 5. *They that did feede delicately are deſolate in the ſtreetes: they that were brought up in ſcarlet, embrace the dunghills.* Grievous was that miſerie the *infants* endured, who neither knew *how* to complaine, nor *where* to be ſatisfied. Their *tongues*, which in time might relate the ſtorie, were *ſcorched* with the drought, and

and heate of *thrist*. Those litle *members*, which as yet were not *un ruely*, found a punishment as if they had offended. The mothers lamenting the torments of the young ones, offered them drinke from the fountaines of their *eyes*: but so un-able was that offering to please the *innocents*, that their *thirst* increased by that which should *quench* it. Surely the miserie was greate which the *babes* could *not utter*; since *mine* is so severe, that I thinke it *ineffable*. The more I complaine, the more thirstie I am; for the motion of the tongue increaseth the drought. The *tongne* that is *un-ruely*, *is set on fire of hell*: but *mine* is *silent*, and yet it *scorcheth*. That litle *moisture* which is left in my mouth is growne so *glutenous*, that it bindeth my tongue to an un-willing silence. My body burneth; *my throate is dryed*; *my tongue cleaveth to the roofe of my mouth*: ô I burne, I frie, and know not *where* to be releived. Did the *drunkards*, *who are mighty to powre in wine*, *and* those who are *men of strength to mingle strong drinke*, but know the *miserie* which *I* endure, they would spare from their excesse as much as would comfort mee. For their owne sakes they would spare the abuse of that creature for want whereof I now complaine. The Prophet pronounceth a *woe unto him that giveth his neighbour drinke*; *that putteth his bottell to him*, *& maketh him drunken allso*, *that hee may looke*

Iam.3. 6.

Ps:69.3

Ps:137 6.

Is:5.22

Hab:2. 15.

on

on his nakednesse. But I doe cry *woe* unto my selfe, because I have noe neighbour to give mee drinke. Here is *none* that *putteth his bottell to my mouth.* It is not the *gust* of the *wine*, nor the *strength* of the *drinke*, nor the *pleasantnesse* of the *liquour*, that I doe covet. The limpid *water* would be better then *wine:* yea the *springs*, or the *fountaines* would make mee rejoyce. But where, ô where are those pleasant potions? Where are those snakie rivers, which curle, and wind themselves in their sporting wreaths? Alasse, alasse, I aske noe more then what *beggars disdaine*; and yet my desires are not fullfilled. Mine *eyes* doe *lament* the greatnesse of my sinnes; and my charitable *teares* doe wooe mee to give them rest in my mouth; as if *repentance* in *this* had taught them *mercy.* But when I thankfully accept their friendly courtesie, insteed of comforters they become my tormentours. These brackish *rivelets* may refresh my soule; but they can never cure the thirst of my *body.* Mee think's they are some-what like the wife of *Heber*, who entertained *Sisera* in a friendly manner, as hee did *imagine*: for
Iud. 4. 18. *shee covered him in her tent*; and when *hee said*
vers. 19 *unto her, Give mee, I pray thee, a litle water to drinke, for I am thirstie, Shee opened a bottell of milke, and gave him drinke, and covered him.*
But when hee committed his wearied limbes
vers. 21 to a sweete repose, *shee tooke a naile of the tent,*

and

and tooke a hammer in her hand, and went softly to him, and smote the naile into his temples, & fastened it into the ground, and hee dyed. Thus my *teares* doe offer mee reliefe; and, like unto *Iaël*, they offer mee *milke* instead of *water*: but with their *saltnesse* they increase my drought; and *fasten mee to the ground* in my burning flames. Yet, *why art thou so cast downe, ô my soule; and why art thou so disquieted within mee? Hope thou in thy God; for I will yet praise him, who shall be the helpe of my countenance, and my God. All his waves, and stormes doe goe over mee;* and yet I cry for *water*, in the middest of the *waves*. I *cry*, and by my cryes I *increase* my *miserie*: & yet *cry* I must; I am enforced to it by my *fires*, by my *drought*: and yet *hope* I will too; even *in my God will I hope*; for I am invited unto it by his mercy. Hee promised to his servants, by the mouth of his Prophet, saying, *When the poore and needie sieke water, and there is none; & their tongue faileth for thirst; I the Lord will heare them: I the God of Israël will not forsake them. I will open rivers in high places; and fountaines in the middest of the valleys: I will make the wildernesse a poole of water, & the drie land springs of waters.* Now, ô my God, is the time that I looke for the fullfilling of this promise: for, *water* I sieke, but none I find. I am poore, & needie: my very

Ps.42.5 ver.7. Ps.43.5 Is.41. 17. ver.18

tongue

tongue faileth for *thirst*; and upon thee therfore doe I call. I am sure that my God cannot promise more then hee *can*, nor will hee promise more then hee *will*, performe. Time was when the Israëlites pitching in

Ex:17. 1. *Rephidim, there was noe water for the people to drinke: Wherfore the people did chide with*

vers:2. *Moses, and said, Give us water, that wee may drinke; And Moses said unto them, Why chide yee with mee? Wherfore doe*

vers:3. *yee tempt the Lord? And the people thirsted there for water, and the people murmured against Moses, and said, Wherfore is this, that thou hast brought us up out of Egypt, to kill us, and our chil-*

vers:5. *dren, and our cattell with thirst? And the Lord said unto Moses, Goe on before the people, and take with thee of the Elders of Israël; and thy rod, wherwith thou smotest the river, take in thine hand, and goe. Behould I will stand before thee, there, upon*

vers:6. *the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drinke: And Moses did so, in the sight of the children of Israël.* Thus *I* thirst, as did the *Israëlites*; but I will not *murmure*, as did the *Israëlites*; because the God of Israël is *my* God. I may not *displease* him, with repining at my sufferings; lest with *his rod* hee smite *mee*, as did *Moses* the stone. All that I

can

can hope for must come by my prayers, and my patience through the merits, of my saviour. It is not *Meribah*, or *Massah*; my *temptation*, or my *chiding*, that will prevaile for my comfort. Hee may give mee *water*, and then punish mee with *fire*. O what doe those damned soules in the infernall *flames* suffer, where *Dives begged of Abraham to have mercy on him, and to send Lazarus that hee might dippe*, though but, *the tippe of his finger in water, and coole his tongue; because hee was tormented in the flames!* If I compare my *sufferings* with my *desert*, I shall the easier endure this *gentle fire*. *This* cannot be comparable to the fire of *hell*: and *that* I have deserved, yet suffer but *this*. The mercifull Lord so „ *sanctify* this sufferance, that the *fire* which I „ merit may be *extinguished* by my *teares*, as- „ sisted with the *blood* of the *Lamb un-spotted*: and then I shall rejoyce in this chastisement. At *Kadesh* once, in the wilderness of *Zin*, *there was noe water for the congregation: and they gathered themselves together against Moses, and against Aaron. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou, and Aaron thy brother; and speake yee unto the rock before their eyes: and it shall give forth it's water; and thou shalt bring forth water to them, out of the rock: so thou shalt give the congregation, and their beastes drinke.*

verſ: 7.

Lu: 16. 24.

Num: 20. 2. verſ: 7. verſ: 8.

vers 9. *drinke. And Moses tooke the rod from before*
vers. 10 *the Lord, as hee commanded him: And Moses and Aaron gathered the congregation together before the rock, and hee said unto them, Heare now yee rebells: must wee fetch you water out of*
vers. 11 *the rock? And Moses lifted up his hand, and with his rod hee smote the rock twice; and the water came out aboundantly; and the congregation dranke, and their beastes allso.* Well might
c. 17. 8. this *rod* flourish with *blossomes*, which had power to command *water* out of the *rocks*. Thus was Israël watered by *miracle*; and the thirst of the people was slacked by the *waters* which issued even from the *stones*. But *Moses* is *dead*; and the *rod* is not heard of; & the *rock*
Ps. 18. 2 I find not: yet will I not despaire. *The Lord*
Ps. 23. 2 shall be *my rock*; and hee shall *leade mee to waters of comfort*. When *Samson* had slaine a thousand Philistines with the jaw-bone of
Iud. 15. an asse, *hee was sore a thirst; and called on the*
18. *Lord, and said, Thou hast given this greate deliverance into the hand of thy servant; and now shall I dye for thirst, and fall into the hand of*
vers. 19 *the uncircumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when hee had drunke, his spirit*
Mat. 19 *came againe, and hee revived.* Thus *with God*
26. *are all things possible.* Since then I know it exceedeth not his power to helpe mee in this miserie, I will certainly relie upon the hope of his goodnesse. When *Mesha* rebelled,

Iehoram,

Iehoram, with Iehoshaphat, and the King of Edom *fetched a compasse of seaven dayes journie; and there was noe water for the hoast, and for the cattell that followed them. Then Elisha said, Bring mee a minstrell. And it came to passe, when the minstrell played, that the hand of the Lord came upon him: And hee said, Thus saith the Lord, Make this valley full of ditches; for thus saith the Lord, Yee shall not see wind, neither shall yee see raine; yet that valley shall be filled with water, that yee may drinke, both yee, and your cattell, and your beastes. And this is but a litle thing in the sight of the Lord: hee will deliver the Moabites allso into your hand. And it came to passe in the morning, when the meate-offering was offered, that behold there came water by the way of Edom and the countrie was filled with water.* Lord *I* am one of the *valleys*; I am the *lowest*, the *meanest*, the *worst* of thy people: ô send thy *waters* into the *lowest valley*, that I may rejoyce in thy mercy, and praise thee for thy liberality.

2. King 3.9. vers.15 vers:16 vers:17 vers:18 vers:20

But while I complaine of the *drought* of my *body*, mee thinks I forget that *spirituall thirst* which should make mee blessed. *Those* my Redeemer pronunceth *blessed*, *who doe hunger, and thirst after righteousnesse; for they shall be filled.* *If* I have not a *thirst* more *spirituall* then *corporall*, I may justly suspect my selfe to be of the number of those *wicked*

Mat:5. 6.

ones, of whom the Prophet speaketh, saying,
Is:65. 13. *Thus saith the Lord God, Behold my servants shall eate, but yee shall be hungrie: behold my servants shall drinke, but yee shall be thirstie: behold my servants shall rejoyce, but yee shall be ashamed.* My Saviour tould the *woman of Samaria* at Iacobs
Io:4.13 well, saying, *Whosoever drinketh of this water*
vers:14 *shall thirst againe: But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life. Here*
Ps:36.9 is noe *Iacobs well* to coole my tongue; but the *well of life* is present, and open. True it is that *this* well is *deepe*, and *I have nothing to draw*: I have *noe goodnesse* to merit it; and scarce have I a *heart* to desire it: yet Lord, such as *I am*, I come unto thee. *My selfe* I renounce; & I fly to the worthinesse of *Christ* my Redeemer. For his sake, ô my God, give mee *that water*, that *I thirst not againe*. For *that* water doe I *long*, more thē for the *rivers of waters* which incom-
2.King. passe the earth. Neither *Abanah*, nor *Pharpar*,
5.12. *the rivers of Damascus*; noe nor *Iordane* it selfe is comparable unto *this*. *Thou*, ô *Christ*, art *this*
Io:6.35 *well*; *thou* art *this* water. Thou hast promised that *hee which cometh to thee, shall never hunger; & hee which believeth in thee, shall never thirst.*
Ps:42.1 For *thee*, ô Saviour, I *thirst*: for thy salvation I cry, and intreate. *As the Hart panteth for the water brookes; so panteth my soule after thee, ô*
vers:2 *God. My soule thirsteth for God; for the living God:*

God: When shall I come, & appeare before God?
O God my soule thirsteth for thee; my flesh longeth Ps:53.1
for thee, in a drie, and thirstie land, where noe water is. Noe more will I mind this body of *earth*; or howsoëver, not so wholly bend my thoughts upon the quenching the *thirst* of this *parched clay. This* will I referre to the disposall of my God; & pray for comfort; but onely *conditionally.* If hee shall account it fitt for mee to *die* by this present *thirst*; & that *my moisture shall be turned into the drought of summer*; I shall Ps:32.4
willingly submitt. Howsoëver since his *will* is yet kept secret from mee, I will pray for that which may yeeld mee comfort; but onely *conditionally, if* it may stand with his liking. But as touching my poore, dry, thirstie *soule*, I will pray *directly*, *peremptorily*, and *absolutely*; besieching him to refresh it with the deaw of his grace. Hee promised by his Prophet, that *The* Is:35.7
parched ground should become a poole, & the thirstie land springs of waters. I am that *parched ground*; my languishing *soule* is that *thirstie land*: Lord send mee that *poole*; and those *springs of waters.* By the same Prophet againe hee promised to his *Church*, and said, *I will powre water upon him* C:44.3.
that is thirstie; and floods upon the drie ground: I will powre my spirit upon thy seede, and my blessing upon thy off-spring. This is his *promise* indeede: but may I be so bould as to put *him* in mind of it. Yes, yes; doe so, ô my *soule. Hee* loveth it; *hee* delighteth in it. *Bashfullnesse* in these

cases, is but dull *stupiditie*; seeing thou hast authoritie to speake with confidence. Wee
Heb:4. must *come boldly unto the throne of grace, that*
16. *wee may obtaine mercy, and find grace to help in time of neede.* I will not leave *him* therfore; I will not forsake *him:* I will hang upon *him*; I will follow *him*; for *those* onely speede who are earnest in their suites. Hee keepeth us *off*, onely to *heighten* our desires, *not* to *deny* our requests. Hee seemeth to be angry when wee beginne to petition; but wee misse-take the cause. Hee's displeased because wee came *noe sooner*; or because wee come on *noe faster.* Whatsoever hee hath promised, hee will undoubtedly make good, if wee are not wearie, and slack in solliciting. It is his delight to see us *earnest:* and our reward shall be greater, if wee continue in our industrie. This is my way; and thus I will follow him. Hee who sate upon the
Reu:21 throne, and said, *It is done: I am Alpha,*
6. *and Omega, the beginning and the end:* even the same Lord said, *I will give unto him that is a thirst, of the fountaine of the water of life freely.* Hee inviteth mee by his Prophet, and speaketh to *mee* among the rest, when hee
Is:55.1. saith, *Ho every one that thirsteth, come yee to the waters; and hee that hath noe money: come and buy, and eate; yea come and buy wine, and*
Reu:22 *milke without money, & without price. The Spi-*
17. *rit and the Bride* (saith Saint Iohn) *say Come;*

and

and let him that heareth, say Come; and let him that is a thirst Come: and whosoever will, let him take of the water of life freely. *I* am thirstie; hee hath promised therfore to *mee* the fountaines of the water of life. *I* am *thirstie*, and yet I am *poore*, and have not wherewith to buy what I neede. My *deedes* are *wicked*, and of noe validitie: my *words* are *idle*, and deserve noe good: my *thoughts* are *sinfull*, & cannot merit. What then? Shall I *starve* for *want*, because I have not *price* to give? Noe, noe; *mee* it is hee calleth unto, that I may *buy without money*: *mee* hee meaneth to make partaker of his promise. I will *buy* what I want; but I can give nothing but *teares*: or at *most* (which indeede is the *best*, even) the *blood* of him who was staine for my peace. But why doe I call *that* blood *mine owne*? May I safely doe it? Yes; it *was his*; but it *is mine*. Because hee needed not that price as a ransome for *himselfe*; hee gave it to *mee*, and *all the faithfull* to purchase our redemption. This, *ô father*, I offer unto *thee*: upon my *knees* I tender it, with a lowly *heart*, and a bleeding *soule*, and a submissive *speech*, *praying* unto thee, and saying.

The Prayer.

GRacious father, *thou that dwellest in the heavens*, and from heaven doest *send the* Ps:123. 1. Mat:5. 45.

raine both on the just, and the unjust; take pitty, and compassion on the meanest of thy servants, who cryeth unto thee out of the depth of miserie. O my God thou seest how I am *dryed* up with *thirst*; and am wearie of my life, for want of thy comforts. I know that thou hast power to breake a *clowd*; and canst command it to water my *parched* body. Thou
Gen:7. canst give mee drinke out of the *windowes of*
11. *heaven*: or canst cause the earth to answer
Ps:6:1. my desires. *Lord rebuke mee not in thine anger; neither chasten mee in thy heavy displeasure.* I must confesse that I have worthily deserved thy severest punishments; and most justly therfore doe I feele the *heate* of thine anger
Ps:79.5 in my *burning* thirst. But, Lord, *shall thy displeasure burne like fire for ever?* Shall it never be *allayed* with the *shewers* of my *teares*; or with that which infinitely exceede's them, both in *vallew*, and *power*; even the *dropps of blood* which fell from my Redeemer? O thou who with a stroake of a *rod* diddest make the *relenting rocks* to relieve the *thirstie*; doe thou be pleased to pittie the complaint of a *fainting* sinner. *Coole* my body which *burneth* with *heate*, and *refresh* mee now in this extreamest anguish, if it may stand with thy gracious will, and pleasure. If thou seest it fitting that my life should be prolonged, afford mee the meanes for the preservation thereof. *On thee alone* doe I depend; and

to

to thee alone doe I addresse my supplication. To *thee* I referre the disposing of this *parched*, and *dryed earth*; humbly besiechingthee to bend *my* will to submit unto *thine*. O let mee never utter any words of despaire, or discontent; but in all my groanes let mee acknowledg thy justice. Holy Father be pleased to fixe my thoughts upon my *inward man*; that my care may be greater for the *spirit*, them the *flesh*. I want that *spirituall desire* which thou requirest: I *thirst* for *that thirst*. My soule is *drie*, for want of thy grace; and so *seered* is my conscience, that I know not my miseries. Lord open mine *eyes*, that I may *see* my *wants*; that so my *thirst* may be turned into a *thirst for thy mercy*. *Thou*, ô God, art *rich*, but *I* am *poore*: *thou* art *filled* with blessings, but I am not yet so much as *sensible* of my *want* of them. O give mee both a sight of *my povertie*, and a desire of *thy grace*; and then graunt unto thy servant according to my desires. I *thirst*, Lord; I *thirst* after *thee* the *well-spring* yea the *ocean* of mercy. O send mee but a *drop* of thy heavenly *ocean*, that it may increase in mee a desire of enjoying thy selfe. Ps:36.8
Give mee to *drinke of thy pleasures as of a river*; that so I may referre my *body* to thy holy will; & willingly yeeld *this dust* to thy disposall. *This dust* shall *returne to the dust whence* Gen:3.
it came; but ô let my *soule* be vallewed so 19.

deare in thy sight, that it may *here* have a
tast of thy bottomelesse bountie; & *hereafter*
Reu:2. 7. be admitted to the *paradise of* thee my *God.*
Heare mee, ô father, and graunt my re-
Zech: 13. 1. quests, for the worthinesse of *him* who *opened*
unto mee *a fountaine for sin*, even *Iesus Christ*
my onely Lord, and Saviour. Amen.

THE

THE FOURTH SOLILOQUIE. 4.

Treating of Nakednesse both of the out-ward, and in-ward man.

THE EJACULATION.

verſ.1.

Pſal.5. *Give eare to my words, o Lord; conſider my meditation:*

verſ.2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHen *Noah* was over-come with the wine which hee had dranke, ſleeping *hee lay un-covered in his tent.* Accurſed *Ham ſaw the na-* Gen:9. 21.
kedneſſe of his father, and tould his brethren: but verſ:22
Shem, and Iaphet tooke a garment, and laid it verſ:23
on both their ſhoulders, and went back-ward, and covered the nakedneſſe of their father: and their faces were back-ward, and they ſaw not their father's nakedneſſe. All theſe were the ſonnes of one, and the ſelfe-ſame *father*; but they differed in conditions, as if they had not beene *brothers*. *One* was ſo *unnaturall*, that hee ſeemed to boaſt in the folly of his parent: and when wine had diſturbed the braine of

his father, and the heate of the drinke had layed him *naked*; the wicked sonne (as rejoycing at his weakenesse) tould his brethren the effect of the drunkennesse. But *the other two* (blushing at the effect, as well as the cause) modestly *hid*, what ought to be concealed. Such a *Ham* have *I*: it is my *poverty*: Onely, in *this* it differeth from the sonne of Naoh, that *it* first *inebriateth* mee, and then *uncovereth* mee. I am so *intoxicated* with *want*, that it bereave's mee of my senses; and, being thus poore, it leave's mee *naked*. O where shall I find a *Shem*, or a *Iaphet*, to *cover* my nakednesse? I am *cloathed*
Zech:3 indeede; but it is with *ragges*, and *filthy gar-*
3. *ments*, as bad or worse then was *Ioshua*, when once hee *stood before the Angel*. *Such*
vers:4. an *Angel* I want, as was *hee* who *spake unto them that were before him, and said, Take away the filthy garments from him*. The cause of my *shame* is *sinne*: the cause of my *poverty* is mine *iniquity*. O that the *Angell of the covenant* would say unto mee, *Behold I have caused thine iniquity to passe from thee; and I will cloath thee with change of raiment!* Mee think's I looke like the counterfeiting *Gibeonites*, when by craft they obtained a league with
Ios:9.4 Ioshua: for *they* tooke *old sacks upon their asses; and wine bottells old, and rent; and bound*
vers:5. *up: And old shooes, and clowted upon their feete; and old garments upon them; and all the*

bread

bread of their provision was drie, and mouldie. *Ierusalem's* curse is fallen upon mee: *as* God threatned *her*, *so* am *I* punished. *I will give thee* (saith the Lord) *into thine enemies hand* Eze:16 39. *and they shall throw downe thine eminent place and shall breake downe thine high places: they shall strippe thee allso of thy cloathes, and shall take thy faire jewells, and leave thee naked, and bare.* It is thus with *mee* too. *Poverty* is mine *enemie*, into whose *hands I am fallen*: It hath *throwne downe mine eminent place*; it hath dejected my *countenance*: My *high places* it hath broken downe; my *loftie thoughts*, and *prowd imaginations*: It hath allso *stripped mee of my clothes*, *and tooke away my faire jewells*; and thus hath it left mee *naked, and bare.* The curse which *David* wished to his *enemies*, hath seized on mee; *for* I am *cloathed* Ps:109 *with shame*; *and covered with confusion*, *as* 29. *with a mantle.* And yet, if I truely consider the state I am in, I cannot deny but my sufferance is *just*: for apt I have beene to *wish evill* to *others*, and the same is fallen now upon *my selfe.* In my passion I have beene ready to *cloath my selfe with cursing*, *like as* vers:18 *with a garment*; and it is *now come into my bowells like water*, *and like oyle into my bones.* O that I could bemoane *my selfe* of my former prosperitie, as Iob did *him selfe*; and that I could as truely say of *my selfe*, that *I put on righteousnesse*, *and it cloathed mee*: Iob:29. 14.

my judgment was a robe, and a diadem. But, for want of that *robe of righteousnesse*, I am cloathed now with the *ragges of poverty*; in so much that I am allmost as much ashamed of the *cover* of my *nakednesse*, as I am to appeare *naked* without a *covering*. Where, ô where, is that courteous *Saul*, at whose death King
2. Sam: 1.24. *David* lamenting, sang this Elegie, *Yee daughters of Israël weepe over Saul, who cloathed you in scarlet, with other delights; who put on ornaments of gold upon your apparell?* Alasse, *here* is neither *scarlet*, nor *ornaments*; noe nor
Mat: 11 8. a *Saul* to bestow them on *mee*. *They that weare*
Luc: 16 19. *soft cloathing are in Kings houses.* It is for such as *Dives* was, to be *cloathed in purple, and fine linnen: I* can expect *noe* such costly coverings. But is not my *heart* desirous of the *gayest robes?* Is not my *mind* imployed in wishes for such *vanities?* Let mee not deceave my selfe. When I see another *sumptously* arayed, doe's not the sight thereof incline *mee* to *pride?* Could I not dispence with the vanity of silkes, and colours, and fashions, if I had but meanes to purchase, or procure them? Doe not I honour the *person* for the borrowed *habit*; and vallew more the *richnesse* of the *cloathes*, then the *vertue* of the *person?* I feare that my heart is not *truely* humbled: for if I *long* for that which now I am denyed; if my *mind* submitt not to the weakenesse of my *fortunes*, it is much to be feared

feared I am *poore* in *habit*, but not in *spirit*. But whence proceede my murmurings, and discontents? Why am I so desirous of *sumptuous* apparell? Doe *colours* adde any thing at all to the *heate*? Or doe onely *silkes*, and *costly stuffs* preserve the body from the view of spectatours? Certainly the courseſt wooll which groweth on the sheepe, hath power enough both to *cover*, and to *warme*. From whence then proceedeth the ground of my discontent? Is it not from *pride*; yea such pride as standeth not either with *religion*, or *reason*? *Religion* forbiddeth it; for *God resisteth the proude, but giveth grace to the humble.* Iam:4. 6. *Reason* contradicteth it: for why should wee strive for a *pompous covering*, and to outvye each other in the glory of our *garments*, whenas all of us *have* beene equally *naked* at our *births*; and *shall* equally returne to the *earth* our mother? Those *silkes* which so highly are vallewed in our esteeme, are but the *intrails* of a very *worme*, which seemeth to lye as an agent for the *tempter*. *Shee* seeing how vainely wee magnifie her esteeme, preserveth her vallew by losse of her *bowells*: and all to maintaine the *pride* of *fooles*. But why should it reteine such respect among us; as if the *carkenet* were much more worth then the *jewell*; or the *labour of a worme* were of more account then the *skinne of a Christian*? If wee prize the *colour* that's sett on the silkes,

wee doate upon that which is *fondly made*, and *quickly decayed*. Some borrow of the *tree* the *berrie* that *dye's*; and some of the *fields* the *herbs* that *colour's*; and some of the *earth*, that which fitt's for a *tincture*: and yet, when the choycest *colours* are sett on our silkes, wee cannot deny them *all* to be *staines*. Mee think's the very *flowers* chide our madnesse for our esteeme of *colours*. The *Lillie* is *afraid* lest wee should adore its *whiteneſſe*; and the feare thereof enforceth a *paleneſſe*. The *Tulip blusheth* at the simplnesse of our opinions: and to teach us our vanity, it withereth in a *day*. Our *coverings* are onely remembrancers of our *fall*: & yet to increase the number of our sinnes, wee have added *pride* to the *neceſsitie* of apparell. Wee magnifie our selves in these *emblemes* of our *disobedience*; and render them such honour, as if wee rejoyced at our *miserie*. Nothing upon earth offended the Creatour, but onely our *parents*: and nothing therfore, save onely their *off-spring*, doth borrow a *covering*. It is true indeede that the wretchednesse of our condition was the parent of a *vertue*: for *modestie* had noe name in the time of innocency. *This* vertue is since become a *duety*: but wee out-doe our commands in the excesse of our apparell. But what can wee weare, which properly, and truely may be termed *ours*? Or how *long* can that *continue*, which

wee

wee borrow of the *creatures?* The *Parrat*, the *Finch*, and the *bird of Paradise*; all these outshine us in the varietie of *colours*; and in their naturall glory teach us the vanitie of our *imitating* art. Those *colours* which wee have, are not properly *ours*; nor can their beauty long continue; for they *dye* at that instant when they first *beginne*. Why then doe I vexe and repine at my want of that which is so vaine? In all these brave and borrowed habits, what can I discover, but *sinne* in the *necessitie*, and *pride* in the *superfluitie?* What an idoll doe people make of this *wandering earth*; imploying their time in tricking up but a *dung-hill!* The Spanish woolls, and the softer silkes have not Rhetorick enough to silence *death*; nor can they barre the *worme* from preying on the carkeise. I will therfore resolve to content my selfe with the meaneneſſe of my condition: and to desire noe other covering, or apparell, then what may preserve mee from *cold*, and *nakedneſſe*. *Necessitie*, and *modestie* pleade for *these*: and my Saviour reckoneth it among the acts of charitie, to *cloath the naked*. When *Iudah* was taken captive by *Israel*, and thousands of them slaine, their cruëlty was so greate, that the Prophet checked them for their violence to their brethren, saying, *Are there not with you, even with you, sinnes against the Lord? Now heare mee therfore, and deliver the*

Matt: 25.36.

2.Chr: 28.10. vers: 11

the captives againe, which yee have taken captive of your brethren; for the fierce wrath of God is upon you. And the men which were expressed by name, rose up, and tooke the captives, and with the spoyle cloathed all that were naked among them, and arayed them, & shod them, &c.

vers:15

It appeareth then that God doeth not like the *nakednesse* of a *sinner*, who *first* did *cloath* the sinners *with skinnes*. I may therfore lawfully besiech him to send mee what *necessitie*, and *modestie* shall require mee to weare: *more* I dare not importune him for.

Gen:3. 21.

But *whence* ariseth this my *indigency*? Is not my *new* punishment sent unto mee for some *ould* sinne? In my prosperitie peradventure I was guilty of *pride*; and therfore *am humbled*: but I am *chastised for my greater profit*. If my God will be pleased to humble my *heart*; then my *outward condition* and *that* will be suitable. If hee vouchsafe mee a serious sight of my *pride*, noe earthly punishment shall I thinke too much for so *high* an offence. If by this my *want*, hee bring to my remembrance how I sought the *creature* more then the *Creatour*, I shall thankfully acknowledg that I deserve this affliction. O my God doe thou send mee *the light of thy countenance*, and I shall *contemne* the obloquie, and *scorne* of the *world*.

Heb 12 10.

Ps:4.6.

All these discontents arise from the want of ornamemts for the *body*; but what care doe

doe I take for my naked *soule?* There is *another garment* more earnestly to be sought for, besides that which should cover this outward *skinne.* *This* in modestie I desire to *hide*; but alas I care not how *naked* my *soule* appeares. *That* is layed open to *stormes*, and *tempests*: it is ever exposed to *heates*, and *colds*: it is *viewed* by a spectatour, whose *purest eyes* abhorre the *filth*, and *pollution* of *sinne.* The *stormes* of *temptations* howerly *beate* upon it; yet I take noe care to *cloath* it for *defence.* The *heates* of *passions*, and the *cold* of *despaire* doe dayly *assaile* it; yet I neither *hide* it from the *heate*, nor *cloth* it for *warmth.* It is *foule*, and *deformed*; yet I neither *cleanse*, nor *adorne* it, that it might please the spectatour. All my care, and complaint is for the *body*: but I never mind, nor provide for the *spirit.* Alasse, *this body* is of short continuance, upon which I fasten my cares, and disturbances. It shall shortly *moulder* in the *grave*, where it shall speedily be converted againe into *dust*; yea and the *richest robes* shall *there* be soone *turned* into *ragges*; and the vallew, and account of them both shall be *equall.* But my *soule* shall *not* sleepe in the dust with my *body*; but appeare at the tribunall of the judg of the world. O what shall I doe when I stand before *him?* If mine *impenitency* and *infidellitie*, doe present mee *naked* before *him*, hee will turne

mee

mee aside in greate disdaine. Those that are *naked* shall be *judged*, and *condemned*: but those which are *cloathed* shall be *crowned* with blisse. Why then have I so long neglected the trimming of my wretched *soule*? 'T is *that* wich shall goe to torments, or happinesse, so soone as ever it leaveth this tabernacle of flesh. I was sent into the world to make *warre* upon the tempter. When I shall be called to account how I *fought the battell*, if I pleade that my garments *pinioned* mine armes, and *manacled* my hands; my very *excuse* will adde to my punishment. I was not sent to *doate* upon the *creature*, but to glorifie my *Creatour*. If I prowdly boast of my out-ward ornaments, that which *covereth* the *body* layeth *naked* the *soule*. O my poore soule, *how* art *thou* covered? *How* art *thou* adorned? I have so long forgotten thee, that thou art quite *out of fashion*. I suffered thee to wander so long *without* robes, that now I feare I shall have *none* to fitt ther. There is nothing, I know, can *truely* cover her, but onely the *merits*, and *righteousnesse* of *Christ*. Where, ô where shall I find this *covering*? Of whom shall I begge this desired garment? There's none that can give it, but *hee* that owne's it. To *thee* therfore, ô *Christ*, must I addresse my selfe: *to thee* will I cry: *on thee* will I call: *of thee* will I begge *for Gods sake*, (that so *hee* my be honoured)

for

for *pittie's sake* (that so I may not be damned) *for charitie's sake* (that so I may not be rejected) yea *for thine owne sake*, ô *Iesus*, (who *here* requirest the *cloathing* of thy naked members) doe thou *cover* mee, doe thou *hide* mee, doe thou *adorne* mee with the *robes* of thy *righteousnesse*. Why should I be cast out from the *mariage of the Lamb*, for want of a *garment*, since thou canst *spare* one? Why should I forbeare petitioning my *Iesus* to furnish mee; to supply my wants; since hee hath *promised helpe* to them that *aske*? Mat:7.
I must have it, or *I dye*; and therfore have 7.
it I will, or else I'll *fight* for it. Yea and *fight* I *must*; and *conquer* I *must*; and then I know what shall be my reward. My God hath promised that *hee which over-cometh, the same* Reu:3.
shall be cloathed in white raiment, I shall be 5.
taken into the *number*, and fellowship of *them* which *noe man could number*, *of all na-* c:7.9.
tions, *and kindreds*, *and people*, *and tongues*; and with *them* shall *I* be *cloathed with a long white robe*, *and a palme shall be in my hand*. Wher-fore, that neither the *want of necessaries* for the *out-ward man*, may take off my courage; nor the *want of grace* may hinder the *conquest*; I will sue for both at the hands of my Creatour. I will *worship*, *and fall* Ps:95.6
downe, *and kneele before the Lord my maker*; and on my knees will I *pray* unto him, and say.

The

The prayer.

Mat:6. 30. MErcifull Lord, thou who *cloathest the lillies of the field, which to day are, and to morrow are cast into the oven*; extend thy mercy to thy distressed servant. O my God *thou seest* the *nakednesse* which I suffer, and *thou feelest* the *cold* which my body endures; for of thee, ô Christ, I am a part; of thy mysticall body I am a member. These meane and ragged *coverings* doe speake at once both my *wants*, and my *desires*. What shall I doe, ô father? Shall I noe longer *believe* thy providence? Or shall I *despaire* of thy power? O I dare not doe either; for I know that thou canst, and wilt relieve mee, when thou in thy wisedome shalt see it requisite. Blessed Lord, subdue my *heart*, as thou hast *humbled* my *body*; and forgive the sinnes of *pride*, and *discontent* which harbour therein. Many of thy Saints have *wanted* the things of the *outward man*; yet hast thou *enriched* their *soules* with the graces of thy Spirit. I know, Lord, that thou delightest not in the ornaments of the body. Thou canst *give* what thou wilt; and *withhold* what thou pleasest. Distressed *Lazarus*, who for *a while* did lye at the *gate of* gorgeous *Dives*, *was caried by Angells into Abraham's bosome*. Enable *mee* with *patience* to suffer

Lu:16. 22.

my

my wants; and *willingly* to submitt to thy heavenly pleasure. O thou that *art cloathed with Majestie, and honour*, vouchsafe to *cover* my *naked soule*. Through the merits of thy Christ let it be presented to thee both *cleane* and *unspotted*. Make mee to labour the *purifying* thereof with a *flood* of my *teares*: and accept of my *groanes* through the righteousnesse of *him* who *groaned in spirit* when hee *beheld the teares of* lamenting *Marie*. Holy father *adorne* thou my *inward man* with righteousnesse, and holinesse; that it may be acceptable unto thee when it shall come to thy tribunall. Nothing can *hide* it from thy *wrath*, ô *father*, but the *garment* of the righteousnesse of *Christ* my *brother*. Wrappe mee, ô *Iesus*, in that sacred *mantle*, that I may be hid from the wrath of the reveng-full judg. O thou that *cloathest the heavens with blackness, and makest sack-cloth their covering*; doe thou *apparell* my soule with the *blackness* of *sorrow*, and the *sack-cloth* of *mourning* for my crying offences! And so accept of my contrition, that I may hereafter appeare in *a long white robe with thy* holy *Saints*, and be admitted a member of thy *church tryumphant*, there to reigne with thee world without end, through *Iesus Christ* my onely Lord, and Saviour. Amen.

Ps:104 1.

Io.11. 33.

Is:50 3

Reu:7. 9.

THE

8. THE EIGHTH SUBJECT.

A Virgin's teares.

The Soliloquie.

Treating of the *virginitie* both of the body, and the soule.

THE EJACULATION.

Psal. 5. { verſ. 1. *Give eare to my words, ô Lord; conſider my meditation:* verſ. 2. *Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.*

1. Cor. 7. 25. verſ: 34 THE *un-maried woman* (ſaith the *faithfull* Apoſtle) *careth for the things of the Lord, that ſhee may be holy both in body, and ſpirit.* Such a one am *I: unmaried* I am: but am I ſuch a one allſo in my *care?* Doe I *care for the things of the Lord, that I may be holy both in body, and ſpirit?* This is a queſtion not eaſily reſolved; it is a duety not ordinarily performed. The *externall forme* doeth commonly borrow the *bowers* of virgins: the *dreſſes*

dresses and the *ornaments* of the fading body imploy our *minuits*: and our care is generally more for the *day* of our *mariage*, then the *time* of our *account*. Seldome doe wee vallew *religion* above our *dresses*; or the *service* of *God* above the *ornaments* of our selves. But neither is the *beauty* of the *countenance* prevalent with the All-mighty; nor the *neatenesse* of *attire* vallewed in his eyes. Hee love's not *that* care *which* ariseth *from pride*; but *that* which discovereth a zeale for his honour. The most admired beauty shall be *shriveled* in the flames of eternall horrour, unlesse the *soule* be more comely by farre then the *countenance*. The exactest *features* of the outward man doe illest suite with a *lascivious* tongue, or an *immodest* thought. *Devoutest* virgins are allways *fairest*; and borrow so much of the *flowers* of the spring, as to weare a *maidens blush* in the seate of beauty. My God hath given mee the honour of *virginitie*; and expecteth to be honoured both in it, and by it. If my *soule* be as un-spotted as my *body* is un-defiled, I may hope for a seate with the *tryumphant* virgins. *With the Lamb* (saith Saint Iohn) *were a hundred fortie and foure thousand having his fathers name written in their fore-heads. These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever hee goeth.* That *Lamb* is *Christ*: those hundred

Reu: 14.1.

vers: 4.

hundred fortie and foure thousand *virgins* are the *elect*: *his name in their foreheads* is their *adoption* by grace: *they follow the Lamb* in the *puritie* of their *soules*: and in their chast & *spirituall virginitie* they are preserved from the *pollutions*, and uncleanesse of the *seducing* tempter. With these *virgins* I desire to *sing* my *part*: for my *sexe* cannot hinder the hope of immortalitie. With *those* saints which *defiled not themselves with women* shall accord *those women* not defiled with *men*. It was an honour to *our sexe*, and *my* present *condition*, that my *Saviour* was borne of the *virgin* Mary. But I must know that *virginitie* consisteth not so much in the *chastitie* of the *body*, as the *puritie* of the *soule*. Even *those* that are *maried* may have *virgin soules*; and *wee* that are *virgins* may be *spirituall adulteresses*. Shee that preserve's her *vessell in holinesse* performeth a duety required by our maker: but unlesse to this be added the *chastitie* of the *soule*, both body and soule may suffer eternally. The *purest virgin* is the *loyallest wife*: *for* though *wee* never were engaged by *mariage* to a *man*; *yet* all of us ought to be *maried* to *Christ*, Saint *Paul* saith that hee had *espoused* the Corinthians *to one husband*, *that hee might present them as a chast virgin unto Christ*. *This* husband is *mine*; for to *him* am I espoused; to *him* am I wedded? But am I a *loyall* wife to this indulgent *husband*

1. Thes. 4.4.

2. Cor: 11.2.

husband ? Doe I *love* him ? Doe I *honour* him ? Doe I *obey* him ? Have I beene allways *true*, and *faithfull* unto him ? If every *sinne* be a *spirituall adulterie*; if every *transgression* be a *dishonour* unto him; ô then my conscience will write mee *guilty*. O my sweete *husband*, ô my *Iesus* what shall I say, or pleade for my selfe ? I have *forsaken* my *redeemer* to *sinne* with the *tempter*, I have declined my *husband* to committ *un-cleanesse* with that ugly *serpent*: for *hee* enticed, and *I* consented. By the ould law *an adultteresse was to suffer death*. *That* law doeth still remaine in force; for death *eternall* is decreed as a punishment for those that dishonour my patient *husband*. O what then shall I doe when hee shall question my *disloyaltie* ? Yet, can hee be so *loving* as to *forbeare* my punishment, and can hee not be so *mercifull* as freely to *forgive* it ? O yes, hee *can* if hee please: but which way shall I endeavour *thus* to please him ? O my *Iesus* vouchsafe to *mee* thy grace as thou did'st once to *an adultteresse*; and then, with *her*, I will weepe, and lament. Be reconciled unto *mee* as thou wast unto *her*; and then will I *wash thy feete with my teares*; *and* will *wipe them with the haires of my head*. I will not spare the *costliest spicknard*, though it *drop* from the *wounds* of my sorrowfull *heart*. I will *kisse thy feete*, and *anoint them with the ointment*. O say of *mee*, as thou

Lev: 20.10.

Lu: 7. 38.

verſ:47 diddeſt of *her*, *Her ſinnes*, *which are many*, *are forgiven*; *for ſhee loveth much*. *Her* ſoule was polluted; ſo is *mine*: *Her* body was likewiſe uncleane; but ſo is *not mine*: yet even ſo had *mine* allſo beene, had not *hee* preſerved mee, who is the *husband* of my *ſoule*. Of my ſelfe I am *fraile*, and apt to be *ſhaken* by every temptation; to *him* alone therfore muſt I render the *thanks*, who hath kept mee from diſ-honour; and to *him* muſt I *pray* for the continuance of his protection.

But is *every ſinne* accounted *adulterie*? Is the breach of *every* command an act of *diſloyaltie*? Then *virginity* it ſelfe ſeemeth to be *adulterie*: and the *chaſtitie* of the body to violate the bond of *wed-lock* with *Chriſt*: for Saint *Pauls* words are peremptorie, ſaying,
1.Tim. 5.14. *I will that the younger women marry, beare children, and guide the houſe, &c.* *Never* was *I* yet the *mother* of a *child*, nor the *guide* of a *houſe*, for *never* was I *married*, though the Apoſtle requireth it. Is it therfore an *offence* becauſe I am not a wife? Thus indeede *they* are apt to pleade, who un-willingly ſubmitt to my preſent condition. Saint *Paul* (if rightly underſtood) ſeemes but to *allow* it, rather then *command* it; for when hee decreeth *mariage* to be an *ordinance* of *God*, hee doth not thereby determine *virginitie* a *crime*. So farre is hee from *that*, that though hee
1.Cor: 7.28. ſaith, *If a virgin marry, ſhee hath not ſinned*;

yet

yet hee concludeth saying, *Hee that giveth her in marriage doth well; but hee that giveth her not in marriage, doth better.* It is true that *mariage is honourable in all, and the bed undefiled:* but onely *wee* that are *virgins*, who *neither marry, nor are given in marriage*, are *as the Angells of God in heaven.* Thus is *our* honour as greate as *theirs* in the *bed un-defiled:* yea and more honourable are *wee* in that *our* condition resembleth the *Angells of God.* So long as *I* remaine in this state of *virginitie*, neither are my *desires subject to a husband*; nor am I tyed to *submission*; nor yet are my *sorrowes multiplyed*, as are *theirs* who in *conception* are severely sensible of an hereditarie punishment. True it is that I am bound to *obedience*; yet not to a *husband* whose conditions I know not; but to my *parents*, of whose love I am certaine. *This* is a *knot* which nothing but *death* can ever *untye.* *Mariage* is then but an *honourable bondage* accompanied with *sorrowes*, making us *subject* to *him* that's our *head*, yet not freeing us from *obedience* to *those* that are our *parents.* But *Virginitie* hath *fewer sorrowes*, and *lesse subjection*; yet *lesse* too are the *comforts*, and *fewer* the *blessings.* It is *my* duety therfore to submitt to the pleasure of my *God*; and strive to honour *him*, in what condition soëver I shall live. Should *all* decree to continue *virgins*, the number of *saints* should not be increased, nor the world

vers. 38
Heb. 13.4.
Mat 22 30.
Gen. 3. 16.
Eph. 5. 22.
Ex. 20. 12.

remaine above the ſpace of an *age*. Wherfore, I will not ſo *love* virginitie as *contemning* mariage ; nor ſo *honour* mariage as *undervallewing* virginitie. In each condition *thoſe* are moſt *honourable*, who moſt doe endeavour for the *honour* of *God*. In ancient times ſo greate was the ſubmiſſion of *virgins* to their *parents*, that even their *vowes* to *God* were ſubject to alteration at the diſcretion of the earthly *father*. So ſaith the law : *If a woman vow a vow unto the Lord, and bind*
Num. 30.3. *herſelfe by a bond being in her father's houſe in*
verſ.4. *her youth : And her father heare her vow, and her bond wherwith ſhee hath bound her ſoule, and her father hold his peace at her : then all her vowes ſhall ſtand ; and every bond wherewith*
verſ.5. *ſhee hath bound her ſoule ſhall ſtand. But if her father diſ-allow her in the day that hee heareth ; not any of her vowes, or of her bonds, wherewith ſhee hath bound her ſoule, ſhall ſtand : and the Lord ſhall forgive her becauſe her father diſallowed her.* If a *vow* to *God* which was made by a *virgin*, did thus depend upon the pleaſure of her *father* ; aſſuredly then, the *vow* of *mariage* ought not to paſſe without the *parents* conſent. If by *their* indiſcretion *our* choyce be *amiſſe*, though the *ſufferance* be *ours*, yet the *blame* is *theirs* : if it prove *ſucceſſefull*, *our joy* ſhall be doubled by *our* willing *obedience*. In thoſe weighty affaires concerning *wedlock*, there is greateſt neede of a *vigilant eye*. It is but

but justice that the *parent* should leade *her* by *advice*, whose *eye* is darkned by the violence of *affection*. Shee that *wed's* not without *counsell*, *lives* not without *comfort* : for shee *judgeth* not by the *event*, but rejoyceth in her *obedience*. Thus if *I* doe obey the commands of my *parents*, I manifest my selfe to be a *child* of my *God*, If I willingly submitt to *their* discretion, I may undoubtedly hope for the blessing of my *maker*; yea, and peradventure it may succeed beyond expectation. *God* hath beene ever a *father* to *those virgins*, who have beene faithfully obedient to his commands. In *mariage* there is allways a hand of *providence* : happie are those that marrie in the Lord. *Hee* was a *father* to the *virgin Rebeckah*, when hee gave her unto *Isaak*. *Hee* was a *father* to the *virgin Esther*, whom *Ahasuerus* the King so fervently loved, that hee not onely *wedded* her, but allso *crown'e her*, yet was *shee* alasse but a *poore Ieweesse*, taken into the charitable care of her uncle *Mordecai*, *after her father's and mothers decease*. Thus doeth the Allmighty provide for those who submitt to *his* pleasure: and labour to espouse a *virgin soule* to *Christ* the bride-groome. O my *God* doe *thou* be for ever *my father*, and thy *sonne* my loving
" and affectionate *husband*, that my *soule* may
" be adorned with the graces of thy *spirit*, and
" be allways acceptable to my deerest *Lord*.
"

Gen. 24 16.
Est. 2. 17.
vers. 7.

Ier. 2. 32. *Can a maide forgett her ornaments*; (saith *God* by his Prophet) *or a bride her attire? Yet my people have forgotten mee, dayes without number.* My soule *was* a *virgin*; but shee *forgot her ornaments*: shee *was* a *bride*, espoused to *Christ*; but shee *forgott her attire*; shee hath *forgotten* her husband *dayes without number.*

Ps. 45. 13. vers. 14 *The King's daughter*, which *is all glorious within*, hath *virgins* for her *companians* when shee is *brought unto the King*. Such a *virgin* should my *soule* have beene; but alasse shee dare's not *appeare* in the sight of the *King*, because shee hath left off the ornaments of her *virginitie.*

Ier. 13. 23. *Can the Ethiopian change his skinne; or the Leopard his spotts?* Can my *soule* which is *deflowred* with the filthinesse of *sinne*, ever hope to be reckoned among the number of *virgins?* Can *shee* which hath assumed the *impudencie* of an *harlot*, ever expect to be accounted *modest*? Can *shee* which is deformed with the staines of *iniquitie*, ever hope to be deemed *faire*, and *beautifull?* Alasse, what shall I doe? Unlesse my *husband* be *reconciled* unto mee, it is impossible I should escape the torments of hell? *Some* that have offended, have found him *gratious*: why may not *I* hope for a tast of his *mercy?* Could *I* but appeare in his sight with *beauty*, and *comelinesse*, *hee* would presently renew his *love*, and *affection.* O but my soule is full of *deformitie*, and for want of care shee is *loathsome* and *uglie.*

But

But is there noe recoverie of a *decayed* forme? Is there noe way to restore a *declined* beauty? Though shee be not *beautifull*, yet let her be *comely*; for *thus* shee may bee, allthough shee is *black*. To worke *then* will I goe; and wholly will I labour to make her *amiable* in the *sight* of her *Lord*. Alasse this state and condition which shee is *in*, is full of horrour, and disconsolate torments. *From the sole of the foote, even unto the head, there is noe soundnesse in her; but wounds, and bruises, and putrifying sores; they have not beene closed neither bound up, neither mollified with oyntment.* Thus doe her *wounds stinke, and are corrupt*, because of my *foolishnesse*. Thus through the *stench* of her *wounds*, and the *loathsomenesse* of her *sores*, and the *deformitie* of her *scarrs*, and the *impudencie* of her *lookes*, and the *foulenesse* of her *face*, I know not what to doe to restore her to *his favour*. But I will endeavour to *wash her*, *to make her cleane*, and to *put away the evill of her doeings from before his eyes*. With my *teares* I will *wash* her; with my *teares* I will *cleanse* her. For every *spot* of *sin* which hath *defiled* her, I will shed a whole *fountaine*, a *river* of *teares*. Yet sooner can I *drowne* my selfe in my *teares*, then *they* of them selves can recover *her beauty*. It must be *thou*, ô my *Iesus*, that must assist mee: it must be thy *blood*, ô my *husband*, wich must *cleanse* my *pollutions*. Lord accept *yet* of my

Cant: 1. 5.
Is: 1. 6.
Ps: 38. 5.
Is: 1. 16.

„ *teares* which are all that I can offer; and *wash*
„ this thy sinfull *spouse* in the *laver* of thy *blood.*
This must be the way to regaine *his love*, from whose affectionate bosome my *soule* is *divorced.* By this meanes onely shall *shee* once againe be receaved as a *virgin*, though shee
Ier:3.1 hath *played the harlot with many lovers.* *Thus* therfore will I *come*, and *humbly* will I *crave* his *pardon*, and *forgivenesse*, I will besiech him to *preserve* my *vessel in honour*, and my *soule* in *sinceritie.* I will *begge*, I will *intreate*, I will *pray*; and *begging*, and *intreating*, and *praying* I will *say.*

The Prayer.

BLessed Lord, *Sonne* of a *virgin*, who didst honour *virginitie* when thou tookest our nature; hearken to the cryes of a
Mat:8. 8. lamenting *maide.* *Lord, I am not worthy* to *come* unto *thee*; *I am not worthy* to *receave* any *favour* from thee; for I have forsaken
Ier:3.1. thee my most indulgent husband, and *played the herlot with many lovers.* My *soule* is too *foule* to be called *thine:* too often hath shee broken her *vowes* and promises, to *hope* for *thy* love, or *thy* gratious *pardon.* But Lord, what now shall I doe? If yet I should fall into a *despaire* of thy *mercies*, I should *increase* my disloyaltie; and either *deny*, or *despise*

despise the power of thy *passion*. So greate was thy love to the *Church* thy *Spouse*, that thou *gavest thy selfe* to *sanctifie and cleanse it with the washing of water, by the word.* My *soule*, ô *Christ*, is a *member* of thy *Spouse*: be pleased, ô *Iesus*, so to *sanctifie* and *wash her*, that thou mayest *present her to thy selfe without spot, or wrinkle*, both *holy*, and *blamelesse*. O *thou* who hast *opened a fountaine to the house of David, and to the inhabitants of Ierusalem, for sinne, and for uncleanesse*; doe *thou wash mee throughly from mine iniquity, and cleanse mee from my sinne.* Lord as in mercy thou hast given mee *chastitie* of *body*; so give mee likewise the *chastitie* of *mind*, and the *puritie* of *soule*. Suffer not either the *flesh*, or the *Devill* by their wicked suggestions to seduce mee to *uncleanesse*. Though I am a *weake*, though but an *earthen vessell*; yet be thou pleased to make mee a *chosen vessell*, a *vessell of mercy*. Cause mee to keepe the *vessell of my body*, and to *possesse it in sanctification, and honour*; and *not in the lust of concupiscence, like the Gentiles, which know thee not.* O be thou my *father* in the grace of adoption; be thou my *brother* in thy pitty, and compassion; be thou my *husband* in thy love, and affection; and be thou my *Iesus* in the salvation of my sick, and sinfull soule. Arme mee with *constancy* against all assaults of *carnall* imaginations. Give mee *modestie* in my countenance,

Eph: 5. 25. 26.
verse: 27
Zech: 13. 1.
Ps: 51. 2.
1 Pet: 3. 7.
2 Cor: 4. 7.
Act. 9. 15.
Rom: 9. 23.
1 Thes: 4. 4.
vers. 5.

decency in my apparell, *civilitie* in my behaviour, *sobrietie* in my discourse, and *contentednesse* in my condition. Make mee *obedient* to my *parents*, *respective* to my *superiours*, *courteous* to my *inferiours*, and *loving* unto *all*.

1 Pet: 3. 3. Iam: 3. 17. Prov: 1. 9. Let not my *adorning be outward*, *of putting on of apparell*: but give mee that *wisedome which is from above*, to be *as an ornament of grace unto my head*; *and as chaines about my neck*. Preserve, ô Christ, both my *body* and *soule* in *chastitie* and *honour* while I am here upon *earth*, as becometh a *virgin espoused to thy selfe*: and when my *dust shall returne to the earth as it was*, let my *spirit returne unto thy selfe who gavest it*: and to *thee* let it *sing that new song with the quire of virgins*, *before thy throne* for ever and ever. *Amen*.

Eccl: 12. 7. Reu: 14. 3.

THE

THE NINETH SUBJECT. 8.

Teares of a woman in the state of mariage.

The Soliloquie.

Treating of the dueties of a wife to her husband.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; conſider my meditation.

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

MAn was *created in the image of God:* yet becauſe *it* was not *good that hee ſhould be alone*, the *Lord* did *make him an helpe that was meete for him. A deepe ſleepe fell upon Adam:* in which, of *a rib* that was taken from his *ſide*, was *made a woman*, the *wife* of his *boſome*. Thus was *mariage* inſtituted at firſt in *paradiſe*, and though, after the *woman* was fra-

Gen: 1: 27. c: 2. 18. verſ: 21 verſ: 22

G:2.31. med by the Creatour, it is not directly sayd *shee* was *very good:* yet seing it was verified of *Adam*, it was true of *Eve*; both of them yet remaining *innocent.* O *blessed* was that *time* when the *husband* and *wife* were so truely *one*, that they were free from offending the *holy one.* But they stood not long in this their *integritie:* for they conspiring together in the first *offence*, layed the foundation of *discord*, and *division* From *hence* doe flow the disturbances of *mariage:* and since

2.King: 19.22.

G:3.24. *Adam* and *Eve* were *driven out of Paradise*, neither is *virginitie* allways *contented*; neither is *wedlock* free from *disquietnesse.* When the *Lord* was *moved to jealousie* by the idolatrous *Israelites*, hee *greately abhorred them*, in so much as hee caused *the fire* to *consume their young men*; *and their maidens were not given to mariage.* Well might the Psalmist say *hee was wrath* when the *maidens* were deprived of their *nuptiall* honours. Yet had the *virgins* knowne the *cares* of *wedlock*, peradventure their curse might *have* beene deemed a *blessing.* *Wee* who are taken from the wings of our *parents*, sieke for our content in the *bosomes* of our *husbands:* yet (lest wee should idolatrously dote on them that are our *heads*) even *thence* many times doe flow our disturbances *whence* wee expect our happinesse. But why alasse doe arise those *stormes* of *discontent?* *Mariage* should unite the *hearts*, and

Ps:78. 58. vers:59 vers.63

affections;

affections; and those who thereby are made *one flesh*, should likewise be *one* in the bond of *love*. *Discords* and *divisions* are the *cankers* of amitie: and like unto the *worme* in the *gourd of Ionas*, bring *confusion* where they are *nourished*. Saint Iohn determine's that *God is love: wheresoever* therfore wee find not *love*, wee may justly conclude *there* is not *God*. Yet many times doe I heare the *clamours* of prople: for many men and their wives are more subject to *complaine*, then to *conceale* the frowardnesse of their violent passions. But am not *I* one of those whose *indisposition* to obedience, or want of *discretion*, sieketh to violate the lawes of *mariage*? All such *divisions* are both *irreligious*, and sieke to destroy the very *rules* of *nature*. By mariage *two* are united into *one*: but by discords *one* is divided into *two*. Where *wedlock* tyeth not *two in one*, there is noe obedience to him who is *three in one*. If therfore I enioy not *that* happie *concord*. I must search into the cause which produceth such *discord*. Assuredly *that* wedlock which at first was *instituted* by the *All-mighty*, and *seconded* by the blessing of *increase and multiplying*, cannot be accompanied with *schismes*, and *contentions* without a greate offence to *him* that ordained it. *Christ* my Reedemer did honour it with his *presence*; and to shew how much hee delighted in this sacred *union*, hee began

Eph: 5. 31.

Ionah: 4. 7.

1 Io: 4. 8.

Gen: 1. 28.

Io:2. 1. his *miracles* at a *wedding in Galilee*. But if
vers:7. *mariage* be so *ancient*, as to fetch its begin-
8. ning from man in *innocency*; if it be so *religious*, *as* to be honoured *thus* by my *Lord* and *Saviour*, why then is it so peremptorily concluded by the Apostle, that *It is good for a*
1 Cor: *man not to touch a woman?* Are women so
7.1. *odious* in the eyes of Saint *Paul*, that hee should account it *not good for a man to touch* his *helper*, his *rib*, *himselfe?* What should the Apostle *meane* in this position, when as
Gen:2. *God* himselfe determined, and said, *It is not*
18. *good that the man should be alone?* Can the scripture conteine a manifest *contradiction*: or doeth St. *Paul* decree directly *against* God? Noe, noe: let mee search more narrowly into those sacred texts, and I shall find that my *God* doeth speake of *that good* which concerneth *propagation*, without which the whole race of humanitie would soone be extinct: but by his *Apostle* hee speaketh of a *good* which opposeth not *honestie*, but which is joyned with *profit*: hee decree's not that tis *sinfull* but onely *inconvenient*. Moreover hee speakes not of *all* in *generall*, but onely of *those* who are endued from above with the guift of *continencie*: afterwards therfore hee
1 Cor: thus concludeth, saying, *But if thou marry*,
7.28. *thou hast not sinned: and if a virgin marry, shee hath not sinned: neverthelesse such shall have trouble in the flesh*. Thus may *mariage* indeede be

be *troublesome*, but it is not *dishonest*; it may be *inconvenient*, but it is not *unlawfull*. In it selfe considered it hath authoritie from *God*: yet upon some considerations, or private respects to *some* indeede it may prove *unlawfull*. Whatsoëver is concluded without the *free consent* of *both* the *parties*, is not regulated according unto law. Neither *feares*, nor *menates*, nor *delusions*, nor *compulsions*, noe nor *want of yeeres*, or *judgment* can be legally present at the *tying* of this *knott*. The consent must be *mutuall*, and proceede from a *sound*, a *free*, and *un-corrupted* judgment. When the servant of *Abraham* treated of a mariage betweene *Isaak* and *Rebeckah*, her brother and her mother concluded not *hastily*, but said, *Wee will call the damsell, and enquire at her mouth. And they called Rebeckah, and said unto her, Wilt thou goe with this man? And shee said, I will goe.* Thus must a *mutuall*, and *free consent*, without the disturbance of the reason by either *excesse of wine*, or *distracted thoughts*, or *feares* and *terrours*, or *cozening* and delusive *promises*, be present at the making of this holy contract. The consent indeede must be *free*, without *compulsion*; but not without *advice* and *direction*. The *will* of a *child* (especially in *this*) must submitt to the *wisedome*, and the *counsell* of *parents*: for seeing that *children* are reckoned among the

Gen: 24. 57. verf. 58

goods

goods and *possessions* of *parents*, even *reason* decreeth that their *Lords* should dispose of them. When *Abraham* dispatched his servant to sieke a *wife* for *Isaak*, hee made him
Gen. 24. 3. *sweare by the Lord, the God of heaven, and the God of earth, that hee would not take a wife unto his sonne of the daughters of the Caannites.* When *Isaak called Iacob, and blessed him, hee charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.* Thus the law of the *parents* was a rule for the *children*: and they durst not *marie* where they were *forbidden*. In a letter which the *Prophet* sent unto the people whom *Nebuchad-nezzar* had caried captive
Ger. 29. 6. to *Babylon*, hee not onely wrote unto them, saying, *Take yee wives, and begett sonnes and daughters*: but hee allso ordered them to *take wives for their sonnes, and to give their daughters to husbands*. Thus must *children*,
Eph. 6. 1. (especially in the serious & weighty affaire of *mariage*) *obey their parents in the Lord*;
Col. 3. 20. *for this is right.* They must *obey their parents in all things*; much more therfore in the *choyce* of *those* whom wedlock must conjoyne: *for this is well pleasing unto the Lord.*
1 Cor. 7. 38. It is in the *fathers* power to *give his virgin in mariage*: and the Apostle saith, that *hee which doth so, doeth well*; allthough *hee which giveth her not in mariage* is said to *doe better*. The *heate* of *desire* doth often darken the eye

of

of *reason*; and make's us more apt to ſtudy our preſent *content*, then wiſely to prevent an enſueing *danger*. Therfore muſt *parents* have power to diſpoſe of *thoſe*, who for want of advice may wedde their *deſtruction*. This counſell and direction taketh not *off* from the *freedome* of *conſent*; but rather ſett's them at liberty who for want of diſcretion had not power to *conſent*. Nature is eaſily led amiſſe; and unadviſed youth beſides other inconveniencies may fall upon the ſhelves of *neereneſſe of blood*, unleſſe they have ſome to adviſe, and direct them. Thoſe that *chooſe* without reaſon, and *marrie* without advice, doe but *climb* up a ſteepe and loftie rock, to *throw* themſelves downe a mighty precipice. Though the *Leviticall law* hath *forbidden* diverſe to agree in wedlock, yet often wee ſee that men are apt either directly to *oppoſe* that law, or at leaſt to *affect* moſt deerely thoſe whom even nature it ſelfe forbiddeth wedlock; allthough not *directly* mentioned in the law. But the ſager *parent* will eaſily conclude, that thoſe whom the law forbiddeth not *expreſſely* to joyne in wedlock, *implicitely* it prohibiteth, if the propinquitie of blood be equall to thoſe whom it denyeth mariage. The ſafeſt way is to avoyd ſuch contracts as are not *in words* permitted by the All-mighty. *That mariage* muſt needes be full of diſcontent, which is not directly grounded on a *poſitive law*. *Hee* who firſt did

Lev. 18

inſtitute

institute mariage, did afterwards *bound*, and *limitt* the institution. If the *spring* be *troubled*, the *water* of necessitie must become *impure*. If wee doe not *beginne* our wedlock according to *rule*, wee cannot expect that *content* which our hearts desire. Those who beginne with a *breach* of the *law*, can hardly live according to *law*. Lord, how many sinns and infirmities doe attend us mortalls! Wee are apt to *fall*, when wee want a *guide*; and yet wee are *unwilling* to be guided by our directours. The way to *heaven* is full of difficulties; yet God hath provided us meanes to overcome them. To prevent the *ruine*, and destruction of the *Kind*, hee instituted *mariage* that wee might *be fruitfull, and multiplie*. *To avoide uncleanesse every man* is allowed to *have his owne wife, and every woman her owne husband, that Satan tempt them not for their incontinency*. To prevent a *scarcitie* of godly saints, hee allowed *wedlock*; and commanded *parents* to *bring up their children in the nurture, and admonition of the Lord*. Thus our good *God* is pleased to give us the blessing of *increase*, that thereby wee may *adde* to the *number* of *Saints*. Hee giveth us a *being* by his *power*; a *well-being* by his *providence*; yea a *christian* and *comfortable being* by his *goodnesse*, if wee obey his *commands*, & forget not his *statutes*. O what a happinesse doth *that* mariage produce, which is both *begunne*, and

Gen: 1. 28.
1 Cor. 7. 2. vers. 5.
Eph. 6. 4.

and *continued* in *God!* It putteth us in mind of that happie *accord* which was betweene *Adam* and *Eve* in *innocency*: and when wee remember it, wee strive to imitate it. In our *choyce*, wee magnifie *God*, when wee *honour* our *parents*. In our *consent* wee glorifie *God* for the use of our *reason*. In the *freedome* of our *consent* wee are taught to be sensible how *sinne* had *enslaved us*; and yet how wee are *freed* by the mercies of our *Redeemer*. Thus when wee addresse our selves to *God* in all things; and both *choose*, *consent*, and *wedd* according to his *appointment*, our lives are full of *comfort*, and *content*. Those who are *thus* united together, are carefull to live in *righteousnesse* towards *God*; and in *amitie*, and chast *sobrietie* among *themselves*. In *afflictions* they are each a *comforter* to the other: in *prosperitie* they share their *plenty*, and *increase*: in their *issue* they *magnifie God* for his blessings, and *both* of them strive to make those *pledges* of *love* which *resemble them selves*, to be more *like* unto *God* their *father* in heaven. As the *husband* is made the *head of his wife*, so hee strives to *protect* her, and indulgently *cherisheth* the *flesh of his flesh*. Hee *instructeth* her in *righteousnesse*, and *according to knowledg hee dwelleth with her*, *giving honour unto her*, *as to the weaker vessell*. Againe, as *Eve* was not made of the *head* but the *rib*, so the good *wife* doeth not seeke

Eph. 5. 23.

Gen. 2. 23.

1 Pet. 3. 3. 7.

verſ.5. 6. Eph.5. 22. verſ.33. 1 Cor. 14.35. c.7.39. Gen.3. 1. Prov. 27.15. Mar. 10.9. Eph.4. 3.

ſeeke to *rule*, but be *governed*; and *being* thus *in ſubjection to her owne husband*, ſhee *obeyeth* her *Lord*, *as Sarah* did *Abraham*. Shee willingly *ſubmitteth herſelfe to her husband*, *as unto the Lord*. Him *ſhee reverenceth*; *him* ſhee *obeyeth*; and quietly, and meekely *aſketh him at home*, what ſhee *deſireth to learne*. Theſe, ô theſe are the ſweete *contents* which crowne the *maried*, if they *marrie in the Lord*. Tis true that many times theſe dueties are *neglected* through the want of *religion*: and the *ſerpent* come's often betweene the *husband* and *wife*, as at firſt hee did betweene *Adam* & *Eve*. *That ſinne* which expelled *him* out of *heaven* hee laboureth to kindle in *our* ſecret *hearts*: and then the *wind* of the *apple* doe's *blow* the *coales*. From hence ariſeth the *ſmoake* of *diſcontent*: from hence doeth iſſue the *contention* of *her* which the wiſe man reſembleth to *a continuall dropping in a very rainy day*. But thoſe *whom God hath joyned together*, *nothing*, ſhould *ſeperate*. *Nothing* indeede ſhould, and *nothing* doth *ſeperate* them; for 't is onely *ſinne* which cauſeth *diſſention*; and that *ſinne* is onely a *privation* of goodneſſe. Had not *ſinne* beene acted even in *that very garden* where *mariage* was *instituted*, that ſacred *yoake* had never beene *burdenſome*. O that our *God* would be pleaſed to make *us* againe ſo *like* unto *himſelfe*, that our *love* might be *tyed* up in the *bond of peace*! *Wee* who by nature

ture are fuller of *imperfections* then *those* that are our *Lords*, should then be freed from the blame of *disquietnesse*. God hath so honoured *our sexe*, that hee hath called his *Church* by the name of a *woman*: and not onely so, but allso of a *wife*; for so the Angell said to Saint *Iohn*: *Come hither; I will shew thee the Bride, the Lamb's wife.* Of *that* woman, of *that* wife of my *God* must *I* learne the duetie which I owe to my *husband*. To *him* must I *submitt my selfe, as unto the Lord*, because *the husband, is the head of the wife, eveu as Christ is the head of the church.* Him I must *love*: to him I must be *subject in every thing*. I must *care how to please him*: I must *reverence him*: I must *obey* him, *as Sara obeyed Abraham, calling him Lord*: I must be *instructed by him*. I must *not depart from him*; but must be *discreete, & chast*; a *keeper at home*; *good*, & *obedient unto him*; *that the word of God*; *be not blasphemed*. To *him* indeede I must *submitt* my selfe *as unto the Lord*: but this submission must not be *servile*; for it must be onely so *as it is fitt in the Lord*. Him I must *love*, for hee is my *selfe*. To him I must be *subject*, as the *inferiour parts* are unto the *head*. I must *care how to please him* both for the performance of my duety, and for the quietnesse and content which will ensue upon it. I must *reverence him*, for hee is my *superiour*: I must *obey him*, for hee is my *Lord*: I must *be instructed*

Rev. 21. 9.
Eph. 5. 22.
ver. 23.
Tit. 2. 4
Eph. 5. 24.
1 Cor: 7. 34.
Eph. 5. 33.
1 Pet. 3. 6,
1 Cor. 14. 35.
c. 7. 10.
Tit. 2. 5
Col. 3. 18.
1 Pet. 3. 1.

instructed by him, for, hee is my *teacher:* I must
1 Cor. *not depart from him*, because the *power* which
7. 4. formerly I had *over my selfe*, is resigned up to *his will*; and *pleasure*. I must be *discreete*, because I am a *wife: chast*, because I must be a *loyall wife*: a *keeper at home*, because a *house-wife: good*, and *obedient, that the word of God be not blasphemed. Submission* is required, joyned with *love*, to avoyd *anger* and *conten-*
Prov. *tion*; for Solomon hath decreed that *It is*
21. 19. *better to dwell in the wildernesse, then with a contentious, and an angrie woman. Subjection*
1 Pet: and *reverenceare* arguments of *a meeke, and*
3. 4. *quiet spirit, which in the sight of God is of*
Prov. 9. *great price*: for *a clamorous woman is styled*
13. *foolish. Obedience* is due to those that are our *instructers:* seeing therfore our sexe is guiltie
1 Tim. of *ignorance*, wee are commanded to *learne*
2. 11. *in silence, with all subjection*; for if wee are
Prov. *wise in our owne conceits*, the wise man saith
26. 12. *there is more hope of a foole, then of such. Discretion* is allso required in our sexe; for long
c. 11. 22 agoe did Solomon say, *As a jewell of gold in a swine's snowt so is a faire woman which is without discretion.* Certainly those who *submitt* to their *husbands*, who *love* them, are *subject* to them, *carefull* to please them, *reverence* them, *obey* them, are willing to be *instructed* by them, *depart not* from them, and are truely *discreete*, *conscience* will preserve them *chast*, *civilitie* will keepe them *at home*, and

religion

religion will make them *good*. *O that our* Ps:119.
wayes were made so direct, that wee might 5.
keepe these statutes! When I consider of this *bond* which unite's mee to my *husband*, how can I choose but blesse my God for his *ordinance*. When I looke upon the *pledges* of our mutuall *love*, those *children* which God doeth send for our *comfort*, how can I choose but magnifie his blessing? Though many are the *infirmities* of a *woman*; many dueties belong to a *wife*; many *cares* and *pangs* belong to a *mother*; yet our infirmities are aften *redressed* by *mariage*; our *dueties* are our *delight*, being guided and comforted by our carefull *Lords*: and our *cares*, and *pangs* are richly rewarded in our *obedient children*. O how gracious is our God unto us, who *governeth* us by *those* who are made *our selves*: and to increase our *love* and *obedience* to our *husbands*, giveth us the lively resemblance of *both* in our tender *off-spring!* These *children* whom I would have *obedient* unto *mee* doe put mee in mind of *that obedience* which *I* owe to my *husband*: and *much more* of *that* which all of us owe to our bountifull *God*. That sacred *tye* of holy *wedlock* putteth mee in mind of the infinite *love* of *Christ* to his *church*. Hee hath blessed *mee* with the *first*; and shall *I* not labour to be a worthy, and a thankfull partaker of his love in the *last*? The *first* I *enjoy*, though I deserve it not: the *last* I

am

am *offered*, yet zealoufly and religiouſly enough I embrace it *not*. If I neglect my *love* and *duety* to my *husband*, I cannot expect the *love* of *Chriſt*. Alaſſe by *ſexe* I am *fraile*, and not *willing* to *obey*: by *paines* I am *froward*, and not *fitt* for *advice*: by *ſinne* I am *haughtie*, and not *apt* for *ſubmiſſion*. *Nature* enclineth us to *love*; but unleſſe *that love* be regulated by *religion*, it often either is *ſullied* with *impuritie*, or *degenerateth* into *hatred*. O what ſhall I provide to anſwer my *God*, when hee ſhall ſtricktly examine mee concerning my *duety first* to *himſelfe*; *next* to *him* whom hee hath made *my Lord*; and *laſtly* to *them* who are my tender, and parcelled *ſelfe*? Certainly *obedient enough* I cannot be to *God*: *dutifull enough* I can ſcarcely be to my *husband*: *loving* and *carefull enough* I can hardly be of my *children*. All of us *faile* in ſome thing or other: and I feare that *I* am the *weakeſt* of all. Every *ſinne* diſpleaſeth my *God*: o what ſhall I doe to appeaſe his *wrath*?

Mic.6. 6. *Wherewithall ſhall I come before the Lord; and bow myſelfe before the high God? Shall I come before him with Burnt offerings; with*

verſ.7. *calves of a yeere old? Will the Lord be pleaſed with thouſands of rammes, or with ten thouſand rivers of oyle? Shall I give my firſt-borne for my transgreſſions: the fruite of my body for the ſinne*

Pſ.51. 16. *of my ſoule?* Alaſſe *hee deſireth not ſacrifice:*

verſ.17 *hee delighteth not in burnt offering. The ſacrifices*

of

of God are a broken spirit: a broken, and a contrite heart hee will not despise. To my *Lord* therfore will I *hasten* whom I have *offended:* to my *God* will I *addresse* my selfe, whom I have *displeased* by my manifold neglects: and insteede of *rivers of oyle*, I will *swimme* unto him in *rivers of* my *teares.* My *heart* I will teach to *groane* so *lowde*, that it shall be heard to *heaven.* Each *teare* which I *shed* shall proceede from a *heart* so humbly *sorrowfull*, that they shall seeme to have the *faces* of *Angells* in reflexion; and I will pray that *those teares* may be *accepted* by *the Angel of the covenant.* If through my indiscretion *contentions* have arisen betweene my *head* and the *members*, I will meekely justifie the words of the King *Solomon*; and not onely *resemble*, but *have* even the same to which hee compareth mee: I will have *a continuall dropping in a very rainie day.* Mine *eyes* shall *droppe*, and my *heart* shall *droppe*; and from them *both* shall issue as it were *water and blood*, that with my *teares* I may wash *the sacrifice of* my *God*; and my *heart* may be made an accepted *offering.* Yet shall not *the raine descend* onely, and the *floods come*, but *the winds* allso *shall blow.* From mine *eyes* shall the *raine descend*, and the *floods* of my *teares* shall *come*: and then from my *heart* the *winds shall blow.* From my *heart* I will send out *sighs* of sorrow, and the *Lord shall*

Mal:3. 1.

Pro:27. 15.

Mat:7. 25.

1.Kin. 19.11.

be in the wind. And with that wind ſhall be *an earth-quake* ; my enlivened *earth* ſhall *quake* with *feare* of the judgments of my God : ſo *the Lord* ſhall be likewiſe *in the earth-quake.* And with that earth-quake ſhall be *fire*; even the *fire* of *love*, and *zeale* together : ſo *the Lord* ſhall be *in that fire.* And with that fire ſhall be *a ſtill ſmall voyce*; and unto the *Lord* ſhall that *voyce* be *directed*; for to him will I *looke*, and *pray*, and *ſay.*

verſ. 12

The Prayer.

All-mighty Lord, ever-laſting father, who haſt beene pleaſed to vouch ſaſe mee the bleſſings of this life, and to give mee my deſires both in a *husband*, and *children* : be pleaſed to give mee a *thankfull heart* for theſe thy mercies. It is *thy goodneſſe*, and not *my merit*, that I have receaved from thee theſe bleſſings of thy bountie. Iuſtly, ô moſt juſtly, mighteſt thou *at once* deprive mee of theſe *comforts*, becauſe I have neglected my *obedience* to the *one*, and my *care* of the *other.* Humbly, ô my God, and with a *bleeding heart* I *confeſſe* my faylings, and am *ſorrie* for mine offences : *Lord be gracious* to *mee* thy ſervant. It is *thy hand* alone which hath *preſerved* mee from the foule offences which many commit ; for without thy *protection*

tection by nature I am noe better then that
strange woman, who forsaketh the guide of her Pro:2.
youth, and forgetteth the covenant of her God. 17.
By nature I am *carnally worse* by farre then
were *Aholah*, and *Aholibah spiritually*, who
committed whoredomes in their youth. Lord Eze:23
make mee ever acknowledg this thy *pro-* 3.
tection; and testifie my thankfullnesse in
my industrious care to performe my dutyes.
Be *thou* stil the *protectour* and the gracious
defender both of *mee*, and *mine*. Blesse *him*
whom thou hast sett *over* mee; and graunt
that *hee* may *dwell with mee according to know-* 1.Pet:
ledg, that so wee *being heires together of the* 3.7.
grace of life, our prayers may not be hindered.
As thou hast made mee *a fruitfull vine by*
the walls of his house, so make mee endeavour
to be *fruitfull in good workes, and increase* Ps.128.
in the knowledg of thee *my God.* Let those 3.
Olive branches, about my table be every one Col:1.
of them like *a greene Olive in the house of* 10.
thee, ô *my God*; and *trust in thy mercy for ever* Ps:128
and ever. Make mee to my husband a *pru-* 3.
dent wife, as sent *from thee*, that hee may Ps:52.8
rejoyce with mee *the wife of his youth.* To this Prov.
purpose, *set â watch, ô Lord, before my mouth,* 19.14.
and keepe the doore of my lippes. Make mee c:5.18.
a gracious woman retaining honour, that I may Ps:141.
be *a crowne to my husband*: a *wise woman*, 3.
labouring to *build up my house*, and familie: Prov.
and *a vertuous woman*, *fearing thee*, Heare 11.16.
c:12.4.
c:14.1.
c:31.10
vers.30.

mee, ô my God, and graunt mee my petitions for the worthinesse of *him* who is an *indulgent husband* to his *Spouse* the *Church*, even *Iesus Christ* my onely Lord, and Saviour. Amen.

THE

THE TENTH SUBJECT. 10.

Teares of an Aged woman.

The Soliloquie.

THE EJACULATION.

Psal. 5.
verſ. 1.
Give eare to my words, o Lord; consider my meditation:
verſ. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THe *dayes of our age are three ſcore yeeres, and ten*; (ſaith David) *and if by reaſon of ſtrength they be foure-ſcore yeeres, yet is their ſtrength labour, and ſorrow; for it is ſoone cut off, and wee flee away.* Lord how *true* diddeſt thou ſpeake by the mouth of that *Prophet! True I find* it, who have now accompliſhed the number of *ſo* many yeeres. My *ſtrength is labour*, not becauſe of any *paines* which I *take*, but onely by reaſon of the *paines* which I *ſuffer*. Age hath beene allwayes freed from *worke*, becauſe it *ſuffereth* more in a languiſhing *weakeneſſe*, then the *young* and *luſtie* doe

Pſ: 90. 10.

Num:8 doe in their *travells*. *From twentie and five*
24. *yeeres old and upward* the Levites *were* requi-
red to *wayte upon the service of the Tabernacle*
vers. 25 *of the congregation:* And *from the age of fiftie*
yeeres, they were to cease wayting upon the ser-
vice thereof and to serve noe more. God will
have the *best* of our time, yea *all* for his ser-
vice. But, alasse, the custome is too common
among us to serve *our selves* at least untill
fiftie; and it may be *then*, or not *so soone*,
wee thinke upon *God*. But why should wee
not rather render the *yeeres* of our *strength* to
Ps:43.2 the *God of our strength?* The *fault* which I
complaine of is too frequent among *others*;
but can I excuse *my selfe* from the guilt there-
of? I *now* beginne to thinke upon the ser-
vice of my *God*, when through *age* I am noe
more able to serve *my selfe*. Every thing
disturbeth and tormenteth my *aged* limbes:
even my very *apparell* becometh a *burden*. O
why doe people so fondly desire to live to be
aged? Have the *gray haires* delight; or the
parched, and *dryed body* any *pleasure?* Alasse
noe: I find it hath not. *This*; *this* is the *time*
Eccl: which the Preacher speaketh of. Now *the*
12.2. *Sunne, and the light, and the moone, and the*
starres are darkened; and the clowdes returne
after the raine. The *beautie* of the *countenance*
which shined like the *Sunne*; the *skiecolloured*
eyes; the *apples* of those *eyes* which *sparkeled*
like the *Starres*, are growen *dimme*, and
obscure,

obſcure. The *eye-lidds* are filled with *waters* like a ſwollen *cloude*, labouring in the deliverie of it's *mournefull* burden. *Pleaſures*, and *delights*, and *joyes*, and *merriments* have now with-drawne the luſtre of their glory: and *paines*, and *dolours*, and *griefes*, and *ſadneſſe* have *benighted* my feeble, and crazie body. Now *the keepers of the houſe tremble, and the* verſ. 3. *ſtrong men bowe themſelves, and the grinders ceaſe becauſe they are few, and thoſe that looke out of the windowes be darkened.* My *knees*, which were the *ſupporters* of this walking *duſt*, begin to *creeckle*, and *tremble* under their oppreſſing *burden.* Mine *armes*, and *hands* have forgotten their *ſtedfaſtneſſe*, and *quake* and *faint* in the execution of their juſt commands. The *teeth* which prepared the meate for the ſtomack, are *fled* away from their narrow *chambers*; and left the *open doores*, the hollow *gummes* in truſt to *mock* my deſires. Thoſe *eyes* which once could *dazell* the ſpectatours; & ſate proudly in their *thrones*, darting their *rayes* upon their deſired objects, have *now* the *curtaines* of *age* drawne over their *flames*; and the *vayle* of *antiquitie* eclipſeth their *glory.* Now *the doores are ſhut* verſ. 4. *in the ſtreetes, and the ſound of the grinding is lowe, and here is riſing up at the voyce of the bird, and the daughters of muſick are brought low.* My *feete* are afflicted with *lameneſſe*, that they cannot any longer carie mee into the *ſtreetes.*

The *sound of the grinding*, the desire of *foode*, the *sharpenesse* of the *appetite* is *abated*, and *growne low*. The *birds* of the *night*, the *theeves* and the *robbers* awake mee out of my slumbers; & sometime my carefull thoughts present to my fant'sie a *feare* of their entrance, which causeth mee to *watch* when there is noe necessitie. The *daughters of musick*, the *tongue* that was so *nimble*, and the *lippes* that were so *active*, and the *voyce* that was so *melodious*, have forgotten the *songs*, and *sonnets*
vers. 5. of youth. Now I am *afraid of that which is high*, *and feares are in the way: and the Almond-tree flourisheth; and the grasse-hopper is a burden; and desire faileth.* When I attempt to walke, the *dimnesse* of mine *eyes* doeth multiply the *objects*, and maketh mee believe that I must *climbe* over *mountaines*. The weakenesse of my *feeling* persuadeth my feete that the smallest *stones* are mighty *hills*. Every *bush* in the way that shooteth up its *twigges*, appeareth like the ragged *teeth* of a devouring *sawe*. The *Almond-tree flourisheth*; the early, watchfull *Almond-tree*, which forwardly produceth its fruits in the *prime* of the *yeere*: my *cares* increase, and cause mee to *walke betimes* in the *mornings*. My weakenesse accounteth the leaping of a *grasse-hopper* upon my furrowed skinne, like the weight of a *burden* that would crush mee to the earth: and the *desire* of youthfull delights is *fled* from my

my remembrance. *The silver chord is loosed*; & the *golden bowle is broken*; and *the pitcher is broken at the fountaine*; and *the wheele is broken at the cesterne.* The *tongue* is growne silent, which was wont to sing like the *silver trumpetts*; the strength of the *loynes* hath submitted to *age*: the *braine* which was kept in the *bowle* of the *skull*, is dryed up in the *panne* which so carefully preserved it. The very *gall* is broken, and seperated from the *liver* the *fountaine* of *blood*; and the whole body is readily prepared for the *sepulcher.* vers.6.

Thus hath my God spared mee *so long*, untill I am even *wearie* of this his mercy: for in my *youth* I was not so *fearefull* to be snatched from my *pleasures*, as *now* I have a *longing* to be *released* of my *paines. My flesh, and my skinne are made* old; and my *bones are broken.* Lam:3. 4. Such *yeeres* have seldome crowned the issue of Adam, without the societie of *weakenesses*, and *sorrowes. The eyes of Israël were dimme for age, so that hee could not see. Abijah* the Prophet *could not see; for his eyes were sett, by reason of age. Asa in* the time of *his old age was diseased in his feete.* Thus wee that are *ancient* are subject to as many *infirmities* as wee have lived *yeeres*; & each part of our bodies is ready to torment us with severall *ches.* Now I I stand in neede of a *Iob*, whose comforts may *uphold mee as I am falling*; *and* that hee may *strengthen my feeble knees*, O how I Gen:48 10. 1.King 14.4. c:15.23 Iob.4.4

Is:35.3 want some charitable person, who could *strengthen* my *weake hands*, and *confirme* these *feeble joynts!* *Aged* I am; *feeble* I am: I have
Prov: that which Solomon calleth the *beauty of age*;
20.29. I have *the gray head*. But what *beauty* is there in these *silver haires*, unlesse I have religion
c:16.31 *springing* in my *heart*? *The hoary head is a crowne of glory*: yet, not unlesse *it be found in the way of righteousnesse*. The Israëlites were
Lev:19 commanded to *rise up before the hoarie head*;
32. *and* to *honour the face of the old*: but surely the Lord intended not that *reverence* should be given so much to the *age*, as to the *goodnesse* of the person who was thus to be *respected*. As wee that are *aged* have more *experience* through the multitude of our *yeeres*, then the *young* and *lustie* inhabitants of the earth so should wee be *instructers* of them in *goodnesse*, and *vertue*. As wee doe *somewhat* re-
1.Pet:1 semble our *God* in the number of our *dayes*;
16. so should *wee* strive to be *holy as hee is holy*,
Dan:7. who is the *ancient of dayes*. *I* can speake the
9. *chronicles* of times that are past; and report the various occurrences, which happened in my *youth*: but doe I strive therein to set forth the *goodnesse*, and *mercies* of *him* that hath spared mee so long to publish his *praises*? Iob
Iob.12. saith that *With the ancient is wisedome, and in*
12. *length of dayes understanding*. Thus indeede it *should* be; but doe *I* verefie those words of Iob? The Prophet complaineth that *gray*

haires

haires were here and there upon Israël; yet hee had noe knowledg. Greate men are not allways wise: neither doe the aged allways understand wisedome. That is onely *true* wisedome which maketh us resemble the Prophet David, who *understood more then the ancients, because hee kept the precepts* of the most high. As for *other* wisedome, *it* hath noe *vallew* in comparison of *this*, for of such it is that Iob speaketh when hee saith, *God removeth away the speech of the trustie; and taketh away the understanding of the aged.* It is *that* wisedome alone; it is *that* understanding onely that *David* had, which causeth both the *guift*, and the *blessing* of *antiquity. Let thine heart keepe my commandements* (sayth the Lord by king Solomon) *for length of dayes, & long life, and peace shall they adde unto thee. This* is that *true* wisedome indeede, which hath *length of dayes, in her right hand; and in her left hand riches and honour.* Such *aged* people as *these* were *they* whom God promised at the restauration of Ierusalem, when hee sayd, *there shall yet old men, & old women dwell in the streetes of Ierusalem; & every man with his staffe in his hand for very age.* Such as *these* doubtless were *they* of whom *Eliphaz* boasted to Iob in his distresse, when hee said, *with us are both the gray headed*, and *very aged men, much elder then thy father.* Thus I reade of the *wisely* ancient; but am *I* one of those who have *wisedome*, and *understanding?* Is my *zeale* as

Hos:7. 9.
Iob.32. 9.
Ps:119. 100.
Iob:12. 20.
Prov:3. 1.
vers.2.
vers.16
Zech:8 4.
Iob.15. 10.

much *inflamed* with the *love* of my *God*, as my *body* hath *abated* of its youthfull *heate*? *Long* enough have I lived to be *acquainted* with the *precepts*, and *commandements* of the most high: and to *teach* the *younger* by a religious *example*. How *many* in all these *clusters*, these *heapes* of *yeares* have I advantaged in the way of *godlinesse*? How *many* have I endeavoured to *reclayme* from *wickednesse*? What *judgments* of God upon sinfull miscreants have I *observed* in my *time*? What *use* have I made of *them* for mine owne *humiliation*? How often have I discoursed of *them* to the *younger* people, that so *they* might be *affrighted* from the perversenesse of their *evill wayes*? I can remember *trifles* which happened even in my *childhood*; but did I ever observe the *goodnesse*, and the tender *mercies* of my *maker*? My numerous *yeeres* command mee now to be an *adviser* of youth. Every one honoureth the *hoarie haires*: but if there be as well *a frost* in the *conscience*, as *snow* upon the *head*, wherein doe I excell the very heapes of *soyle* which are cast out from our dwellings? The *dustie monuments* of those our ancestours, which in their declining columnes *nodde* towards the earth, doe as *gravely* teach the certaintie of our *end*, as these *skarres*, and *wrinkles* of *age* in my shrivelled skinne. The *lesse* I enjoy of a *radicall moisture*, the *sooner*, shall I become the sport of the *winds*, and

and be *blowen* about in mistie *ashes*. My multiplyed *dayes* are but the increase of my *sinnes*, unlesse I can make each *line* in my *face* a correctour of *vice*; that people may imagine that they were placed *there* as much by my holy *anger* at offendours, as by the continued *account* of my flying minuits. Most *powerfull* was that exhortation of the valiant *Ioshua*, when, *being old and striken in yeeres*, Ios:23. hee put the Israëlites in mind of the mercies 2. of God. Most *prevalent* was the rhetorick of the Doctour of the Gentiles, when (though, as himselfe saith, hee *might be much* Philem. *bold in Christ to enjoyne* Philemon *that which* vers.8. *was convenient, yet) for loves sake hee rather* vers.9. *besought him, being such a one as Paul the aged.* Were *I* such a one as was *Ioshua*, or *Paul*, my *death* might be *lamented* when I shall be caried to my *grave*. When the greate confusion was to come upon *Ierusalem* for her many rebellions, it was not to be the least of their punishments, that God would take away from them *the prudent, and the ancient*. Be- Is.3.2. cause *the people turned not unto him that did* c:9.13. *smite them, neither did they seeke the Lord of hosts; therfore* (saith the Prophet) *the Lord* vers.14 *will cut off from Israël head; and tayle, branch and roote in one day. The ancient and honourable* vers 15. *hee is the head; and the Prophet that teacheth lyes hee is the tayle.* Mine *yeeres* doe number *mee* among the *ancient* of our times, but

doe my *vertues* ranke mee with those that are truely *honourable*? Those who have *well deserved* in the time of their *lives*, are *embalmed* with *teares* at their sad, and dolefull *interments*. But shall *I* be lamented at my funerall obsequies? Peradventure I *may*; for some may remember that I have beene *open-handed* to the *poore*, and *indigent*: some that I have *visited* the *sick*, and *infirme*. But what of that? These might *appeare* to *others* as acts of *charitie*; and yet by some *sinister intent* which I might harbour in my bosome, they may be charged to *mine account* for hainous *offences* by the all-seeing *God*. That *good* which I performe to any of my neighbours, ought to be done onely in *obedience* to my *Lord*. I must therfore be carefull that both my *acts*, & *intents* be truely *good*. If I doe *noe* good even in the *neglect* of *good*, I am guilty of evill. If I *serve not* my *God*
Ps. 16.3 I *robb* the *Saints* upon earth, and I eate and drinke those creatures of *his* which might relieve his thankfull, and obedient *servants*. Whatsoëver I have *I* doe not *create* it, I onely *receave* it: so I must necessarily acknowledg it not *mine*, but *Gods*. If I imploy not *his guifts* for the advantage of *his glory*, I doe but *borrow* that which I intend not to *restore*: so though my God *neede's not* my *thanks*, yet *needes* hee must *punish* mee for mine *un-thankfullnesse*. What then shall

I doe?

I doe? Have I lived thus long at the *bounty* of my *God*, and am I *now* to *beginne* to be thankfull to my *God*? *Ould I am*; *and* (as Isaak sayd to Esau) I *know not the day of my death*: I must therfore so provide for my *death*, as if *this moment* were the period of my *life*. The young *may* dye; *the* ould *must* dye. *So teach mee, ô Lord, to number my dayes, that I may apply my heart unto wisedome.* O that I were as *good* as I am *aged*! Many that are *younger* in *yeeres* then my selfe, are *elder* by farre in *goodnesse*, and *vertue*. But why have I beene so *slothfull*, so *negligent* in the affaires of *heaven*? Must *age* be *honoured*? Why then doe *I* not strive to *honour him* who *ever* was, even before the foundations of the earth were layed? I must not be receaved into the quire of saints for the *number* of my *yeeres*: nor can I come *thither* unlesse my *soule* be more *innocent* then the *whiteneſſe* of my *head* would seeme to resemble. Mine *age* should *truely* be reckoned from my *conversion*. *Numbers* of *yeeres* doe but *draw* mee neerer to my *with-drawing* chamber; but *numbers* of *vertues* may bring mee neerer unto *heaven*. By the *multiplying* of my *minuits*, I have but *for a time* prevented the longing *wormes*. I cannot *satisfie* for my *sinnes*, though I should continue as long as the world shall endure. Yet if I *could*, it were folly in mee to expect much *longer continuance*

Gen: 27. 2.

Ps: 90. 12.

tinuance upon earth. I am travelling to the
Eccl: *grave.* Neere *it* I am. *The yeeres are now*
12.1. *come wherein I must say, I have noe pleasure in them.* Every *age* hath *sinnes* which attendeth it. Though *some* have *forsaken* mee, yet *others* are apt to *succeede* in their roomes: hardly would they *be so soone in my grave*, and be *buried* in my *repentance.* The more *low* wee aged people doe *stoope* towards our *mother* through the decay of nature, for the most part wee grow the more *coveteous* of that which is digged from the *earth.* But why should wee who are *ancient* be so desirous of *money?* This is not *providence*, but ungrounded *coveteousnesse.* A *litle* will serve *us* for that *litle* time wee can stay upon the *earth.* But to prevent *this* sinne, my *bending* to the *earth* shall put mee in mind of the *dust* whence I came; and viewing the base originall of my *flesh*, I will labour to serve
Heb: *the father of spirits. All things will I account*
12.9. *but losse, and dung, that I may winne* my *Iesus.*
Phil:3. 8. Hee sitteth inthroned in the new Ierusalem,
Rev: the very *streetes whereof are the purest gold.*
21.21, O my God shutt me out noe longer from
,, those eternall *riches.* I can not choose but
,, offend thee while I remaine upon *earth:* for
,, *his* sake therfore who *dyed* on the *crosse*,
,, make hast to receave mee into that heavenly
,, *paradise.* O how *sick*, mee thinks, I grow of this wretched *world!* My *limbs* would willingly

willingly yeeld to *mortalitie*; and lye downe in the *bed* of a silent *grave*. O that the time were come when I shall *say to corruption*, Iob 17.
Thou art my father, and to the wormes, yee are 14.
my mother, and my sisters. When *Ishmaël was* Gen:25
an hundred thirtie and seaven yeeres old, hee 17.
gave up the ghost, and dyed and was gathered to his fathers. Isaak gave up the ghost, and c:35.29
dyed, and was gathered to his people, being old, and full of dayes. Abraham gave up the ghost, c:25.8.
and dyed in a good old age; an old man full of Iud:8.
yeeres; and was gathered to his people. Gideon 32.
the sonne of Ioash dyed in a good old age. David dyed in a good old age, full of dayes, riches, 1.Chr: 29.28.
and honour. Sarah was an hundred twentie Gen:23
and seaven yeeres old when shee dyed in Kiriath- 1.
arba. These, and thousands of *others* who lived vers. 2.
greate and *good* ages, lay downe in the *dust*; and their spirits were caried by Angells into the kingdome of happinesse, the *citty* of my *God:* why then should not *I* endeavour to follow *them* to *blisse?* Dye I *must*; but *when*, or *where*, or *how* I can not determine. Yet sure I am that if I live the life of the righteous, I shall *dye their death*, and receave Num:
their *reward.* As neere as I am to my longest 23.10.
home, I am not assured *what death* I shall *dye*; neither by what *disease*, nor with what *torments*, or *ease*. *Iacob* was afraid that *his* Gen:
gray haires should be brought downe with sorrow 42.38.
to the grave. When *David* gave *Solomon* a

charge

charge concerning *Ioab*, hee commanded
1.King. 2.6. him, saying, *Let not his hoary head goe downe to the grave in peace.* Concerning *Shimei* hee
vers.9. likewise charged him, saying, *His hoary head bring thou downe to the grave with blood.* The rebellious *Israëlites* were threatned for
Deut: 28.49. their *disobedience*, that *the Lord should bring a nation against them, which should not regard*
vers.50 *the person of the old, nor shew favour to the young.* *I* have noe more priviledg, nor prerogative then *they*, unlesse I can prove that I am *better* then *they*. Nay more; the *manner*, or the *kind* of *death*, though never so *tormenting*, is farre from *satisfying* for the smallest *offence*. My *death* may be *troublsome*, and full of *miserie*; and yet my *doome* may be full of *horrour*. O what shall I doe, What shall I doe to *escape* that sentence of *wrath* which can *never* be *recalled*? The *more yeeres* I have *lived*, the *more sinnes* I have *committed*. The words of the ould *Patriarch* doe more properly belong unto *mee*, then they did unto *him*:
Gen: 47.9. *Few, and evill have the dayes of the yeeres of my life beene.* O what a world of *crimes* is my *soule* oppressed with! What shall I doe to *pacifie* my *God*, against *whom* my sinnes, and offences have beene *committed*? Nothing but *blood* can satisfie for my *skarlet crimes*; and *noe blood* can appease *him*, but the *blood* of his *Sonne*; and noe share can *I* have in *that* most precious *blood*, unlesse I seriously, and faithfully

faithfully *repent* mee of my *sinnes*. Lord, though I may say with the *Eunuch*, *Behold I* Is:56.3
am a drie tree; yet it is in thy power as well to draw *water* out of the *dryest tree*, as the *obdurate rockes*. O my God I desire to offer thee *both* mine *eyes* full of *teares*, and a *heart* full of *groanes*. If all that *litle moisture* which is left in my *body* could possibly be converted into *one teare* of timely, and acceptable *repentance*; even *that teare*, ô God, would I readily *offer* thee. Lord I *grieve* in my very *soule* ,, for the pollutions of my *soule*; and am seri- ,, ously, and heartily *offended* at *my selfe*, for *of-* ,, *fending thee*. Accept, ô God, the *throbs* of my ,, fainting *heart*; and be *reconciled* unto mee in ,, the *blood* of thy *sonne*. O Lord I *sigh*: ô Lord ,, I *grieve*. My *heart* panteth, my *bowells* yerne, ,, and my very *soule* languisheth and pineth to ,, receave the assurance of thy *favour* I will ,, *lye* at the *poole of Bethesda*, as *hee* did who was *diseased neere fortie yeeres*. I will *lye* at the Io.5.5. *gate* of *thy mercy*, ô *Iesus*; and *there* will I *weepe*, and *grieve*, and *lament*, and *call*, and *cry* for *mercy* at thy hands, ô blessed Redeemer: and my *petitions* I will tender in all *humilitie*, and *devotion*, praying, and *saying*.

The Prayer.

MErcifull Lord God, who didst promise to *carrie the house of Iacob from* Is:46.3

the

verſ.4. *the belly and the wombe, even to old age, and hoary haires:* deſpiſe not the humble ſuite of thine *aged*, and *feeble* ſervant. My *many yeeres*, I muſt confeſſe, I have ſpent in *vanitie*; and ſcarce *one minuit* of *them* have I devoted to *thy ſervice*, as I ought to have done. Every *day* have I *offended* thee; and every *hower* have I beene *diſobedient* to thy lawes. My *child-hood* hath beene full of *folly*; my *youth* of *ſtubborneſſe*; my *riper yeeres* have beene apt to *wantonneſſe*; and mine *old*, and *aged dayes* to *coveteouſneſſe*, and *impenitencie*. Thou mighteſt long ſince in thy juſtice have *deſtroyed* mee in my *ſinnes*; and have given mee a *portion in the land of darkneſſe*. But now, ô father, ſince thou haſt *ſpared* mee ſo *long*, doe not *condemne* mee at the *laſt*. Let the heavie *heart*, and the trembling *tongue*, and the ſhaking *hands*, and the moſt ſorrowfull *ſoule* of an humble *convert* find favour in *thine eyes*. With thy mercy, ô Lord, *ſtrengthen* my weake *hands*,
Iob.4.4 *ſupport my feeble knees*, *comfort* my drooping
Pſ:35.3 *heart*; and *ſay unto my ſoule*, *I am thy ſalva-*
Pſ:39.4 *tion*. *Lord make mee to know mine end*, *and the meaſure of my dayes*, *that I may know*
verſ:5. *how fraile I am*. *Mine age is nothing before*
Pſ:93.2 *thee*; for *thou art from everlaſting*, and *thy*
Pſ:102. *yeeres ſhall not faile*. O be thou *reconciled*
27. unto mee through the paſſion of my Redee-
Pſ:90.9 mer; for *when thou art angry*, *all our dayes are gone*:

gone : wee bring our yeeres to an end as a tale that is told. O cast mee not off in this time of Ps:71.9
old age : forsake mee not, now my strength faileth mee. Though *the heavens, and the* Is:51.6
earth shall waxe old as doeth a garment, and they that dwell therein shall dye; yet thy salvation shall be for ever, and thy righteousnesse shall not be abolished. O send out thy light and Ps:43.
thy trueth to leade mee now I am old, and gray 3.
headed: ô my *staffe*, and thou who art the Ps:71.
onely *rock of strength*, forsake mee not. 18.
Thou hast commanded our *children* to *hear-* Ps:23.4
ken to their fathers that begat them; and not Ps:62.7
to despise their mothers when they are old. O Prov.
my heavenly father doe thou make mee *thy* 23.22.
child by grace and adoption, that I may hearken unto *thee*; and never *despise*, or *forsake* thy *commandements*. Make mee all-
ways *remember thy workes*, ô *Lord*; *and call* Ps:77.
to mind thy wonders of old time. Give mee 11.
grace to *be in behaviour as becometh holinsse*; Tit:2.3
not given to the *vices* which commonly delude the *ancient*, and *decrepid*; but that I may be a *teacher of the things that are good. Peaceably*,
ô my father, let mee *come to my grave in a* Iob.5.
full age, like as a shock of corne cometh in, in 26.
his season. By the course of nature I am
ready to *goe the way of all the earth. My* 1.King.
breath, and my spirits allmost *are spent; my* 2.2.
dayes are neere *extinct*, and now *the grave is* Iob.17.
ready for mee; doe thou, ô my God, prepare 1.

mee

mee for thy *selfe*. *With thee* I long, and desire to *live*. *To thee* I desire to *sing praises* with the glorified Saints in thy celestiall *Paradise*. O free mee from the *burden* of the *flesh*, and the *fetters* of *sinne*; and graunt that when I shall render thee an account of my *yeeres*, I may behold thy *face* with *comfort*, and *joy*. Let me with *desire* attend the time of my *change*, and the *hopefull* expectation of a *happie* resurrection. *Come* ô my *God*, and free mee from the bondage of *sinne* and *corruption*, that I may sitt at thy *right hand* for ever, and ever. Heare mee ô *father*, and graunt my petitions through the meritorious *death* of the *Lord of life*, even *Iesus Christ* my onely mediatour, and redeemer. Amen.

THE

THE ELEVENTH SUBJECT. 11.

Teares of a Barren woman.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; conſider my meditation.

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHen God had created *Adam* and *Eve*, *hee bleſſed them, and ſaid, Be fruitfull, and multiply, and repleniſh the earth.* This was a bleſſing in the time of *innocency*; but did it remaine a bleſſing after the *fall*? Yes doubtleſſe; for long after the breach of the firſt commandement the Pſalmiſt determined that *Children are an heritage of the Lord: and the fruit of the wombe is his reward.* Yet, though it remaineth a *bleſſing*, it is not without the ſocietie of a *puniſhment*: for ſo the Lord *ſaid unto the woman; I will greatly multiply*

Gen: 1. 28.

Pſ: 127 3.

Gen: 3. 16.

multiply thy sorrow, and thy conception: in sorrow shalt thou bring forth children. This *sorrow* is an *effect* of *sinne*, and not a *sorrow for sin.* Yet surely it hath something in it *above*, or *beside* a punishment for the *first* offence: for *neither* is the *sorrow* in it selfe a *sinne*, as is allwayes *that* which is onely *worldly*, which beginneth, continueth, and endeth in *griefe*: *nor* doeth *this* sorrow *conclude* in either *sin*, or *shame*, or *griefe*; but (as our Saviour saith)
Io:16. 21. *As soone as shee is delivered of the child, she remembreth noe more the anguish, for joy that a man is borne into the world.* The *paine* is a remembrancer of *originall corruption*; *but the issue* is a continuance of the *blessing* in *Paradise.* *This paine* I am freed from whilest I continue *barren*: but then I want the *blessing*, and the *joy* which accompanie the *paine.* But why doe I complaine? Why doe I disturbe my selfe for want of *that* which might become my *tormentour*? *All* children are *not* blessed: *all* are *not* elected to be heires of
Mat:20 16. salvation. *Many* indeede *are called*; *but few are chosen.* Doubtlesse *Cain*, and *Ham*, and *Esau*, and *Iudas*, and many millions besides, did cost their *mothers* many bitter *throwes*, and *torments*, and *cryes*; yet reaped not their parents that *joy* which others have receaved. Is it not then better for mee to content my selfe with *this state* which I am *in*; then to be the *mother* of a *child*, which

might

might be a fire-brand of hell? *All* are not chosen to be *vessells unto honour.* The *way* to *destruction* is a beaten *roade.* My torments would be *greater* (were I the *mother* of a *child*) for feare that my *child* should dishonour my *God*; then they could be with bringing that *child* into the *world.* The *cares* of *parents* are full of *trembling*, and *disquietnesse*, allways *suspecting* ill *accidents*, or *diseases*; or (which is worse) a *second death* to befall their issues. From *these* I am freed whilest I continue *fruitlesse*; and I enjoy the societie of a *husband* without the disturbance of *children.* But yet, mee think's, I rest: not satisfied; for *barrennesse* was ever accounted a *reproach*; therfore *Elizabeth* upon her conception sayd. *Thus hath the Lord dealt with mee in the dayes wherein hee looked on mee, to take away my reproach among men.* Thus when *Hagar* had conceaved by *Abram*, *her mistresse Sarai was despised in her eyes.* But alasse whats *this?* A litle *reproach* it may be among men; but such as cannot continue *long*: not longer, at most, then my *life* shall last; and *then* it will *cease*, or at least not trouble *mee.* Surely it is not so contemptible in the eyes of my *God*; for if so it were, then *Iob* would not put it as a marke of the *wicked*, that *Hee evill intreateth the barren that beareth not.* And yet I suspect that some grievous *sinne* is the cause of mine *affliction*; for *barrennesse* hath beene often sent

2.Tim. 2.21.

Reu:21 8.

Luc:1. 25.

Gen:16 4.

Iob:24 21.

as a *curse*, and *fruitfullnesse* as a *blessing*. How happie was the wife of *Terah* in her *faithfull Sonne Abraham*! How happie was *Iochebed* in her *meeke Sonne Moses*! How happie was *Elizabeth* in *Iohn the Baptist*! But how *most* happie of all was the *virgin Mary* in her holy child *Iesus*, prononnced so by her cosijn *Elizabeth*, who sayd unto her,
Luc: 1. 42. *Blessed art thou among women, and blessed is the fruit of thy wombe! This blessing*, mee thinks, I seriously *long* for, though I cannot expect a *child* of such *excellency* as was *Abraham*, or *Moses*, or *Iohn the Baptist*. But why doe I thus disturbe my selfe about *that* which is not in my power to *amend*, or *alter*? *Fruitfullnesse* hath not *allways* beene a token of *mercy*: sometimes it hath spoken the *wrath* of the All-mighty. *Bathsheba* indeede was free
2. Sam. 11. 5. from *barrennesse*; but her *child by King David* was the *spurious issue* of a defiled bed. Such sinister practises have beene the faults of *diverse*, who have rather chosen to *dishonour God*, then to be *despised* by *men*. But this *remedie* would prove farre worse then the *disease*, if I should seeke to be *pregnant* by the wayes of *wickednesse*. Thus to become a *mother* I should dishonour my *husband*, and (which is infinitely worse) my *Lord* and my *God*. Thus should I desclayme the *protection* of *God* my *father*, and the *love* of mine indulgent *husband*; and all in a wicked and lustfull

curiositie

curiositie to *take away my reproach among men.* Yea thus by endeavouring to *salve* my *credit* I should more deepely *wound* it: and to avoyd a *contempt* for what I cannot *helpe*, I should be branded with *infamie* which I could never *wipe off*. *Conscience*, and *obedience* to the lawes of my God *forbid* the *thought* of so dangerous a *cure*: *loyaltie*, and *affection* to my *husband* deny it: *love*, and *desire* of *vertue* chide it: yea and *care* of my *good name* doeth plainly prohibit it. I had rather continue for a time a *reproached Elizabeth*, then be a *lustfull Bathsheba* to be the *wife* of a *King*. It lyeth in the power of him who is *omnipotent* to make mee (if hee pleaseth) a joyfull *mother*. I will not *despaire* while I *live* upon the *earth*, because I know that my *God* is *powerfull* who dwelleth in *heaven*. This *barrennesse* may peradventure be sent mee in *mercy*, allthough so heavily I take it for a *judgment*. It may be I should faile in the duety of *patience* in the time of my *travell*; or of *love*, and *care* in the education of my *children*: or I might be too fondly guiltie of *doating* on *them*; & so idolatrously robbe my *God* of *his* honour, to conferre it wickedly on the *issue* of my loynes. Moreover who knoweth what times of *trouble* may come upon the *land*; or what *destruction*, and *desolation* may be sent upon my *countrie*. If *persecution*, or *warre* should enforce mee to *flee*, I can the better escape now I am *free*

from *children.* For *this* very *cause* my blessed *Redeemer* foretelling the distruction of the citty of *Ierusalem*, sayd unto the women,
Lu:23. 28. vers:29 *Daughters of Ierusalem weepe not for mee, but weepe for your selves, and for your children: For behold the dayes are comeing in the which they shall say, Blessed are the barren, and the wombe that never bare, and the pappes that never gave suck.* So this *barrennesse* may bring *content*, in that it freeth mee from *cares*, and various *perturbations*; although (if it might seeme good in the eyes of my God) most willingly would I embrace the *trouble*, that I might increase his *Kingdome.* I will resolve howsoëver to *submit* my selfe to the greate *disposer*; and will hope that it may be his pleasure to send mee my *desires.* Time was *when* the *Gentiles* knew not *God*; which made the Psalmist so magnifie *God* for his mercies to
Ps:147. 19: *Israël*, when hee sayd, *Hee sheweth his word unto Iacob: his statutes, and his judgments, unto*
vers:20 *Israël: Hee hath not dealt so with any nation; neither have the heathen knowledg of his law.* *Then* had the *Gentiles* a *spirituall barrennesse*, for they were *barren* of *religion*; and yet the
Is:54.1 Prophet *comforteth* them, saying, *Sing ô barren, thou that didest not beare: breake forth into singing, and cry alowd thou that didst not travell with child; for more are the children of the desolate, then the children of the maried wife, saith the Lord.* This *Prophesie* is *fullfilled* to the joy

and

and rejoycing of *my selfe*, and many *millions* more: for the song doeth noe longer runne in the phrase of the Psalmist, *In Iudah is God* Ps: 76. 1
knowne; his name is greate in Israel: In Salem ves. 2.
allso is his tabernacle; and his dwelling place in Sion. Noe, noe: *hee* who was *the glory of* Lu: 2.
the people Israel, did come to be *a light* 32.
to lighten the Gentiles. Thus the *Gentiles* which *had not beene a people, were called to be the* Rom. 9
people of the most high God: *shee who had not* 25.
beene beloved did through his mercy *become the beloved* of God: and shee that was *barren* through *ignorance* and *infidelitie*, grew the faithfull *spouse* of the *most high.* Why should *I* then give over my *hopes? Hee* who made a *fruitfull church* even of the *heathen* which Is. 54. 3
knew him *not*, can (if hee pleaseth) make *mee a fruitfull mother* of *children.* Her *maker is* vers 5.
her husband; the Lord of hosts is his name: and her redeemer is the holy one of Israel; the God of the whole earth shall hee be called. *I* am one of the members of *that* church which hath *Christ* to her *husband:* I will therfore never *despaire* either of his *power*, or *mercy.* I dare not *repine* as *Rachel* did, when shee bare *Iacob* noe children and *envyed her sister.* *I* dare not say to *my* Gen: 34
husband as *shee* did to *hers*, *Give mee children* 1.
or else I dye; lest his *anger should be kindled* vers: 2.
against mee, and *hee* should answer *mee* as *Iacob* did *her*, and say, *Am I in God's steed, who hath withheld from thee the fruit of the*

wombe? I know it is *God* who *giveth*; and I know it is *God* who *withholdeth* these mercies. I dare not be too inquisitive into a reason in *nature*, lest I dis-honour *him* who is the *God of nature*. I may, and I will desire
Iam:1. this blessing at the hands of *him* who *giveth*
5. *liberally, and upbraideth not.* Yet lest my petitions should be *empty* if they rise not with *teares*, I will *weepe* for my *sinnes* which have caused his *displeasure*: and yet I will *weepe* in *hope* that *hee* will be *reconciled* unto mee. Of every *judgment* I must find the *cause* in the *wickednesse* of *my selfe*. I want the comfort and content of *children*, because I my selfe have beene a *child disobedient* to my *God*. But I will *bewayle* my *sinnes*, and *bemoane* my *condition*: and allthough *hee* cannot be ignorant of my servent desires, yet I will lay open to
Gen:25 *him* the *griefe* of my *heart*. *Isaak intreated him*
21. *for his wife, because shee was barren; and hee was intreated of him, and Rebekah his wife conceaved*: And shee had two children which
vers:22 *strugled together in their mother's wombe.* At the prayer of *Elisha* the good *Shunamitish*
2.King woman *conceaved, and bare a sonne at that* very
4.17. *season that Elisha had sayd unto her, according to*
Gen:20 *the time of life.* Faithfull *Abraham prayed*
17. *unto the Lord, and the Lord healed Abimelech, and his wife, and his mayd servants, and they*
vers:18 *bare children: for the Lord had first closed up all the wombes of the house of Abimelech, because*

of

of Sarah Abrahams wife. The Lord did promise unto Israël upon obedience, saying, *There shall nothing cast their young, nor be barren in thy land.* Ex.23. 26. Another promise was made unto them by God himselfe, when hee sayd, *It shall come to passe if yee hearken to these judgments, and doe them, Thou shalt be blessed above all people: there shall not be male, or female barren among you, or among your cattell.* Deut.7 12. verſ. 14 Againe they were promised by the mouth of Moses, saying, *It shall come to passe, if thou shalt hearken diligently unto the voyce of the Lord thy God. to observe and to doe all the commandements which I command thee this day: the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.* c.28.1. verſ.11 But I have not such an Isaak to intreate for mee, as Rebekah had; nor such an Elisha as the Shunamitesse had; nor such an Abraham as Abimelech had. What then? I have the promise of my God, if I be a true Israëlite indeede, such a one as *Nathaniel* was, *in whom was noe guile.* Io.1.47 If I obey my God, and hearken to his judgments, and doe them: If I hearken diligently unto the voyce of the Lord my God to observe, and to doe all the commandements which hee commandeth mee to doe; then I may expect the blessing which was promised unto Israël. The promises of God are made

upon conditions; and my petitions to God must be likewise upon conditions, when I begge of him but temporall blessings. His blessings descend not, unlesse they be called downe by my religious obedience: nor may I pray for the blessings which concerne this life but with this condition, *If they may stand with his pleasure.* In his power it is to graunt the suite which so earnestly I make: I wish it may be his pleasure to fullfill my desires. Barren Sarai was promised a sonne, and
Gen.21 23. *Isaak was borne.* Though Zacharias and Eli-
Lu:1.7 zabeth were stricken in yeeres, and *Elizabeth*
vers.57 *was barren*, yet they were blessed with *Iohn*
Gen.29 31. *the Baptist.* Though *Leah was hated by reason*
c 30. *of her barrennesse*, yet wee reade that *the Lord*
22. *did open her wombe. God remembred Rachel, and*
vers.23 *hearkened unto her, and opened her wombe: and shee conceaved, and bare a sonne, and sayd, God hath taken away my reproach.* The *wife* of
Iud.13. 2. *Manoah* the Danite *was barren*; yet *the Angel*
vers.3. *of the Lord appeared unto her, and sayd unto her,*
vers.24 *Behold now thou art barren, and beareſt not; but thou shalt conceave, and beare a sonne: And the woman bare a sonne, & called his name Samson; and the child grew, and the Lord blessed him.*
1.Sam. 1.10. Barren *Hannah* was *in bitternesse of soule* for want of a child, when Peninnah her fruitfull
vers.6. rivall *provoked her sore to make her fret, because*
vers.20 *the Lord had shut up her wombe:* and *shee had a sonne whom shee named Samuel.* Thus may God,

God, if hee pleaſe, looke upon my reproach; and ſend mee a child, which I may dedicate to his ſervice. I will therfore follow the ſtepps of Hannah the devout: I will weepe with her, and I will faſt with her; and with her, will I *powre out my ſoule before the Lord.* Who knoweth but my teares may prevayle through the merits of my Redeemer; and my ſobbs, and ſighes may draw downe a bleſſing? On my knees therfore will I goe *unto the Lord and gett mee unto my Lord right humbly.* I will weepe and pray, and mourne and pray, and ſigh and pray; and praying I will ſay.

verſ: 15

Pſ. 30. 8

The Prayer.

HEeavenly King, father of mercies, *thou who tookeſt mee out of my mother's wombe*, but haſt denyed unto mee the *fruit* of mine; vouchſafe to looke upon the reproach of thy ſervant. I know that my ſinnes doe ſtoppe the current of thy mercies: but it is thine honour that thou art a forgiver of offences. Forgive my ſinnes the cauſe of thy curſe; and heale the *barrenneſſe* of thy deſpiſed hand-mayd. *O Lord of hoſts if thou wilt indeede looke upon the affliction of thine hand-mayd, and remember mee, and not forget*

Pſ. 71. 5

1. Sam. 1. 11.

thine hand-mayd, but wilt give unto thine hand-mayd a man-child; then I will give him unto thee all the dayes of his life. Thou knoweſt that I am a woman of a ſorrowfull ſpirit; and
verſ. 16 *out of the aboundance of my complaint, and griefe* doe I pray unto thee. Send mee, I beſeech thee, a *Samuël*; even ſuch a child as I have aſked of thee (if it may ſtand with the pleaſure of thee my Lord, and King) that may bring honour unto thee, and comfort unto thy petitioner. I ſhall *never beeſa-*
Pro. 30 15. *tisfied* untill thou heareſt my ſupplications. Either graunt my deſires, or arme mee with patience; that in all things I may ſerve thee with quietneſſe, and content. *The earth*
Mat: 4. 28. thou haſt made to *bring forth fruit of her ſelfe:* and it is as eaſie for thee to bleſſe mee with *increaſe.* But if thou haſt otherwiſe determined in thy ſecret will, howſoever graunt
Act: 5. 4. that I may never *conceave wickedneſſe in my heart*, to whom thou denyeſt the *conception*
Iam. 1. 15. of a *child.* Let not *luſt conceave* in mee, leſt it *bring forth ſinne; and ſinne when it is finiſhed bring forth death.* Say unto my heart as effectually as once thou didſt unto the
Mat: 21 19. *fig-tree; let noe ſuch fruit grow on thee hence forth for ever:* but let mee allways *produce* the
Gal: 5. 22. *fruits of the ſpirit, againſt which* thine Apoſtle
verſ. 23 assureth mee that *there is noe law.* Let this
Heb. 12 11. thy chaſtening *yeeld* unto mee *the peaceable fruit of righteouſneſſe*, ſince I am *exerciſed therein:*

therein: so shall I willingly submit to thy pleasure, and beseech thee to graunt mee comfort and joy in that blessed sonne of a happie woman, even Iesus Christ my onely Lord, and Saviour. Amen.

THE TWELFTH SUBJECT.

Teares of a child-bearing woman.

1 *At the time when she beginneth to fall in travell.*
2 *After her deliverie.*

1st: Her teares when she beginneth to fall in travell.

The Soliloquie consisting of three parts: viz:

1 *The cause of the sorrow, and the confidence of the sorrowing.*
2 *The greatenesse of the pangs, hazards, and feares of a travelling woman.*
3 *Consolation, and comfort for a woman in the bitternesse of her travell.*

The first part of the Soliloquie, treating of the cause of the *sorrow*, and the confidence of the *sorrowing*.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, ô Lord; consider my meditation:

verſ. 2.

Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.

WHen David confessed his *actuall crimes*, hee forgot not the guilt of

of *originall* corruption; & therfore he professed, saying, *Behold I was shapen in iniquitie, and in sinne did my mother conceave mee.* By the corruption of nature even Saint Paul himselfe was not without *sinne that dwelled in him. That which is borne of the flesh is flesh*, as my Saviour himselfe did tell Nicodemus; and this flesh concludeth us all to be *carnall, and sold under sinne.* This *originall* stayne is the ground of all our *actuall* impieties: justly therfore is the *birth* of a *child* accompanied with the *torments*, and sorrowes of the *mother*, lest women should forget the tast of the *apple. I will greatly multiply thy sorrow, and thy conception* (sayd the Lord unto Eve) *in sorrow thou shalt bring forth children.* O this heavie chastisement doth now approach, to make mee sensible of my sinfull beginning. As I caused the teares to flow from the eyes of my *groaning* mother; so now even in mine eyes doe they likewise arise through the *pangs* which doe seize on mee by reason of my babe. Lord, what a trembling possesseth every joynt of mee! and when I hope for ease by changing my seate, or lying on my Couch, or attempting to walke, even in every place doeth the sharpnesse of the paine increase its strength; and though I multiply my cryes, yet mine anguish ceaseth not. O what miserable perplexities are wee weake, and sinfull women

vers. 5.

Rom: 7 17.

Io. 3. 6.

Rom: 7 14.

Gen: 3. 16.

involved in! Wee who can worst endure are most afflicted: and allthough our tempers, and constitutions conclude us weaker by farre then our husbands; yet our *sorrowes* doe greatly exceede their *sufferances*. Certainly wee suffer *more*, because wee were *first* in the first offence: and for our forwardnesse both to consult with the Serpent, and to tempt the man, our portion is the greater in *pangs*, and *throwes*. Wee are driven to such extreamities, that either wee must be *tormented* in our *issue*, or else *reproached* for our *barrennesse*. Surely had Eve but beene sensible of the least smart of a travelling woman, shee would have continued in integritie for feare of the punishment. Our first parents were threatned but with *dying the death in the day they did eate of the tree of knowledg*: but I, mee thinks, doe find that that curse is increased; for death will not come without the societie of paines. There is something of that punishment in the paines which prepare us for the entertainment of death; something in the very instant of the soul's departure; and yet, unlesse our mercifull Redeemer take pitty upon us, the greatest of all will be in a *second* death. Of the first paines I am now made most accurately sensible: in the second I must agree with the children of Eve: but from the last I have an assured hope that my

Gen:2. 17.

God

God will deliver mee. Oh, my paines, my paines grow ſtronger, and ſtronger: What ,, ſhall I doe? Strengthen mee, ô Ieſus, and ,, enable mee to ſuffer with conſtancy, and ,, patience what I muſt endure for a child. ,, *Elizabeth* was not come to the hower of torment when, *hiding her ſelfe for five moneths* together, ſhee rejoyced, and ſayd, *Thus hath the Lord dealt with mee in the dayes wherein hee looked on mee, to take away my reproach among men.* Yet are theſe pangs more deſireable then the reproach of barrenneſſe; not for themſelves, but for their happie event. Barrenneſſe produceth ſhame, and diſcontent: but fruitfullneſſe produceth ſorrow with comfort. The barren deſire what they partake not of: the fruitfull may have content in that which cauſeth their torments. By us the kingdome of heaven is increaſed: by them the world ſeemeth ready to expire. But whence doth this *fruitfullneſſe* accrow unto *us*? If it were onely, and meerely from our ſelves, then I ſuppoſe that none would be barren. If it be a bleſſing ſent from God, I wonder at the wicked; for the Pſalmiſt ſaith, *They are full of children, and leave the reſt of their ſubſtance for their babes.* But I neede not wonder, if I either conſider the fore-goeing words, where the Prophet ſaith, *They have their portion in this life:* or if I remember that it is in the power of God

Lu:1. 24. verſ.25.

Pſ:17. 14.

God even from them to produce some *vessells of honour*. Israël was threatned by Moses,
Deut: 28.15. saying, *It shall come to passe, if thou wilt not hearken unto the voyce of the Lord thy God,*
vers. 18 that *Cursed shall be the fruit of thy body.* O how full of horrour assuredly was this to the women of Israël, that those children should be sentenced to eternall *weeping*, for whom their mothers had *cryed* in the anguish of their births! Such, ô such there are, and allways shall bee, even to the end of the world, as shall draw *teares* from the eyes of the weaker parent both in the extreamitie of the *throwes*, and in the *feare* of their destruction. Surely such wicked children as those, if any, shall have cause to expostulate as did the patient Iob, and cry, *Why dyed I not from*
Iob. 3. 11. *the wombe? Why did I not give up the ghost*
vers: 12 *when I came out of the belly? Why did the knees prevent mee; or why the beeasts that I*
c: 10. 18 *should suck? Wherfore hast thou brought mee forth out of the wombe? Oh that I had given up the ghost and noe eye had seene mee!* Or they may say as once did the Prophet Ieremiah,
Ier. 20. 14. *Cursed be the day wherein I was borne: let not the day wherein my mother bare mee be blessed.*
vers. 15 *Cursed be the man who brought tidings to my father, saying, A man-child is borne unto thee,*
vers. 16 *making him very glad. And let that man be as the citties which the Lord overthrew, and repented not: and let him heare the cry in the*

morning,

morning, and the showting at noone-tide: because verſ. 17
hee ſlew mee not from the wombe; or that my
mother might have beene my grave and her
wombe to be allways greate with mee. Wher- verſ. 18
fore came I forth out of the wombe to ſee labour,
and ſorrow, that my dayes ſhould be conſumed
with ſhame? But I will hope better things of
mine, and beſeech my God that it may be
like unto *Paul*, who ſpeaketh of himſelfe,
ſaying, *God did ſeperate mee from my mother's* Gal: 1.
wombe, and called mee by his grace, to reveale 15.
his ſonne in mee &c. verſ. 16

Oh my *paines* grow ſharper and ſharper, and are ſtrong remembrancers of the pollution even of *conception*. But there is a *conception* as well *Spirituall* as *Carnall*: I muſt therfore examine Whether the *wombe* of my *heart* hath not *conceaved* ſinne? for theſe pangs Iob. 15
ariſe not without foregoeing wickedneſſe. 35.
The *hypocrites*, ſayth Iob, doe *conceave* Iſ: 33.
miſchiefe. The enemies of the church, ſayth 11.
the Prophet Iſaiah ſhall *conceave chaffe*. If
therfore, with the *hypocrites*, I have *conceaved* c. 59. 4.
miſchiefe, I feare that with them too, I have *brought forth vanity*, and my belly hath prepared deceit. If, with the ſinfull Iewes, I have not *called for juſtice, nor pleaded for trueth*: if I have *truſted in vanity, and have ſpoken lyes*; then I feare that with them too, *I have conceaved miſchife, and brought forth iniquity*. If, with the enemies of the church, I have

conceaved

conceaved chaffe; then I feare that, with them too, I have *brought forth ſtubble*, and I may juſtly ſuſpect that *my breath*, *as fire*, *ſhall*
Pſ:7.14 *devoure it.* If, whith the ungodly, *I have travelled with iniquity*, *and have conceaved miſchiefe*; then I feare that, with them too, *I have brought forth falſehood.* Thus if I have joyned with the *hypocrites*, if with the *enemies of the church*, if with the ſinfull *Iewes*, if with the *ungodly*, or if I have *truſted in vanity*, what then can I looke for, but that having conceaved all kind of abominations, I ſhould
Iob.15. (with the *wicked man*) *travell with paine all*
20. *my dayes?* Thus, I muſt confeſſe, I have beene forward in the *conception* of all manner of evill; and the *production* hath beene even as quick as the thought. I may ſay of my
Ex:1. ſelfe as the *Mid-wives ſayd* once *to* angry
19. King *Pharaoh* concerning the Hebrew women; I have beene *lively*, *and* have beene *delivered of* my grievous crimes *ere any mid-wife came in unto mee.* I have beene both *father*, and *mother*, *and mid-wife*, and *nurſe*, and every thing elſe to bring the abortive *bratts* of impietie *into the world.* What now can I expect therfore, but that I ſhould dye in anguiſh; and that my child which I *goe with*, ſhould be at once both mine *iſſue*, and my *deſtroyer?* But I will hope for better, and I will pray for better; for I have a good, and a mercifull God, in whom I will truſt.

To

To him I will fly both for remiſſion, comfort, and ſuccour. I know that hee is offended with the ſinfull *progenie* of my corrupted *heart:* but to appeaſe him I will *deſtroy them all*, as the *Mid-wives* were commanded to doe by the *Hebrew males.* I will gaine *happineſſe* by ſuch an *execution* as was required upon the *daughter of Babylon:* for I will *take them, and daſh them*, both the greate and *the litle ones againſt the ſtones.* Or if that will not deſtroy them, I will uſe them as the Allmighty did the *chariotts and the hoſt of Pharaoh*; I will *caſt them into the ſea*, and *the depths ſhall cover them.* The *ſea* ſhall be my *teares*, in which I will ſinke them ſo deepe, (even *the horſe and his rider*; the *heart* that hath *conceaved*, and the *ſinne* that hath beene *borne*) that they ſhall never riſe againe. Or if this yet will not ſuffice, I will uſe them as the Lord did the *choſen Captaines* of the King: I will *drowne them in the red ſea*; even in the *blood* of my bleſſed Reedemer; where they ſhall be ſunke ſo deepe, that it ſhall be quite forgotten that ever they were. Thus ſhall my God be appeaſed, and ſhall viſit mee in love; ſo that I ſhall not neede to feare when my *throwes* increaſe, becauſe I will depend on the *rock of my ſalvation.* I will reſolve with confidence, and a ſetled mind, that *allthough hee ſlay mee, yet will I put my truſt in his mercy*; and I am aſſured that hee

Ex: 1. 16. Pſ: 137. 9. Ex: 15. 4. verſ. 5. verſ. 1. verſ. 4. Iob. 13. 15.

hee will send mee a happie *issue* to my *tryalls* and *afflictions*.

2. The Second part of the Soliloquie, treating of the *greatnesse* of the *pangs*, hazards, and feares of a *travelling* woman.

Rev. 12 1. SAint *Iohn* in the Apocalyps telleth us, that *There appeared a greate wonder in heaven; A woman cloathed with the Sunne; and the Moone was under her feete; and upon*
vers. 2. *her head was a crowne of twelve starres: And shee being with child, cryed, travelling in birth, and pained to be delivered.* That *woman* is the *Church*, styled *a woman* both because shee is *fruitfull*, and by reason of her *subjection* to Christ her *husband*. The *Moone is under her feete*; the pompe, and prosperitie of the world is placed farre-beneath her affections. Her *crowne of starres* is the *twelve Apostles*. This woman, this Church is *with child*: shee *conceaveth* by *faith*; shee *cryeth out* in her *devotions*; shee is *pained* in her sorrowes, and severall *afflictions*; and shee is *delivered* when her *children* are receaved into *glory*. If Saint Iohn did liken her *pangs* unto the pinching *throwes* of a *travelling woman*, it must needes be imagined that her paines were grievous. Oh I feele, I feele what her torments were resembled unto. Such paines doe now be-

ginne

ginne to ſeize on mee, as the greateſt in the world have beene deſcribed by theſe. Such were threatned to Iudah: *Shall not ſorrowes take thee as a woman in travell?* Such to Lebanon: *O inhabitant of Lebanon, that makeſt thy neſts in the Cedars, how gracious ſhalt thou be when pangs come upon thee, the paine as of a woman in travell?* Such to Babylon: *Howle yee, for the day of the Lord is at hand; it ſhall come as a deſtruction from the All-mighty: Therfore ſhall all hands be faint, and every mans heart ſhall melt: and they ſhall be afraid; pangs, and ſorrowes ſhall take hold of them; they ſhall be in paine, as a woman that travelleth.* Such to Moab: *Kerioth is taken, and the ſtrong holds are ſurpriſed, and the mighty men's hearts in Moab at that day ſhall be as the heart of a woman in her pangs.* Such to Edome: *The heart of the mighty men of Edome ſhall be as the heart of a woman in her pangs.* Such to Ephraim: *The iniquity of Ephraim is bound up; his ſinne is hid: the ſorrowes of a travelling woman ſhall come upon him:* And ſuch to the ungodly, when our Saviour ſhall come in the clowdes: *When they ſhall ſay, Peace, and Safety, then ſudden deſtruction cometh upon them, as travaile upon a woman with child; and they ſhall not eſcape.* Such as theſe were inflicted on thoſe Kings that were aſſembled, and paſſed by the citty of the great King on the north ſides of the mountaine of holineſſe:

Ier.13. 21.
c:22. 23.
Iſ.13.6
verſ.7.
verſ.8.
Ier:48. 41.
c:49. 22.
Hoſ.13 12.
verſ.13
1.Theſ. 5.3.

Ps.48.6 holinesse: *Feare tooke hold upon them there; and paine as of a woman in travaile.* Such on Sion:
Ier.6. 24. *Wee have heard the fame thereof; our hands waxe feeble; anguish hath taken hold of us, and paine*
c.4.31. *as of a woman in travaile.* And againe: *I have heard a voyce as of a woman in travell, and the anguish as of her that bringeth forth her first child; the voyce of the daughter of Zion that bewayleth her selfe, that spreadeth her hands, saying, Woe is mee now, for my soule is wearied because of murderers.* Such on Damascus:
c:49. 24. *Damascus is waxed feeble, and turneth herselfe to flee, and feare hath seized on her: anguish, and sorrowes have taken her, as a woman in*
c:50. 42. *travell.* Such on the King of Babylon: *Every one of the people* of the North *shall be put in aray like a man to battell against thee ô daughter*
vers.43 *of Babylon: The King of Babylon hath heard the report of them, & his hands waxed feeble: anguish tooke hold of him, and pangs as of a woman in travell.* Such on the Prophet Isaiah, bewayling
Is 21.3. the captivity of the people: *My loynes are filled with paine; pangs have taken hold upon mee, as the pangs of a woman that travelleth: I was bowed downe at the hearing of it; I was dismayed at the seeing of it.* And such on the people of God, when they were caried
c.26. 16. into captivity: *Lord in trouble have they visited thee; they powred out a prayer when*
vers.17 *thy chastening was upon them: like as a woman with child, that draweth neere the time of her deliverie,*

deliverie, is in paine, and cryeth out in her pangs; so have wee beene in thy sight ô Lord. O these *sorrowes*, these *pangs* and *paines*, this *faintnesse of hands*, this *melting of heart*, this *anguish*, this *wearinesse of soule*, this *feeblenesse*, this *turning to flee*, this *paine of the loynes*, this *bowing downe*, this *dismaying*, *and* this *crying out in pangs* is now my portion. Deepe shall I drinke of this *cup of trembling*: it is allready at my mouth: I *quiver*, and *quake* at the *bitternesse* thereof. Faine would I delay it; faine would I forget what I must endure it. I shift from place to place, from seate to seate: I wring my hands; I tremble in my cold, and fainting sweates. Faine would I buy it off; and be contented to offer the service even of my whole life, but to be freed from these calamities, which beginne to fall on mee. *My heart is sore pained within mee; and the terrours of death are fallen upon mee. Fearefullnesse, and trembling are come upon mee; and horrour hath* allmost *over-whelmed mee.* I cannot forget how *the wife of Phinehas* the sonne of Eli, being *neere to be delivered; when shee heard the* sad *tidings that the Arke of God was taken, and that her husband, and her father in law were dead, shee bowed herselfe, and travelled; for her paines came upon her:* shee travelled, was delivered and dyed. I cannot forget how *Rachel journeying from Bethel,* when *there was but a litle way to come to Ephrath,*

Is.51. 17.

Ps:55.4

vers.5.

1.Sam: 4.19.

Gen:35 16.

Ephrath, travelled, and had hard labour: And though when shee had hard labour, *the*
vers. 17 *Mid-wife sayd unto her, Feare not, thou shalt have this sonne allso*: and shee had her sonne,
vers. 18 and *called him Ben-oni*, the soone of her sorrow; *but his father called him Benjamin*, the sonne of his right hand; yet *shee dyed*. The remembrance of these that *dyed* in childbirth increaseth my feares, and addeth to mine affliction. I am so *dismayed* betweene the pangs which I suffer, and the suspition of death which possesseth my soule, that I am I know not how *divided*, and forlorne. One while I resolve to submit to my God: another while I suspect that I shall not possiblie endure the severity of my tortures. My teares are many: my pangs increase, and *double* and *treble* themselves upon mee. One *O* is not enough to cry; but, as if my short life were onely to be inployed in accents of sorrow, I lengthen my exclamations, and I cry *oooooo &c*: as if my paine waxe the lesser when I make my complaints either lowder, or longer. Sometimes my *pangs* are so thick, and so violent, that I have not time to *feare*: and sometimes againe my *feare* is so greate, that I have not leasure to mind the *pangs* I endure. The body suffers and the mind *labour's*; and all is in a kind of distruction, and confusion. Sometimes I feare that I am yeelding up the ghost; and then

then a pull, a tugge, a *throw* command's mee to forget my feare, and sett my selfe to endure. Sometimes I feare least my child should not come right, or not be rightly shaped, or not be perfectly limbed; and then a *throw* againe maketh mee lay aside my feares. In the depth of my sufferances I am allmost bereft of my senses with the violence of the paine: and at times of intermission I am halfe distracted with these doubts, and feares. Sometimes I thinke of the *man that was lame from his mother's wombe*, and was faint to be caried; *whom they layd dayly at the gate of the temple which was called Beautifull, to aske almes of them that entered into the temple:* and then I am jealous that either *my child* may be a *creeple*; or else a *beggar*. At other times I thinke of the *man at Lystra, impotent in his feete*, who was likewise *a creeple from his mother's wombe, and never had walked:* and presently I feare that *mine* may be so too. Again sometimes my anxious thoughts fixe upon the man *who was blind from his birth:* sometimes on him who was *blind and dumb:* sometimes on him who was *deafe, and had an impediment in his speech*: and then I suspect that *mine infant* may be so too. But why, ô why doe I harbour such thoughts, or utter such cryes of distrust? Why doe I embrace such suspitions and feares of the death of my selfe, or of impotency of my child? If I

Act:3. 2.

c:14.8.

Io:9.1.

Mat:12 22.

Mar:7. 32.

despaire of ease, I forget my comforter. If I submit not to his pleasure, I deny him to be my God. If I repine at my sufferances, I adde unto the cause, and so I multiply mine iniquities. I cannot deny that my God is *omniscient:* I may not deny that my God is *omnipotent:* I would not deny that my God is *compassionate.* Since then I doe *know* that hee *knoweth* my *miseries*, and that hee hath *power* to release mee whensoëver hee pleaseth; it is my duety to hope in his *mercy*, and tender compassion. If I feare my *death*, I condemne my *life*; and publish to the world my neglect of preparation. If I have not layed up in store against the hower of my departure, especially seeing I doe know that many have dyed in the extreamitie of their *throwes*, it will plainly appeare that I either *cared not* for *heaven*, or *dreaded not hell.* If I feare too much that my *child* may fayle in a due *proportion*, or too vainely distrust that it may come *imperfect*, I dishonour my God, who *shaped* it in my *wombe.* It is not of mine
Ps:139. owne fashioning: it was *fearefully*, *and wonderfully made* by my *maker:* I must therfore
14. content my selfe with what hee hath allotted mee. If the shape be perfect, the greater must be my thankes: if it prove imperfect, the greater must be my patience: in all I must be sure to give glory unto God. *My service* to him hath beene weake, & *imperfect*;

hee

hee may justly therfore shape my *child* according to my *service*. If so hee should doe, I cannot resist it; I must not repine at it. I will resolve therfore by the assistance of his grace, that allthough my *cryes* may be *lowd*, yet they shall not be *sinfull:* they may expresse my *sufferance*, but not any *impatience*. I will *feare to dye* when I thinke onely of my *desert*; but I will *desire to dye* when I faithfully rely upon the *merits* of my *Redeemer*; and desire that *this mortall may put on immortality*. I know that some children have beene borne imperfect; but what I my selfe doe not fashion, I will never repine at. Had I made it my selfe, it would have beene monstrously deformed; for my very best, and most accurate actions are full of imperfections. If therfore it shall have too much, or too litle; yet it will be too much for mee to sinne by murmuring. Lord arme mee with *patience* to suffer what thou pleasest; with *faith* and *hope* to goe when thou callest; and with *joy* and *thanks* to receave what thou givest.

1. Cor. 15. 54.

3. The third part of the Soliloquie, administring Consolation, and comfort to a woman in the bitternesse of her travell.

THe blessed Apostle comforting the Corinthians speaketh to the soules of all the elect, when hee saith *There hath noe temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that you are able: but will with the temptation allso make a way to escape, that yee may be able to beare it.* O gracious promise! O heavenly mercy! Bee just, ô my God, in the performance: bee speedie in my *deliverance.* I faint; I dye. How long Lord, how long shall I cry? These afflictions seeme to exceede the power of a mortall woman to beare; or her patience to endure. O what shall I doe? What shall I doe? I cry, *I roare for the very disquietnesse of my heart.* But hath not God promised to *heare* my *cry, and to helpe* mee? Hath hee not commanded mee to *call upon him in the day of trouble*; and then promised that *hee will deliver mee, and I shall glorifie him? Now*, ô *now* is the time for the fullfilling of his promise. This, this is the *day of* my *trouble. My spirit is waxed faint*; my friends are disturbed: all eyes here pitty mee, and weepe for my sufferances; and

1.Cor. 10.13.

Ps:38.8

Ps:50. 15.

Ps:143. 7.

and grieve that they cannot eaſe mee. But what ſhall I doe? Shall I deſpaire of his mercy who hath promiſed mee *deliverance*? O noe; I may not; I dare not; I will not. The *Lord God ſhall be my hope: hee* who hath beene *my truſt from my youth.* By him have I beene holden up from the wombe: *hee it is who tooke mee out of my mother's bowells*, and may deliver *mee* of *mine* infant: *my praiſe ſhall* therfore *be ever of him.* I cannot chooſe but thinke that *Tamar* had pangs as greate as mine can be, when ſhee *laboured* of the *twins.* I cannot chooſe but imagine that *Rebekah* ſuffered as much as I doe, when Eſau and Iacob *ſtruggled in her wombe.* If theſe were freed from their paines, & delivered of their children. Why ſhould I complaine ſo much of my torments, and forget what greater I have juſtly merited? Should I live a thouſand yeeres in one continued, and moſt bitter *throw*, yet would it not be comparable to a minuit of ſufferance in the infernall flames: and yet eternitie of thoſe have I wickedly merited, allthough I feele them not. Seeing then that my God is ſo good as not onely to ſend mee here leſſe torment then I deſerve, but allſo to aſſure mee of an eſcape from thoſe infernall horrours, why ſhould I repine at theſe *leſſer* ſufferances? Sometimes I find a comfortable intermiſſion: my pangs are not conſtant, and continued: I have

ps.71.5 verſ.6.

Gen:38 27.

c:25. 22.

times to breath, and provide for the next. Surely hee who sometimes refresheth mee with respite, and cessation, doeth intend that in my paine I should rely upon his
Is:66.5 mercy. *Let him* therfore *be glorified*, and *hee*
vers.9. *shall appeare to my joy. Shall hee bring to the birth, and not cause to bring forth? Shall I cause to bring forth, and shut the wombe saith the Lord God?* There is comfort in his promises: there is ease in his mercy. I must wayte the time of his pleasure; and then shall I have the content which hee hath promised his chosen. My pangs may endure for a while, but they shall not continue long. This chastisement
1.Tim. is sent to put mee in mind that *Adam was*
2.14. *not deceaved; but the woman being deceaved was in transgression.* Yet to my comfort let mee likewise remember that the Apostle addeth,
vers:15 *Notwithstanding shee shall be saved in child-bearing, if they continue in faith, and charity, and holinesse with sobriety.* By *child-bearing* is meant the plunges which I am in, as well as the cares of education, & the rest of the dueties to which wee are obliged. Doe thou, ô my *Iesus*, strengthen my *faith* in the assurance of thy merits: renew my *love* and my *charity* both to my maker, and my neighbour: *sanctifie* mee, ô blessed Spirit, that I may *continue in holinesse*; and give mee patience, that I may endure with sobrietie and peace what I must goe thorough. The time may come

come that *this child* may *blesse the wombe that bare it; and these pappes which my God* may spare to *give suck unto it. His* will must be fullfilled, and *my* will must submit. If hee spare mee life, I will render him thanks: if hee give mee my child, I will dedicate it to his service: but if it be his pleasure through this tribulation to end my dayes; then I know, and am assured that hee will *wipe away all teares from mine eyes.* Then hee will bring mee to his heavenly throane, where shall be *noe more death, neither sorrow, nor crying, neither shall there be any more paine; for the former things shall be passed away.*

Luc:11 27.

Reu. 21.4.

The Prayer.

O My Lord, and my God, my heavenly father, my mercifull Iesus; thou who hast *filled my belly with thine hidden treasure;* and now hast brought mee to hope and depend, in the middest of mine anguish, upon thy wonted mercies: bow downe thine eare, and hearken to the cryes of a pained woman. *Vnto thee, ô Lord, doe I crye; thou art my refuge, and my portion in the land of the living: attend* therfore *unto my cry, for I am brought very low. Consider mine affliction, and deliver mee; for I doe not forget thy law. I am poore, and sorrowfull: let thy salvation, ô God,*

Ps.17. 14.

Ps:142 5.

vers:6.

Ps:119 153.

Ps:69. 29.

Ps:38.8 *set mee up on high. I am feeble, and sore smit-*
ten: I roare by reason of the disquietnesse of my
vers:9. *heart. All my desire is before thee; and my*
1.Tim. *groaning is not hid from thee.* In thee *I trust*
4.10. who art *the living God; who art the saviour*
Ps:18.1 *of all, especially of them that believe. I love*
vers:2. *thee ô Lord my strength; thou art my rock, and*
my fortresse; my strength in whom I trust; my
buckler; the horne of my salvation, and my
Ps:7.1. *high tower:* ô *save mee* now in this heavie
Ps:20.1 visitation, *and deliver* thy servant. *Heare mee*
ô Lord, in this day of trouble: thy name, ô God
vers:2. *of Iacob, defend mee. Send mee helpe from thy*
Ps:25. *sanctuarie, & strengthen mee out of Sion. Turne*
16. *thee unto mee, and have mercy upon mee; for I*
vers:17 *am desolate, and afflicted. The troubles of my*
heart are enlarged: ô bring thou mee out of my
vers:18 *distresses. Looke upon mine affliction, and my*
vers:20 *paine; and forgive all my sinnes. O keepe my*
soule, & deliver mee: let mee not be confounded,
Ps:71.1 *for I put my trust in thee. In thee alone doe I put*
vers.2. *my trust; let mee never be put to confusion; but*
deliver mee in thy righteousnesse, and cause mee
to escape: incline thine eare unto mee, and save
Ps:40. *mee. Be pleased, ô Lord to deliver mee: ô Lord*
13. *make hast to helpe mee.* Give a happie end to
these my torments, that I may enjoy the
fruit of my *wombe* for which I suffer them.
O Lord in mercy (if it may stand with thine
eternall decree) preserve both *my* life, and
the life of *mine issue.* Arme mee with pa-
tience

tience to undergoe these pangs: and in the end give mee comfort in what thou shalt send mee. If *otherwise* thou hast determined to end my life by these heavy torments, ô my sweete and mercifull Iesus receave mee into thy bosome; that I may passe from miserie to eternall happinesse. Heare Lord, & have mercy both upon *mee*, and *mine*; and graunt my petitions for the worthinesse of that most mercifull, and most blessed *sonne* of a *woman*, thine onely begotten, *Iesus Christ* my Lord, and onely Saviour. Amen.

2. 2. *ly Teares of a woman after her deliverie from the paines of Childbirth.*

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; conſider my meditation.

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

Io: 16. 21.

Woman, when ſhee is in travell, hath ſorrow becauſe her hower is come: but as ſoone as ſhee is delivered of the child, ſhe remembreth noe more her anguiſh for joy that a man is borne into the world. O how truely doeth my heavenly Ieſus deſcribe both *his* mercy, and *my* comfort. I who ere-while was full of anguiſh and teares, am now with comfort *brought* againe *to* my *bed*. I who had allmoſt deſpaired of mercy, in the midſt of my ſufferances have found a *deliverer*. Mee think's I could weepe becauſe

because I wept so much; and grieve because my cryes did savour of distrust. Many teares did I shed through the *anguish* which I suffered; but have I none left of sorrow for offending in my *pangs*? I will begge for pardon at the hands of him who sent mee this *ease*: and then I will thanke him for his bountie in sending mee this *child*. Prettie *infant*, the beginning of *his* cryes was the end of *mine*: and the beginning of his *trouble* was the end of my *labour*. O how did I long to see him whom I now embrace! How did I wish to be *delivered* of him whom yet againe I *receave*! Hee is parted from my *wombe* to be caried in mine *armes*; and he who before was the *burden* of my *bowells*, now is made the *delight* of mine *eyes*. Now with a greater comfort I hope (then the first sinner embraced the *first* that ever was borne) I may rejoyce, and say, *I have gotten a man from the Lord*. Gen: 4.1. True it is that I might call him a *Iabez*, *because I bare him with sorrow*. 1.Chr: 4.9. I might name him *Ben oni*, because hee was the sonne of Gen: mine affliction, and sorrowes: but I will 35.18. rather with *Iacob*, *call him Benjamin*, the sonne of my right hand. O how gratious was my God unto mee, in that hee sent mee a mid-wife to helpe mee; neighbours to comfort mee; a house to cover mee; a fire to warme mee; and now a bed to ease mee! The mother of my Lord had not an house,

Lu:2.7 but a ſtable onely; for *there was noe roome in the Inne.* Her holy child was *layed* but *in a manger*, whereas mine is in a *cradle*: yet I am wicked; I am ſinfull and uncleane: yea and this babe is not borne without originall pollution. But I will begge of the Lord that verſ:28 (with *Simeon*) I may *take up my Ieſus in mine armes*, or rather in my heart: and I will beſeech him that as I deſire to embrace him in my ſoule, ſo hee will embrace mee in the armes of his mercy. Mee think's when I remember how hardly the Iſraëlites were uſed by the Egyptians when the mid-Ex:1. wives were commanded to *ſlay the males*, I 16. cannot chooſe but tremble at the miſeries of the women. It might ſeeme a ſinne in them to deſire ſonnes, ſeeing they knew that their *birth* was but a ſtepp to their *graves.* Thoſe mercifull hands which brought them into the world were commanded to be the executioners of the innocent babes. The women were to be as cruell in *their murders* as the King was in *his commands:* and yet ſuch bloody acts were to be called *executions*, and not ſtyled *murders.* They had a command to put in practiſe what was ſo horrid, and barbarous: whereupon they were perplexed to thinke that either they muſt neceſſarily diſobey authoritie; or elſe deſtroy thoſe who had not offended. It is true that if God had commanded

ded it, the act had beene righteous. *Abraham* not onely *may*, but *must* be the priest to sacrifice *his sonne*, *his onely sonne Isaak*, when God requireth it. But if God forbiddeth what man commandeth, wee must be more ready to *suffer*, then to *obey* those commands. When wee dare not *doe* what wee are unjustly *commanded*, wee must dare to *suffer* what shall be unjustly *inflicted* on us. O how grievously was *Iochebed* perplexed in her miseries, when, for feare lest her *Moses* should be slaine according to the decree, shee was enforced to expose him to *the brinke of the river!* That child whom shee could noe longer hide, shee was faine to cradle up in an *arke of bull-rushes*. Thus shee who durst not keepe her infant, adventured upon a trade which shee never had learned: but *her* directour was *his* preserver. Surely the teares which shee shed for feare of his death, did perswade the river to carie him alive: for shee so *bribed* the torrent with the droppes from her eyes, that it tooke more compassion then the heart of the tyrant. One word of that King might have saved at once both her sorrowes, and her feares. Mee think's the very river might have taught him to melt for his cruelty: but where grace is wanting, every thing that should check the petulancie of sinne, doe's but give vigour to the execution thereof. *There* was a sorrowfull

Gen. 22. 2.

Ex. 2. 3

mother weeping for feare of the death of him who might peradventure have coſt her her life: and *there* was a *child* too crying, as if it had beene either ſenſible of the cruelty of the ſalvage tyrant; or elſe ſtruck with compaſſion for the tender mother. The cryes of both were ſo lowd, and ſo juſt, that they pierced the clowdes, and were heard up to heaven: and the daughter of the King was moved to *ſave* what her father in his fury did ſeeke to *deſtroy*. The child was found by Pharaoh's *daughter*; and ignorantly as well as compaſſionately ſhee put him to nurſe to his indulgent *mother*. O what cannot God doe, when hee decreeth to act? His juſtice
Pſ:145 9. is ſevere and potent; but *his mercy* (which *is over all his workes*) is full of goodneſſe, and wonder. Hee who preſerved Moſes, hath ſaved this infant, and I hope hee hath choſen him for a veſſell of honour. Zacharias was
Luc. 1. 14. promiſed that *hee ſhould have joy and gladneſſe in Iohn the Baptiſt*. I will hope for the like in this new-borne babe; and I will begge of my *Lord* that hee may be beloved of *him*. Him I muſt magnifie for the *deliverance* of my ſelfe: and him I muſt thanke both for the *ſhape*, & the *life* of my *child*. My *wombe* might have proved the *grave* of mine infant; and *my ſelfe* the *ſepulcher* of a child unſeene. I might have dyed in the birth of this which I embrace: and the litle infant ignorant of

my

my cryes, might unwittingly have beene the destroyer of his mother. Or else *I* might have lived, and *this* child have dyed: so should the teares which I had shed through the extreamitie of my pangs, be seconded with more for the losse of my desires. In all these mercies I must looke up to my Redeemer; and acknowledg him the father, and donour of these blessings. I will therfore magnifie him for his goodnesse, and praise him for his loving-kindnesse. I will *give thankes unto the Lord, for hee is gratious, because his mercy endureth for ever.* Ps: 106 1.

The Prayer.

O Mercifull God, heavenly father, who hast *now* most especially made knowne unto mee, that thou art *able to doe exceeding aboundantly above all that wee aske, or thinke*; Eph: 3. 20. make mee thankfully rejoyce in the worke of thy love, and thy tender mercie. Thy favours are greate and wonderfull, in sparing the *life* of my selfe & mine infant: in freeing *mee* from my *pangs*, and *him* from the darknesse of the silent *wombe*. Thine, ô Lord, is the *power* by which I am *delivered*: thine is the *mercy* by which I am *safely* returned unto my *bed*: thine is the *worke* of the frame and *fashion* of this my babe: thine therfore

therfore shall be likewise the *glory for ever and ever.* Graunt, blessed Father, that I may never forget thy goodnesse; but expresse my thankfullnesse in my new obedience. Make mee carefull in the performance of what service I promised thee in the extreamitie of mine anguish. As thou hast given mee the *fruit* of my *body*, to the joy of my heart; so give mee the *fruit of righteousnesse sowen in peace.* Give mee *the wisedome which is from above*, that *is full of good workes without hypocrisie.* Lord make mee thy servant by grace; and make *this* child *thy* child by adoption, and mercy. Give mee *comfort* in his *life* for the *sorrowes* which I endured at his *birth. Seperate him from the wombe*, as thou didst Saint Paul, that hee may be a chosen vessell of sanctification, and honour. Teach *mee* innocency and simplicitie by the example of *this infant*; and make mee hereafter teach *him* goodnesse and righteousnesse by the power of thy grace. Make us allways *children in wickednesse*, but *not in understanding*; that so, *as new borne babes, wee may desire the sincere milke of thy word, that wee may grow thereby.* Let thy sonne *Christ be formed in* this litle infant that as it hath beene preserved by thy power and providence in the *first birth*, so it may feele thy mercy and grace in the *second.* Lord give a blessing to whatsoëver shall be used for the recovery of my strength; that

Iam:3. 18. vers:17

Gal:1. 15.

1.Cor. 14.20. 1.Pet: 2.2. Gal:4. 19.

that I may allways praiſe thee both in proſperitie and adverſitie. Give thy bleſſing to the meanes for the nouriſhment of this child. Give it ſtrength that it may live to receave the *ſeale* of thy mercy in the *laver of Baptiſme:* and doe thou be preſent with thy bleſſing when the *ſigne* ſhall be adminiſtred. O let it live (if it be thy bleſſed will) and *grow up in wiſedome, and in ſtature, and in grace both with thee, and with men*; that ſo I may magnifie thy name for making mee an inſtrument to propagate the number of thine elect, who am the weakeſt, and the unworthieſt of women. Increaſe thy Kingdome dayly. Take pittie upon all that ſuffer afflictions, eſpecially on thoſe women who are in *labour* of children. Give them comfort in the time of their miſeries, eaſe from their torments, joy in their deſired iſſue, and thankfullneſſe for thy bleſſings. Lord graunt that both I & they may ſing praiſes to thy name for the greatneſſe of our deliverances, and expreſſe our thanks in our godly lives; that when this painfull life ſhall have an end, wee may ſing tryumphantly in eternall glory, through Ieſus Chriſt our onely Lord, and Saviour. Amen.

Lu:2. 52.

THE

13. THE THIRTEENTH SUBJECT.

Teares in the time of a generall Pestilence.

The Soliloquie.

Consisting of sixe severall parts, and treating of,

1 *Mourning by example, in a publike calamitie.*
2 *Severall causes of God's visitations.*
3 *Sinne especially the cause of the Pestilence.*
4 *Severall examples of dreadfull Pestilences.*
5 *God's threatning before his visitation.*
6 *The duety of a Christian, decreeing both to whom, and for whom wee ought to pray in the time of Pestilence.*

The first part of the Soliloquie, treating, of mourning by example, in a publike calamitie.

THE EJACULATION.

Psal. 5.
vers. 1.
Give eare to my words, ô Lord; consider my meditation.
vers. 2.
Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.

Eccl: 7. 4. THe *heart of the wise is in the house of mourning:* (saith Solomon) *but the heart of*

of fooles is in the house of mirth. Is the heart then, sometimes in a pilgrimage from the body? Or is the body required to visit the sick, yea though the disease be *infectious*? Or are wee allways, by command, to imitate the Prophet, whose *teares were his meate day and night*? The heart indeede is often from home; and is least where it *liveth*, most where it *loveth*. The sick must be visited, or else my Saviour will complaine as hee doth in the Gospel, saying, *I was sick, and yee visited mee not. When Iob's three friends heard of the evill that was come upon him, they came every one from his owne place; for they had made an appointment together to come to mourne with him, and to comfort him. So they sate downe with him upon the ground, and mourned seaven dayes and seaven nights.* When *Elisha was fallen sick of his sicknesse wherewith hee dyed, Ioash the King of Israël came downe unto him, and wept over his face, and said, O my father, my father, the charet of Israël, and the horse-men thereof.* When wicked *King Ioram went to be healed in Iezreel of the wounds which the Syrians had given him at Ramah, Ahaziah the sonne of Iehoram King of Iudah went downe to see him in Iezreel, because hee was sick.* Thus doe I reade of a holy *Patient* visited by friendly mourners: a holy Prophet visited by a weeping King: a wicked King visited by another as wicked as himselfe. All these were

Ps:42.3

Mat:25 43.

Iob:2. 11.

vers:13

2.King. 13.14.

c:8.29.

were visiters, or visited: but I doe not find that the diseases were infectious. Noe: I must therfore imitate the best of them in my charitie to others; but I may not forget charity to my selfe. *Willfully* to runne into apparent danger is *desperately* to tempt the *keeper of Israël.* What shall I then doe? The passing bells informe mine eares of the mortalitie of my neighbours; & yet I cannot, I must not visit them. What (I say) shall I doe? What course shall I take? Charitie commandeth mee, compassion hasteneth mee to the dying Christians, that by my advice, or at least by my prayers I might expresse my commiseration. And yet, *when* I am just at my doore provided, resolved, intended to goe, even *then* mine owne health, the health of my familie, and (which is greater them all these) the feare of displeasing my gratious protectour bring mee back againe, and keepe mee at home. I would not be un-charitable; but I must not be desperate. Well then: I am resolved what I will doe. I will (with Solomon) *goe to the houses of mourning*, the houses of the visited; yet not in body, but in mind, and in purse; I will pittie them, and I will send reliefe unto them. I dare not goe in *person*, but I will goe in *affection*; and for my neighbours groaning under the *evill of punishment*, and for my selfe burdened with the *evill*

of

of ſinne, I will feede upon my *teares* day and night. I muſt grieve for my ſelfe in particular; and yet I muſt not be ſo unkindly coveteous, as to keepe my *teares* onely for my ſelfe. In publike calamities thoſe who ſhed noe *teares* may be juſtly ſuſpected to have noe *bowells*. I find my ſelfe not un-apt to *weepe*; for I am prompted to that by the weakeneſſe of my diſpoſition. And yet I ſuſpect my ſelfe; I am jealous of my ſelfe that my *teares* doe rather flow from my feare of infection, then from a fellow-feeling of the miſeries which the infected ſuffer. To heighten therefore my mourning, and to juſtifie it by my compaſſion, I will propoſe to my ſelfe the examples of others, ſuch as I find recorded in the word of my God.

When the deſtruction of the Iewes was neere at hand, the Lord called upon them by the mouth of his Prophet, ſaying, 12

Conſider yee, and call for the mourning women that they may come; and ſend for cunning women that they may come: And let them make haſt, and take up a wayling for us, that our eyes may runne downe with teares, and our eye-lids guſh out with waters: for a voyce of wayling is heard out of Zion, How are wee ſpoyled, &c. Ier:9. 17. verſ:18 verſ:19

The *women* were commanded to *heare the word of the Lord*; *and* their *eares to receave the word of his mouth*; they were to *teach their* verſ:20

daughters

daughters wayling; and every one her neighbour
vers.21 *lamentation: For death* was *come up into their windowes, and entered into their pallaces; to cutt off the children from without, and the young*
vers.22 *men from their streetes. Even the carkeises of men* did *fall as dung upon the field, and as the hand-full after the harvest-man; and none did gather them.* The case is now with us, as it was then with the Iewes. Alasse, how are *wee* spoyled too! How is *death come up into* our *windowes* by the infectious aire! How doe our children dye, and our young men fall! Our *children* which know not the cause; and our *young men* that trusted in the strength of their youth! O how doe *the carkeises of men fall as dung upon the open field, & as the hand-full after the harvest man*; and yet there are *none to gather them up!* They perish *without*, because either there is not roome enough left *with in doores* for them; or not people alive to attend them in their sicknesse; or not people of strength enough to un-lock the doores; or not meanes for their sustenance if they enter in. Thus necessitie driveth them into the *fields*; and there mortalitie seizeth upon them, where noe *person* is found to *burie* their bodies; noe *bearers* to *carie* them to the surfeited earth; noe *friends* to *bewayle* the losse of their lives; and noe *Christians* to *cover* them from their gazing *spectatours*, the verie *fowles* of the aire, and the *beastes* of the field.

What

What *heart* would not *breake*; what *eye* would not *weepe*; what *soule* would not *lament* for this sad visitation? *For these things* (with Ieremiah) will *I weepe: mine eye, mine eye* shall *runne downe with water; because the comforter which should relieve our soules, is farre from us.* Lam: 1. 16.

The Lord hath throwne downe Ierusalem (saith the Prophet) *and hath not pittied; and hee hath caused their enemie to rejoyce over them; hee hath sett up the horne of their adversarie. Their heart cryed unto the Lord, O wall of the daughter of Zion, let teares runne downe like a river day and night: give thy selfe noe rest; let not the apples of thine eyes cease. Arise, cry out in the night: in the beginning of the watches powre out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children that faint in the topp of every streate.* Even thus hath *the Lord covered us* allso *with a clowde in his anger*, as then hee did the daughter of Zion; *and cast downe from heaven unto the earth the beautie of* our *Israël; and remembred not his foote stoole in the day of his anger.* An *enemie destroyeth, and rejoyceth over us*: but *such* an enemie it is, as neither *can heare*, nor *will spare*. The verie *aire* which was created to coole the flames of our scorching hearts, is so *poisoned* with the *infection*, that the more wee make *of it*, the lesse wee *our selves* are made *by it*: the closer

2. Lam: 2. 17. vers: 18 vers: 19 vers: 1.

wee

wee ſeate it even *to* and *in* our hearts, the neerer doth the infection approach our ſpirits. The corrupted *aire* ſhall be therfore *cleanſed* by the thick *groanes* that ſhall flye from my heavy heart; and be purified with the *thunder* of my lowdeſt cryes. With
Iſ:15.2 *Moab* in the prophesie, I will *howle over*
verſ:3. *Nebo, and over Medeba In the ſtreetes* let every one *gird himſelfe with ſack-cloth: on all their heads* let there be *baldneſſe: on the toppes of* our *houſes, and in* our *ſtreetes* let *every one*
Ier:48. *howle, weeping aboundantly*; for wee *are de-*
4. *ſtroyed*; for our *litle ones have cauſed a cry to be heard.* Oh our *ſucklings* that cry for milke from the breaſt, *ſuck* in deſtruction when they expect their nouriſhment. For theſe
Lam:1. things (with Ieruſalem) I will *weepe ſore in the*
2. *night* (in this night of a generall affliction): my *teares ſhall be on* my *cheekes*, becauſe *among all* our *lovers there is none to comfort us.*

3. At the finall deſolation of the houſe of
Eze:7. Iſraël, the Prophet tould them that, *They*
16. *that fled away of them ſhould eſcape, and* ſhould *be on the mountaines like Doves of the valleys, all of them mourning, every one for his iniquitie:*
verſ:17 *All hands* ſhould *be feeble, and all knees*
verſ:18 ſhould be *weake as water: They* ſhould allſo *gird themſelves with ſack-cloth and horrour ſhould cover them; and ſhame ſhould be upon all their faces, and baldneſſe upon their heads.* Lord, what a time of *mourning* ſhould here be!

What

What a time of *horrour!* Destruction is threatned; and whom *destruction* missed, *mourning* should over-take, *feeblenesse* should follow, *weakenesse* should pursue, & *horrour* should cover. Oh, that verie time is come now upon us: that prophesie is fullfilled in our Israel. Here is noe *sword* to *slay* us; noe *fierie engines* of a hellish invention to *murder* us; *noe men* to take us *captives*: but here is worse, farre worse; here is the *Pestilence that walketh in darknesse*, Ps:91.6 *and the destruction that wasteth at noone-day.* Here are *houses* not inhabited; *streetes* not trampled; *churches* not frequented, *sick* not visited, *hungrie* not fed, *dores* not opened, *bells* not ceased, and *graves* not satisfied. *Every* Is:24. *house is shut up, that noe man may come in.* 10. *The horse-leech hath* here her *two daughters* Prov: *crying give, give.* Here are *three things not sa-* 30.15. *tisfied*; yea *fowre things that say not It is enough.* The *hungrie* cry *give*, and the *thirstie* cry *give*, and the *sick* cry *give*, and the *grave* cryeth *give.* The *hungrie* pine, and therfore *cry*; the *thirstie* skorch, and therfore *cry*; the *sick* want helpe, and therfore *cry*; but, ô, the *grave* is dayly *fed*, and yet it is dayly *hungrie.* The mouth thereof is *opened*, and it *devoureth men*; and yet for all that, it still cryeth for our *returne to the dust as wee were.* The *mountaines* Eccl: the greate persons escape not: the habita- 12.7. tions of *men* are like the wildernesses for *beastes*, because the inhabitants are burnt up

with the fiery Peſtilence. Therfore (with
Ier:9. the Prophet) *for the mountaines will I take*
10. *up a weeping, and wayling; and for the habi-*
tations of the wilderneſſe a lamentation; becauſe
they are burnt up that none can paſſe thorow them;
neither can men heare the voyce of the cattell.

4. The houſe of Iſraël was commanded to
Amos. *ſeeke the Lord*; but they on the contrarie are
5.4. ſayd to have *ſought Bethel*, *and* to have *ente-*
verſ:5. *red into Gilgal*, and to have *paſſed to Beer-*
verſ:16 *ſheba*: *Therfore the Lord, the Lord of hoſts, the*
Lord ſaid thus: Wayling ſhall be in all ſtreetes,
and they ſhall ſay in all high wayes, Alas,
Alas: and they ſhall call the husband-man to
mourning, and ſuch as are ſkillfull of lamenta-
verſ:17 *tion to wayling: and in all vine-yards ſhall be*
wayling; for I will paſſe thorow thee, ſaith the
Lord. Here is againe a *clowde* of *ſorrowes*; a
verſ:18 thick *miſt* of *groanes*; for *the day of the Lord is*
darkeneſſe, aud not light. This *clowde* over-
caſteth us too; this *miſt* choaketh us; this
darkeneſſe blindeth us. Here is *wayling* in
our ſtreetes, to *dimme* our eyes; here is the
husband-man mourning, to ſtifle us with
ſorrow; and here is the *mourning* of the vine-
Pſ:104. yards, to *clowde* our ſoules. Our *hearts*,
15. which ſhould have beene *gladded* with the
fruite of the *vine*, are ſqueezed and *preſſed*
like the bunches of grapes. Our *bellies*,
which ſhould have beene *filled* with the fruits
of the earth, doe *cry* in their *emptineſſe*, and
wayle

wayle with the husband-man. One *woe* courteth another: one *curse* saluteth another. Our *sicknesse* is greate, and yet our *famine* too is greate; not that the earth hath forgotten to be fertile, but by reason that men are afraid to furnish us. *Pestilence* consumeth, and *hunger* cryeth: thus the visited dye they know not of what; for *sicknesse* calleth, and *hunger* calleth, and *want* calleth, and *sorrow* calleth: all of them joyne in their hideous *concord*, in their horrid *discord*, and *call* for our ruine, and *yell* for our destruction. That *heart* which *bleedeth* not for such un-utterable sorrow, must needes be *stone*, or *steele*: nay worse; for *stones* will *weepe*, to complaine with the clowdes; and *steele* will *droppe* in a time of stormes. *Heart*, if thou art a woman's, *breake*; if thou art a Christian's, *lament*; if thou art mine, *bemoane* the *afflictions* which dwell among my friends, and the *blacknesse* which *the faces* of my neighbours *have gathered*. I will (with David) *put on sack-cloth* now, though for my very *enemies* which are *sick*; and *humble my soule with fasting*: and I will *goe heavily*, *as one that mourneth for his mother*. With the Prophet Isaiah, *I will bewaile with the weeping of Iazer the vine of Shibmah: I will water thee with my teares, ô Heshbon, and Elealeh.* Or with Ieremiah, *Let mine eyes runne downe with teares night and day, and let them not cease; for the virgin-*

Ioel:2. 6. Ps:35. 13. vers:14 Is:16.9 Ier:14. 17.

daughter of this *people is broken with a greate breach, with a very grievous blow.*

5. The Prophet Ezekiel telleth the Israëlites that *The time is come; the day draweth neere: let not the buyer rejoyce, nor the seller mourne; for wrath is* come *upon all the multitude thereof. The King shall mourne, and the Prince shall be cloathed with desolation; and the hands of the people of the land shall be troubled.* O Israel, how greate were *thy* pangs, when thus thou wert *visited!* O how deepe are *our* groanes too in *this* day of our *visitation!* The Israelites are *dead*; their torments are forgotten: but wee *live*; wee *live dying*; wee *live* to *suffer*; wee *live* to *dye. To dye*, sayd I? O *that* death were sweete indeede, if it would come with a *wish*; if it would hastē it's approach: it were *sweeter then the hony, & the honiecombe.* What was formerly our *dread*, is now our *desire.* What wee posted *from*, wee would now hasten *unto*, could but *Death* yet grow so *pittiefull*, so mercifull as to *heare our desires.* But wee cannot either dye *when* wee would, or *how* wee would. Wee may not chuse either the *time*, or the *manner* of our death. See, See, how it *stare's* us in the *face*; and *looke's* upon us in every *passengar* that *crawleth* by our doores; in every *coffin* that is caried by our windowes. Dye wee must; but of what *disease*? By what *meanes*? If of *age*, 'tis *wellcome*: if of a *consumption*, 'tis *kind*, But what if of the *Plague*? What

Eze: 7. 12.

Vers: 27

Ps: 19. 10.

What if of the *Peſtilence*? Woe unto us, there is our feare; thence is our trembling. If that *arrow* be ſhot at us, wee ſhall have noe *preacher* to pray by us, or to adminiſter ghoſtly conſolation unto us; noe *friend* to viſit us; yea and, it may be, neither *phyſick* to helpe us, nor *meate* to ſtrengthen us, noe *nor ſervant* to attend us. Wee may *call*, but none will dare approach to *anſwer* us: wee may *weepe*, but none will dare come to *comfort* us. This, this day is come upon us. *The buyer rejoyceth not*, fearing leſt with his *bargaine* hee purchaſe a *diſeaſe*. *The ſeller mourneth not*, hoping that though hee looſe by his bargaine, yet his monie will furniſh him with things for neceſſitie. Thus the wrath of God is come upon us: wee are *cloathed with deſolation*. This I feele; and yet I feele it not: I heare of it; but it cometh not yet upon mee: it *walketh* by my doores; it *beckeneth* to mee in the ſtreetes; it *knocketh* at my habitation; and yet, for all this (bleſſed be my God) it is not yet entered. But who knoweth how ſoone that affrighting diſeaſe may force open my doore; or creepe in at my window; or peepe in at a key-hole; or ſlinke in at a creviſe? The diſeaſe is generall; but my *ſorrowes* ſhall be therfore as generall. All others ſhall not weepe, and my ſelfe alone rejoyce. *The meate-offering* Ioel. 1. 9.
and the drinke-offering (the participation of

the holy Communion) through feare *is cut off from the house of the Lord: the Priests, the*
Hos:4. 3. *Lord's Ministers* doe *mourne. The land mourneth, and every one that dwelleth therein languisheth; with the beastes of the field, and with the fowles of the heavens.* Therfore (with
Ezr:10 6. Ezra) I will *goe into the chamber; and when* I am *come thither*, I will *eate noe bread, nor drinke water; for* I will *mourne, because of the transgressions of* us all. Or (with Nehemiah)
Neh:1. 4. *I will sitt downe and weepe, and mourne certaine dayes; and fast, and pray before the God of heaven.*

6. *The Lord God of hosts* did threaten to *touch*
Amos. 9.5. *the land* of Israel, and *it should melt, and all that dwelled therein should mourne; and it should rise up wholly like a flood, and be drowned as by the flood of Egypt.* Thus hath hee threatned *us* allso; and hath hee not brought it to passe?
Ps:97.5 See, See how *the land melteth*; yea *melteth like waxe at the presence of the Lord; at the presence of the God of the whole earth.* Needes must the *land*, (the *hearts* of the *inhabitants* of the land) melt at his presence, seeing the
Heb:12 29. Apostle styleth him *a consuming fire.* O how all doe mourne that dwell in the land! The parents lament the sicknesse of the child; the wife of the husband; the servant of the mistresse: all mourne, all lament. It may now be truely sayd that the whole land is *drowned*: for, what *eye* is not dimmed with *teares*? What *house* is not filled with *teares*?

What

What *streete* is not washed with *teares*? If the *saltnesse* of water will cause a *barrennesse* of the earth, what fruite can possible our land produce, which is thus moistened, thus watered with the *brine* of our *teares*? And yet, mee think's, the earth appeareth as greedie as ever; for it speedily devoureth whatsoever is sprinkeled on it by the *sorrowes* of the inhabitants. The *infected* cry, and the *languishing* cry: and shall not *my teares* much rather trickle downe my cheekes, allthough my *doore* is not yet converted into *pasture*; nor my *walkes* overgrowne with the springing *grasse*? O yes, much, much rather: yea and with the more courage will I weepe, by how much the more I retaine my strength to weepe. *I heare*, mee thinke's *the voyces* of Ier:4.
the visited *as of a woman in travell; and their* 31.
anguish as of her that bringeth forth her first child, bewayling themselves, and spreading their hands, and each of them *saying, woe is mee now, for my soule is wearied because of* this *murdering* sicknesse. Therfore will *I take* up the reso- Is:22.4
lution of the Prophet Isaiah; and whosoever shall come to divert my teares, to them I will say, *Looke away from mee; I will weepe bitterly: labour not to comfort mee.* Or (with Ieremiah) *my soule shall weepe in secret places,* Ier:13.
for their paines; *and mine eye shall weepe sore,* 17.
and runne downe with teares; because the Lord's flock is thus destroyed.

The Second part of the Soliloquie, treating of Severall causes of God's visitations.

I *Mourne*, and I *mourne*; and all out of a *sense* of the generall *sufferance*: I *mourne* and I *mourne* by president: But doe I find the *cause* of our distresses? The *ground* of our sicknesses? *Pestilence* is not the *onely* arrow that is shot from the Allmighty, when his revenge is stirred up: and yet every punishment is termed a *stroake* a *stripe*, a *plague*. When the Lord intended the *spoyle* of the Egyptians by the children of Israel, that which in others would have beene deemed theft, or at the least a *cozenage*, was in the Israelites but *justice*, and done in *obedience* to him who
Ex. 12. 36. is Lord of all, when *they spoyled the Egyp-*
vers. 35 *tians* of their *jewells*, which yet they but *borrowed*. And yet this to the lenders is termed a *plague*; for *the Lord said unto Moses*,
c. 11. 1. *Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards hee will let you goe hence*. When the firstborne of Egypt were decreed to be slaine for the stubbornesse of the King, the execution of that decree was styled a *plague*: for God tould
c. 12. the Israelites by his servant Moses, say-
13. ing, *The blood shall be to you for a token*

upon

upon the houses where yee are; and when I see the blood, I will passe over you; and the plague shall not bee upon you to destroy you, when I smite the land of Egypt. When the children of Israel had longed after *the flesh-pots of Egypt*, and cryed, and murmured against Moses and Aaron, saying, *Would to God wee had dyed by the hand of the Lord in the land of Egypt, when wee sate by the flesh-pots, and when wee did eate bread to the full; for yee have brought us forth into this wildernesse to kill this whole assembly with hunger:* then (I find) the Lord was intreated for flesh; but that flesh proved the destruction of the people, and that destruction is called a *plague*. For, *while the* Quailes were *yet betweene their teeth* (saith the text) *yere* the flesh *was chewed, the wrath of the Lord was kindled against the people; and the Lord smote the people with a very greate plague. Consumption is* allso sayd to be a *plague*; for so saith the Prophet. *This shall be the plague wherewith the Lord will smite all the people that have fought against Ierusalem: Their flesh shall consume away while they stand upon their feete; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth.* Thus every *judgment* is truely a *plague*; and *from* God it cometh; and *upon* men, weake men, mortall men

c. 16. 3.

Num. 11. 33.

Zech. 14. 12.

and women it cometh: but it is *for* their *sinnes*; it is *for* their *transgressions*. Every one groane's *under* the affliction; but few *for* the cause. Wee are angrie with the *rodde*, and wee are angrie with the *Correctour*; and yet wee quarrell not with *our selves* for meriting such, yea more, yea greater, yea more tormenting, more continueing punishments. I will therfore looke into the *sacred page* yet once againe: I will looke into the
Eze:2. 9. *roll of that booke*, and (with Ezekiel) I will
verſ:10 *spread it before mee, and* find *written therein* the *Lamentations, and mournings and woes.* I will find the *punishments*, and I will find out the *offences* too. I will *mourne* with them, with us, with every one that is visited: & with them, & for our selves I will prye into the *causes* of our maladies, seing I know that God will not
Ps:89. 30. be angry without a *cause*. Wee doe first *forsake*
verſ.31 *his lawes, and walke not in his judgments*; wee
verſ.32 first *prophane his statutes, and breake his commandements*; before hee *visiteth our transgression with the rodde, and our iniquity with stripes.*

1. Wherfore did the Prophet Ieremiah cry
Ier:23. 9. out, and say, *Mine heart within mee is broken; all my bones shake: I am like a drunken man, and like a man whom wine hath over-come, because of the Lord, because of the word of his holinesse?* Here I find the Prophet in a strange and fervent *passion*, in a trembling *exstasie*: yet

yet not too greate if I consider the cause, if I weigh the verse that immediately ensueth: *For the land* (saith hee) *is full of adulterers:* verſ:10. *for because of swearing* (or cursing) *the land mourneth; the pleasant places of the wildernesse are dryed up; and their course is evill, and their force is not right.* Was Ierusalem thus *visited* for *swearing*, and *cursing?* Was *Samaria* thus *burnt* up with drought for *adulterie?* Lord what then hath not *this land* deserved? An *oath* in every *tongue* causeth a *crosse* upon every *doore. Vncleanenesse* in every *person* causeth the *fowlest sores* in every *patient.* The *sinns* are universall, the *punishment* must needes therfore be as universall. The *punishment* is become generall; ô that our *sorrow* would grow as generall. This disease may be cured by *lotion:* For my part therfore I will be the first that shall steppe into Bethesda, for I Io:5.24 have layne the longest in my sinnes: long have I allso wayted for the salvation of my God. I will imitate the Prophet Ieremiah, and cry out with him, and as truely as hee, *Mine heart is broken.*

Why did the Prophet Micah resolve to 2. *wayle, and to howle; to goe stript, and naked;* Mic:1. *to make a wayling like the Dragons, and mourning as the Owles?* Was it not because *the* 8. verſ:3. *Lord* was *comeing forth out of his place; comeing downe to tread upon the high places of the earth?* Was it not because *the mountaines* should be verſ:4.

molten under him, and the valleys be cleft, as waxe before the fire, and as the waters that are powred downe a steepe place? Here was destruction for Samaria, and ruine for Ierusalem; but all this was *for the transgression of Iacob, and for the sinnes of the house of Israël.* The *graven images* were the *sinnes* of the people: *idolatrie* incensed the wrath of the All-mighty. Well might hee punish, when the worke of men's hands robbed him of his honour whose worke-man-ship wee are. Well might hee resolve to be knowne the mighty God in his *revenge*, whom they would not acknowledg to be God when hee *forbore* them. But is it not just so with us as it was with them? Is not *Samaria the sinne of* our *Iacob?* Are not *the high places of Iudah* our *Ierusalem?* Here is *wrath*, and *wrath*, and *plague*, and *plague*; but is not *idolatrie* still in our gates? The God of the Patriarch saith unto us, as *Iacob* did *unto his house-hould, and to all that were with him, Put away the strange gods that are among you.* If therfore wee have still a noise of the *beades*; of the *chaplets* pretended to be consecrated at *Rome*: if wee have *pictures* worshipped; *crucifixes* adored; *prayers* not understood; and other footesteps of the heathen remaining amongst us; I cannot choose but remember what our incensed Creatour saith by his Prophet concerning the

vers. 5.

vers. 5.

Gen. 35. 2.

the sinnes of the Iewes, *Shall I not visit them for these things, saith the Lord? Shall not my soule be avenged on such a nation as this?* Lord where thou art not *truely worshipped*, thou wilt be *dreadfully feared*. Though *this sinne* be not *generall*, though not *universall* amongst us; is it not to be found in *private*? Doeth it not lurke in *private closetts*? Is it not harboured in some *secret hearts*? It *hateth the light* because it is not the *trueth*: but yet our sinnes may multiply in the *darke*, untill they have brought us to the *land of darkenesse*. O that (with Iacob) wee would all *arise*, *and goe up to Bethel*, *and make there an alter unto our God*; then wee know, hee would *answer us in our distresse*. *This* is our *plague*, *this* is our *punishment* which now doeth rage amongst us: and is not *that* our sinne? Is not *that* our iniquitie? What remaineth but that (so farre as lyeth in mee) I should strive to appease the wrath of my God? I will therfore endeavour to blunt his arrow, that it may stick noe more when hee shooteth it at us. I will pray unto him to remove at once both the *sinne*, and the *punishment*. I will doe as did Micah: I will wayle, and howle: I will *wayle like the Dragons*, *and mourne like the Owles*.

Ier.9.9

Io:3.30

Gen: 35.3.

When Ezra had confessed the sinne of the people, *weeping*, *and casting himselfe downe*

3. Ezra: 10.1.

before the house of God, there assembled unto him out of Israël a very greate congregation of men, and women, and children; and the people wept very sore. What ayled the *Priest* to cast himselfe downe; and the *people* so sorely to *weepe?* were they not come out of captivitie? Were they not busied in reedifying the house of the Lord? Were not their burnt offerings, and their sacrifices made unto the God of Israël? What now should deject them? What should dismay them? The Lord questioneth
Gen:4. 6. Cain the murderer, the fratricide, saying, *Why is thy countenance fallen? If thou doest well, shalt*
vers:7. *thou not be accepted? And if thou doest not well, sinne lyeth at the doore.* Thus might *Iudah* and *Benjamin* be likewise examined. They had *a sinne* that *lay at the doore*; yea neerer, closer to them if possible might be; even in their *beds*, in their *bosomes.* They *had not*
Ezr:9. 1. *seperated themselves from the people of the lands,* and from *doeing according to their abominations:*
vers.2. but they had *taken of their daughters for themselves, and for their sonnes:* yea *the hand of the Princes, and rulers had beene chiefe in this trespasse.* Yet for all this, their punishment was not hitherto come upon them to the full. They had yet but a *sprinkeling* of it: onely some *droppes:* or at most but a *gust*, a small *storme*; a *shewer* or two of raine. When the Lord was angry, the clowdes frowned; they knitt their browes; and as it were in the

aboun-

aboundance of their compaſſion, they *diſſolved* c:10.9.
into *teares* for the ſinnes of the people. But
more vengeance was expected; therfore the
children of the captivitie turned away their
wives, that *the fierce wrath of God for this mat-* verſ.14
ter might be turned from them. If ſuch a ſinne
as *this* be the cauſe of this our dreadfull *viſi-*
tation, wee ought allſo (with them) to *ſit in*
the ſtreete of the houſe of God, trembling, becauſe verſ.9.
of this matter. Whether this, or whatſoëver
elſe is the cauſe of this *contagion*, the ſinne of
this land; for my part I will reſolve (with
the ſame Ezra) to *ſit aſtonied* at the ſinnes of c:9.4.
the land; and (with the people) I will *trem-*
ble at the words of the God of Iſraël, becauſe of
the transgreſsions of the people of this land.
I will not *ariſe from my heavineſſe*; But I will verſ.5.
rent my garment; or rather *my heart, and not* Ioël.2.
my garment; and turne unto the Lord my God: 13.
for hee is gracious, and merciſull; ſlow to anger,
and of great kindneſſe; and repenteth him of the
evill. I will *fall upon my knees, and ſpread out* Ezr.9.
my hands unto the Lord my God. 5.

Zion was threatned that *her gates ſhould la-* 4.
ment, and mourne; and that *ſhe being deſolate,* Iſ.3.26
ſhould ſit on the ground. Here was the *pun-ſh-*
ment; a grievous puniſhment: deſolation by
warre; deſtruction by the ſword. *Her men* verſ:25
ſhould *fall by the ſword, and her mighty men in*
the warre. But what was the *cauſe?* What
ſtirred up the All-mighty to ſhewer downe
his

his vengeance? Alas, it is too easily found. The *pride* of the *woman* was the *destruction*
vers. 16 of the *men*. It was *because the daughters of Zion were haughty, and walked with stretched-out necks, and wanton eyes; walking, and mincing as they went, and making a tinkling with their feete.* Wee are punished; wee are afflicted; not by the *sword*, but (which is more dreadfull) by the *Pestilence. Our* sufferances are not in the same manner indeede as were *theirs*; and yet wee deserve both the *manner*, and the *measure*. Our *sinnes* are alike; our *punishments* must therfore be expected alike; alike in the *greatnesse*, though they are not in the *kind*. They seeme (mee think's) allready to agree in part; for, besides our
Mat: 24 6. sicknesses, wee *heare of warres, and rumours of wars*. Yea, they come yet neerer alike: for they were threatned that
Is: 3. 17 *the Lord* should *smite them with a scab on the crowne of the head of the daughters of Zion*: and *this* very judgment appeareth among us in every *blaine*, in every *botch*, in every *carbuncle*. Surely our sinnes are as greate, or greater then theirs. The *pride* of our sexe in their *dresses*, in their *laces*, in their *jewells*, in their *fashions*, in their *gaites*, in their *behaviours*, in their *attendants*, in every thing is greater then Zion's. The *effects* of pride, their

their lascivious *embracings*, their amorous *courtings* are commoner, are frequenter then Zion's. Lord is it not just with thee then, to *take away* from us (as thou didest from Zion) *the braverie of our tinkling ornaments, and our tyres, and our chaines, and our bracelets, and our rings, and our changeable suits of apparell, and our mantles, and our glasses, and our fine linnen, and our hoods, and our vailes?* Wee may most justly indeede expect *a stinke, instead of a sweete smell; and instead of a girdle a rent; and instead of well-set haire, baldnesse; and instead of a stomacher, a girdle of sack-cloth; and burning, instead of beauty.* For *us* the land *mourneth*; for *our pride* the people are humbled; for *our sinnes* the *Pestilence* reigneth. Lord make us all, with Zion, *lament and mourne*: make us *sit on the ground*, acknowledging *thy* justice, and *our* sinfullnesse. God hath *come downe to the grave* among us, as hee did at the destruction of Assyria for the pride thereof; and *caused Libanon to mourne* for us; and *the trees of the field to faint* for us: therfore, with Zion, I will *lament*, I will *mourne*, I will *sit on the ground.*

vers. 18
vers. 19
vers. 21
vers. 22
vers. 23
vers. 24
Eze. 31. 15.

A voyce was once *heard from the high places of Israël, weeping and supplications of the people*; because *they had perverted their way,*

5.
Ier. 3. 21.

way, they had forgotten the Lord their God. Here was *sorrow* at the *heart* for the *sinne* of the *soule*; and yet noe destruction of the *body* threatned for disobedience. Had they continued in this their repentance they might have prevented the ensueing judgments: but intermission of sorrow proved to be the ground of their sorrow. Hence came their land to be cursed with *barrennesse* and the
c:12.4. Prophet to cry out, *How long shall the land mourne, and the herbes of every field wither, for the wickednesse of them that dwell therein?* Here *wickednesse* was the *cause*, and *barrennesse* the *effect*. But why should the *herbes* and *flowers* of the field suffer for the sinnes of the people? Alas they grew up towards heaven in their gratefull acknowledgment that from thence they receaved their nourishment in the earth. Yea so innocent they were, that when they looked about them, and saw (as it were) the *wickednesse* of them for whose service they were made, every morning hung *pearlie teares* upon their drooping eyes: and when they saw that men had not halfe so much remorse as they themselves, they sadly shrunke to *bed* againe in the earth. It was a curse to them to be enslaved in the service of cursed sinnes: so poisonous is transgression; so mischievous is iniquitie. Thus the herbes were cursed for the sinnes of the Iewes: but what had the *Iewes* done amisse, which

which *wee* have not exceeded? What wickedneſſe had *they* committed which *wee* have not ſurpaſſed? Therfore our *herbes* and our *flowers*, the beauty of our *gardens* and the pride of our *knotts* is nipped, is withered with the poiſonous breath that ariſeth from our infected bodies: and yet wee feare that what wee diſpatched the aire to kill in our *gardens* will bring poiſion to us, and ſlay us in our *houſes*. Thus wee ſuffer; for, thus have wee ſinned. I will therfore reſolve with the Prophet David, that *Rivers of waters* ſhall *runne downe mine eyes, becauſe* wee have *not kept the law of our God.* Pſ. 119 136.

Shall not the land tremble for this, and every one mourne that dwelleth therein? Saith the Prophet Amos. Tremble? For what? Iſraël knew well enough; the poore were ſenſible enough; even *the poore* that *were bought for ſilver, and the needy* that were *ſould for a paire of ſhooes.* Here was *oppreſſion* in the *ſtreetes*, and *crying* in the *gates*; for *the Ephah* was *made ſmall, and the Shekel greate*; and *the ballances* were *falſified by deceit.* Noe marveile that the Pſalmiſt concludeth, *Surely men of low degree are vanitie, and men of high degree are a lye: to be layed in the ballance they are alltogether lighter then vanitie.* It was thus among the Iſraelites; and thus it is among *us* allſo. *Men of low degree are vanitie; vanitie in* the account, and contempt of ſuperiours? *vanitie* in

6. Amos. 8.8. verſ. 6. verſ. 5. Pſ. 62. 9.

in the cruelty of ſuperiours. *Men of high degree*, the richeſt traders, the merchants of corne and the other fruits of the earth, *are a lye*: their *meaſures* are *falſe*, their *weights* are *falſe*: yea they buy by one, and they ſell by another. They devoure their brethren, and yet they doe it by a *ſhew* of *Iuſtice*; for the *ballances* they have corrupted, and the *weights* they have pared; inſomuch as men erre moſt, they are moſt deceaved when they thinke themſelves moſt righted, beſt dealt with. This *injuſtice* commandeth us *juſtly* to *mourne*: ſo the *belly cryeth*, and the *back cryeth*. The hungrie cry when they buy of the rich, and are cozened by the rich: when they ſuffer in the cozenage, and ſuffer likewiſe in the publike, in the generall *puniſhment* for the cozenage. For this *our land mourneth*: for this our people are *viſited*, our *houſes* are *ſhut up*, our ſtreetes are not frequented, our markets not filled; and yet the hungry *lament*, and the thirſtie doe *mourne*. The poore can neither buy for their money; nor be imployed in their willing labours to earne them money; nor live without money. *Wee*
Iſ. 59. 11. *roare all like Beares, and mourne ſore like Doves. Wee looke for judgment, but there is none: for ſalvatien, but it is farre from us.* Therfore with the *oppreſſed* I will *cry*, and with the *viſited* alſo I will *cry*. I will cry with the

the *oppreſſed* for *right*; and I will cry with the *viſited* for *health*. How long, Lord, how long wilt thou puniſh us? O *remove our ſinnes like a cloude: blott out, as a thick cloude, our transgreſsions, and as a cloude our ſinnes: returne unto us, for thou haſt redeemed us.* c. 44. 22.

The Third part of the Soliloquie, ſhewing, that Sinne eſpecially is the cauſe of the Peſtilence. 3.

THe *diſeaſed* (ignorant of the kind of their maladies) cauſe the Phiſitian to conſult with their *pulſes*; to examine their *urine*; and by ſymptomes to find out the *cauſe* of their diſturbance. So ſhould the *ſick ſoule* allſo; or elſe the ignorance of the ſinne may hinder the cure. Generall complaints have beene made by men groaning under the burdens of ſeverall *viſitations*: but doeth the *Peſtilence* come by the ſame rules, and ariſe from the ſame cauſes? Surfeits, and Conſumptions, and Feavers, and Palſies, and Pluriſies, and other ſuch ſicknesſes may have their cauſes in nature, and their remedies oftentimes by phyſick: but neither is the *cauſe* of the *Peſtilence* ſo cleere in nature; nor

nor is the cure thereof so easie by physick. Or if it be; yet is this disease more *infectious*, more mortall, and therfore more *dreadfull* then any of the rest. It shall therfore be my first care to find out the *cause* in my *soule*, before I looke upon the effects thereof in the *bodies* of sinfull mortalls. I will examine our times by those of our ancestours; and see whether this generall *contagion* doeth not rather proceede from the mallice of the soule, then from the aire, dyet, or whatsoever else the Phisitians conjecture at.

1. Num: 14.36. *The men which Moses* had *sent to spie out the land* of Canaan *returned*, *and made all the congregation to murmur against Moses*, *by bringing up a slaunder upon that land* of promise: & vers. 37 *those* very *men that did bring up that evill report upon the land*, *dyed of the plague before the Lord.* What? Of the *plague*? Of the *Pestilence*? There were but *ten* of those spies, and those *ten* onely dyed. *Wee* have the *Pestilence* too; but it contenteth not it selfe with *ten*, & *ten*, and *ten*, and *ten*; but *hundreds* dye; *hundreds* are *visited*; *thousands* complaine; every one feareth. But was *their* disease the same as *ours*? Was not theirs an inflammation of their tongues, and wormes issueing out of them, as a just recompense, because with their tongues they had lyed? Or was it not some other extraordinarie *plague* from the hand of God? Or was it not that *Pestilence* which

was

was threatned when *the Lord ſaid unto Moſes,* verſ. 11
How long will this people provoke mee; and how long will it be ere they believe mee, for all the ſignes which I have ſhewed among them? I will verſ. 12
ſmite them with the Peſtilence, and diſinherit them; and will make of thee a greater nation, & mightier then they? Whatſoever their *diſeaſe* was, though I cannot determine it; yet will I conſider the *cauſe* thereof. The *cauſe* was a *ſinne*, a grievous ſinne; a *lye*: and the *effect* of this was a *ſinne*, a grievous ſinne; it was *murmuring*. O thus have *wee* allſo added ſinnes unto ſinnes. Wee allſo *lye*; wee *lye grievouſly*, deſperately, impudently. Like unto Iob's friends, *wee are forgers of lyes*; wee Iob. 13. 4.
turne aſide to lyes: wee *goe aſtray ſo ſoone as wee be borne, and ſpeake lyes*: wee *delight in lyes*: Pſ. 40. 4
and wee *have wearied our ſelves with lyes*: Pſ. 58. 3 Pſ. 62. 4
juſtly therfore now doe wee *eate the fruit of lyes*. And yet, not contented with this, wee Eze. 24 12.
murmur too. Againſt our *ſuperiours* wee *murmur*, for not governing us according to our Hoſ. 10 13.
licentious, and ſinfull deſires: againſt the *rich* wee *murmur*, becauſe wee floate not in their plentie: yea even againſt *God* himſelfe wee *murmur*, becauſe hee graunteth not our ſinfull deſires. Thus in every thought, and in every word wee either *find* a ſinne, or *make* a ſinne. For this our *lying*, for this our *murmuring* wee are now *viſited*; wee are now *ſtricken*; wee are

(as

1.Cor. 10.10. those spies were) *destroyed of the destroyer.*

2. Deut. 28.61. The rebellious Israëlites were threatned by Moses that *Every sicknesse, every plague which was not written in the booke of the law, them should the Lord bring upon them, untill they* vers 62 *were destroyed:* And they *should be left few in number, whereas they were as the starres of heaven for multitude.* These were the menaces, these were the threats to the children of Israël: but among all these *sicknesses*, where is *that* which reigneth among us? Hath God prepared a new punishment for us, such as the *Israëlites* never suffered, nor the *law* ever mentioned, nor *skill* ever cured? Doubtlesse thus God could afflict us; but hee chuseth rather to punish us as hee did others, that so *wee* might find out the *cause* as *others* have done. Hee was pleased to tell the Israëlites the *cause* of their *plague* vers.62 which hee would send upon them; even *Because they would not obey the voyce of the Lord their God.* Iust thus hee punisheth *us* as hee punished *them*; even untill wee are allmost quite *destroyd*: and hee telleth us our sinne, our offence too, by his *word*, by his *ministers*, by our owne *consciences*, even, that wee *refuse to obey the voyce of the Lord.* Iust therfore, most just it is, that seeing wee *have*, wee *doe*, wee *will* thus sinne; even thus, yea thus severely likewise wee should be punished.

Yea,

Yea, wee deserve it in a farre greater *manner*; in a farre greater *measure*. Hee who threatned those that would *walke contrarie unto him, and would not hearken unto him, that hee would bring seaven times more plagues upon them, according to their sinnes*: Hee who by Moses threatned them that *If they would not observe to doe all the words of that law which are written in that booke, that they might feare this glorious name, The Lord thy God: Then the Lord* should *make their plagues wonderfull, and the plagues of their seede; even greate plagues, and of long continuance: and sore sicknesses, and of long continuance*: The selfe-same God hath found *us* walking *contrarie unto him*; and therfore hath brought on us *seaven times more plagues* then formerly. Hee seeth that *wee feare not this glorious name The Lord our God*; therfore hath hee sent us *greate plagues*, & of *long continuance*; and *sore sicknesse*, & of *long continuance*.

Lev: 26 21.

Deut: 28. 58.

vers. 59

Thus I sitt, and muse, and consider of the *sicknesse*. I heare the *bells tolling*; even *those bells* which were wont to invite us to the temple, that wee might know our sinnes at the mouth of the preacher, and pray for remission of our sinnes by the helpe of the preacher; the very selfe-same *bells* serve now to tell mee that *one man* lyeth *languishing*, and desireth my prayers; *another man* is *departed*, and wanteth nothing but a funerall; a *third man* is to be *buried*, but a neighbourly, and

friendly companie is wanting. Every *ſtroake* of a *bell* (mee think's) *hitteth* mee at the *heart*, and biddeth mee to prepare for my laſt *fare-well*. Every *toul* awakeneth my conſcience; and biddeth mee remember what my ſinnes have merited. Thus mine *eares* receave a *ſound*; and thus my trembling *heart* feeleth a *throb*, a *beating*, a *panting* for my *particular* ſinnes which have beene ſome cauſe of this *generall* ſickneſſe.

3. *Moſes* went *unto the Lord, and ſayd, Oh this*
Ex:32. *people have ſinned a greate ſinne, and have made*
31. *them Gods of gold!* But what followed? *The*
verſ:35 *Lord plagued the people, becauſe they worshipped the Calfe which Aaron had made.* There was the *ſinne*; & there was the *puniſhment*. But was *that plague* the ſame as *this* which now doeth rave, and rage amongſt us? Surely *our ſinnes* are the *ſame* as were *theirs*; for wee digge the entrailes of our mother earth, and (like the *Augures*, the *Sooth-ſayers*, though they *ſayd* noe *ſooth*, noe trueth at all) wee conjecture, wee *divine* by thoſe entrailes; yea and wee decree him who is rich, to be a *good man*, a *ſufficient man*, an *honeſt man*, and what not? Wee vallew the *man* for the *gold*; wee *worſhip* him for it; wee *honour* him for it. And is not this to ſinne with the Iſraëlites? Wee doe very litle differ from thoſe *idolaters*; even nothing at all. They made them *Gods of gold*, and wee make *gold our God*. Iuſtly therfore

therfore are wee thus punished by the *true God*, because wee honour that which is *noe God*. The Israelites had *this* very kind, and sort of *plague*; such a very *pestilence* as *ours*; and for just such a *sinne* as this of *ours*. Though Moses prayed for them; yea though hee desired to be *blotted out of the booke of God*, rather then they should not be forgiven; yet God decreed saying, *Whosoëver hath sinned against mee, him will I blott out of my booke*. *Whosoëver* hath sinned against him? If hee should deale so with us, who should people the land? Who should inhabit our dwellings? Who should enjoy our treasures? Hee hath begun *blotting* indeede allready. His *inke* is found in the *blacknesse* of every *blaine*; in the *blewnesse* of every *token*; in the *rednesse* of every *crossed doore*. But will this *blotting* allwayes continue? Will hee not stay his hand? Will his wrath burne like fire for ever? *Our bones lye scattered at the graves mouth, as when one cutteth, and cleaveth wood upon the earth. But mine eyes are unto thee, ô God, the Lord: in thee is my trust.* Either *blott not at* all, or onely *blott out* our *offences*. *Hide thy face from our sinns, and blott out all our iniquities*. Say unto every one of us as thou diddest unto Iacob by the mouth of thy Prophet; *I, even I am hee that blotteth out thy transgressions, for mine owne name's sake; and will not remember thy sinnes.*

verſ:32
verſ:33
Pſ:141. 7.
verſ:8.
Iſ:43. 25.

The Fourth part of the Soliloquie, consisting, of Severall examples of dreadfull Pestilences.

LOrd what a hideous *dinne* is this in mine eares! *There* was a *groane* able to have shaken even the earth it selfe, had it beene imprisoned in the deepest bowells thereof. What, *another?* Hearke! There's *weeping* too. Oh this is the sad, and wearisome life of us poore sinners, who are *caged*, and *miewed* up in our *infected* citties, and townes, and villages. The *diseased groane* through the extreamitie of their paines; and for want of comforts both of body, and soule. The *sound* are *weeping* for the miseries of the *sick*; and long for the deliverance even of their whole familes from the burden of the flesh. Some habitations are made both *hospitalls*, and *charnell houses*, where many a one lyeth sick; and for want of helpe, they *sicken* without *hope*, they *dye* without *comfort*, and they *consume* without *interment*. Sometimes againe the mother, who *dandled* her infant in her clasping *armes*, is enforced in those armes to *carrie* it to the *grave*. Sometimes the *husband*, who deerely affected *the wife of his bosome*, is enforced to make her the burden of his *shoulders*; and to *beare* her dead corps to the devouring earth, for want of friends,

&

& neighbours to ease him of the *burden*. Yea, sometimes the *children* are enforced to assist their *father*, in the cariage of their *mother* to her *longest home*. O horrour, horrour, horrour! Can pittie find noe enterance at the hearts of strangers? Can compassion find noe harbour in the bowells of neighbours? Will none performe this act of pietie to *key-cold* woman to the carkeise of a woman, but onely her husband, the husband of her affection; and her children, the *labour* and the *fruit* of her *wombe*? O how divers in the world would stand amazed at the sight, & hardly determine whether the *dropps* which fall from the faces of the bearers be the *sweate* of their *browes*, or the *teares* of their *eyes*. Oh what adreadfull time is this! Did ever any age produce a paralell to this severe *contagion*? Was it ever knowne that a *Pestilence* was so generall, and so malignant? Did ever any people drinke so deepe of the *cup of sorrow, astonishment, and desolation* as wee doe? Was ever *Samaria*, or *Aholah*, or *Aholibah*, or *Babylon*, or *Ierusalem*; was ever *the king of the land of the Philistines, or Askelon, or Azzah, or Ekron, or Ashdod*; was ever *Edom*, *or Moab*, *or Ammon*, or *Tyrus*, *or Zidon*; was ever *Dedan*, or *Tema*, or any other place so *drunke* with the *cup of furie from the Lords hands, as wee are*? Our *drinke was* formerly *sowre with our whoredomes* with our abomina-

Eze:23 33. verſ:4. Ier:25. 20. verſ:21 verſ:22. verſ:23 Hoſ:4. 18.

Ier:8. 14. c:23. 15. c:25. 15. Eze:39 17. verſ:18 verſ:19 Lam:1. 12.

tions : now therfore wee have *waters of gall to drinke*; wee are *fed with wormewood*; and our cup is a *cup of furie*, of *trembling*, and of *aſtoniſhment*. O the *plague*, the *plague* it is that *eateth* our *fleſh*, *and drinketh* our *blood* : it *eateth the fleſh of the mighty, and drinketh the blood of Princes*; it drinketh even *untill it is drunken with our blood*. Was there ever *any ſorrow like unto* our *ſorrow wherewith the Lord doeth afflict* us *in this day of his fierce wrath*?

But why doe I thus cry out? Why complaine I ſo mournefully, as if *our* afflictions exceeded all that ever were ſent upon the children of men? If I conſider our eſtate by it ſelfe, I cannot chooſe indeede but conclude it miſerable: but if I weigh it with the *Peſtilences* of former ages, it will not perhapps appeare a burden ſo un-ſupportable. Compariſons may peradventure eaſe my grieſe, and leſſen my torments: therfore (with David) *I will remember the dayes of ould*; *I will meditate on all the workes* of *God*. It may be that Solomon may adviſe mee, and comfort mee too, where hee thus counſelleth, *Say not in thine heart, What is the cauſe that the former dayes were better then theſe? For thou doeſt not enquire wiſely concerning this*. I will therfore *conſider the dayes of ould*, and *the yeeres of ancient times*.

Pſ:143 5. Eccl:7. 10. Pſ:77.5

The children of Iſraël murmured againſt Moſes and Aaron about the deſtruction of Ko-

1. Num: 16.41.

Korah, Dathan, Abiram, and their accomplices, *saying, Yee have killed the people of the Lord*: and presently *there* was *wrath gone out from the Lord, the plague* was *begunne.* verſ:46
So *they that dyed of the plague were foureteene thousand and seaven hundred*, and all in *a day*; *beside them that dyed about the matter of Korah.* verſ:49

When *Israel abode at Shittim, the people committed whoredome with the daughters of Moab*: and, not contented with this high offence, *they* allso *joyned themselves unto Baal-Peor, and did eate the sacrifices of the dead. Thus they provoked the Lord to anger with their inventions; and the plague brake in upon them*: and *those that dyed in the plague were twentie and foure thousand.* Their *sinne* was *double*; it was whoredome both *carnall*, and *spirituall*: their *punishment* was therfore *allmost double* to that which was sent for murmuring. 2. Num: 25.1. verſ:3. Ps:106 28. verſ:29 Num: 25.9.

When David sent for the Captaine of the hoast to number the people; Ioab answered him fiirely, saying, *Now the Lord thy God adde unto the people (how many soever they be) an hundred fold; and that the eyes of my Lord the King may see it: but why doth my Lord the King delight in this thing? Notwithstanding the King's word prevailed against Ioab, and against the Captaines of the hoast: and Ioab, and the Captaines of the hoast went out from the presence of the King to number the people* of Israel. verſ.4. But what was the event thereof? *The Lord* verſ:15 3. 2. Sam: 24.3.

sent a Pestilence upon Israël from the morning even to the time appointed: and there dyed of the people from Dan even to Beersheba seaventy thousand men; and all of them in the space
vers:13 of but *three dayes*. Here was yet a greater number then before; and yet all of them fell for the sinne of *one* onely man: but this *one man* was a *King*; and for his eminent offence five times as many were slaine, as when the multitude of people joyned in a murmuring. Hee who by the people was
c:18.3. acknowledged *worth ten thousand of them*, now for his sinne became the destroyer of seaven times as many of them as hee was vallued at by them: so *greate* was the anger of the Lord, for a sinne so *greate*, and committed by a person so *greate*, so eminent.

4. The All-mighty threatned *Ierusalem* by the mouth of his Prophet, that hee would
Ier:19. 8. *make that cittie desolate, and an hissing: every one that passed thereby* should *be astonished, and hisse, because of the plagues thereof*. The same
c:49. 17. God threatned *Edom* allso by the same Prophet, saying, *Edom shall be a desolation: every one that goeth by shall be astonished, and shall hisse at the plagues thereof*. The same God againe threatned *Babylon* by the same Prophet, saying, *Because of the word of the Lord, it shall not*
c:50. 13. *be inhabited, but it shall be wholly desolate: Every one that goeth by Babylon shall be astonished, and hisse at her plagues*.

Thus

Thus *I remember thy judgments of old, ô Lord, and receave comfort.* Comfesse I must indeede that *wee have sinned with our fathers; wee have done amisse, and dealt wickedly:* but are *our* punishments as greate as *our fathers* were? Foureteene thousand and seaven hundred of them fell at one time: twentie and fower thousand at another time: threescore and ten thousand at a third time. Lord, what mighty numbers were here! and yet wee feare when *one* dyeth; wee tremble when *ten*; wee runne when *twentie*; wee are dismayed when *an hundred*; wee are hopelesse, heartlesse, even allmost quite dead allready when *a thousand* depart. But why should not wee expect as greate plagues as were sent upon any of our ancestours, seeing, that our sinnes are not lesse either in *number*, or *weight*? Wherein are wee better then *Ierusalem*, or *Edom*, or *Babylon*, that wee are not yet as desolate as were they? That *every one that passeth by is* not *astonished*, nor *hisseth at us*, as they did at them? Hee who visited *them* doeth visit *us*: hee *visiteth our offences with* his *rod, and our sinnes with his scourges.* Yet hee visiteth us not so *sorely* as hee did the Israelites, when fowreteene thousand and seaven hundred of them dyed; or not so *severely* as when twentie and fowre thousand of them were swept away: or not so *grievously* as when threescore and ten

Ps. 119 52.

2. Chr: 6. 37.

Ps: 89. 32.

thousand of them were destroyed; or not so *terribly* as *Ierusalem*, *Edom*, and *Babylon*; for wee are not quite desolate: or not so *furiously* as *Nineveh*, to whom God spake by his Prophet saying, *There is noe healing of thy bruise; thy wound is grievous: all that heare the bruite of thee shall clapp the hands over thee:* Or howsoever not so *remedilesly* as the army of Pharaoh at Euphrates, whom the Lord mocketh by the mouth of his Prophet, saying, *Goe up unto Gilead, and take balme, ô virgin, the daughter of Egypt: In vaine shalt thou use any medicines, for thou shalt not be cured.* This, ô this maketh mee to *eate my bread with quaking, and to drinke my water with trembling and carefullnesse*, for feare lest our sinne-revenging God should punish us as hee hath done them. O what mercies doeth hee not yet offer unto us? What kindnesse doeth hee not yet afford us? To our Physitians hee giveth knowledg: to our medicines hee giveth vertue. The herbes of the fields, and the fruits of the trees, and the flesh of the beastes doe yet offer themselves for our cure, and our sustenance. O that wee had but so much happinesse, as to know the miserie which is due to our offences! O that wee had but so much *mercy* from God, as to *know* his *mercy* in his *gentle* visitation! For this our miserie will I groane; for these our sinnes I will lament; for the mercy of my God.

Nah:3. 19.

Ier:46. 11.

Eze:12 18.

God I will pray, and I will cry, *Heare, ô Lord, and have mercy upon us: Lord be thou our helper. O be thou our helpe in trouble, for vaine is the helpe of man.* Pſ:30. 10. Pſ:60. 11.

The Fifth part of the Soliloquie, ſhewing how God threatneth before his viſitation. 5.

IT is a *weakeneſſe*, it is a *fondneſſe*, it is a *madneſſe* in people not to believe the ſure effects of certaine cauſes, before they become obvious to their ſenſes. In the courſe of nature wee are apt to believe what wee dare not try. Who will put his finger into the fire to try if it will burne? Who will caſt himſelfe into the water to try whether it will drowne him? Yet in things divine wee are too incredulous; too full of un-beliefe. I find that my God hath ſtricken divers with *plagues* for the ſinnes which they have committed: But I likewiſe find that hee hath threatned divers before hee *viſited* them, that ſo by their amendment they might prevent thoſe judgments which otherwiſe would enſue. It is my beſt way to find out the crying ſinnes of the land, by obſerving the puniſhments which are ſent us for them: but I muſt not forget either the patience of our God, or the obſtinacie of men; the long-

suffering of our Creatour, or the impenitencie of his creatures. Sure I am that the Lord did allways call to repentance before hee punished offenders: hee hath ever wooed transgressours both by promises, and by threatnings before hee ever *made them sick*
Mic:6. 13. *in smiting them* for their transgressions.

1. When the Israëlites were to be freed from the Egyptian bondage, ô how often was Pharaoh admonished to let them goe! Moses and Aaron sayd unto him, *The God*
Ex:5.3 *of the Hebrewes hath met with us: let us goe, wee pray thee, three dayes journie into the desert, and sacrifice to the Lord our God, lest hee fall upon us with the Pestilence, or with the sword.* Lord, how meeke Moses begged for the people! yea and in the name of God too; and for an act of religion too; and for feare of judgments too: yea and those judgments not small, or triviall; for they should be either the *Pestilence*, or the sword; yea and hee pretendeth that those judgments should fall upon the Israelites, the people of God, if they neglect their sacrifices; hee saith not, upon the Egyptians; hee saith not, upon the King: And yet, for all this, the King yeelded not; the Israelites sacrificed not; and therfore the *plagues*, the vengeance came upon the heads of their oppressours.

2. Gog was threatned for a thing which yet hee was suffered to doe. The Israelites were

were to be his purchaſe; the *un-walled villa-* Eze:38
ges his pray; *all that dwelled without walls, and* 11.
had neither barres, nor gates ſhould be made deſolate by him. Thus the people of God were to ſuffer for the ſinnes committed againſt their God. But was the enemie to eſcape, by whom the people ſhould be corrected? Was Gog to be enriched, and to enjoy the ſpoyle? Nothing leſſe. The very inſtrument of revenge was not to be freed from the wrath of the revenger; nor the executioner to be accounted innocent, though hee puniſhed the guilty. *I will pleade againſt* verſ. 22
him with peſtilence (ſaith the Lord, *and with blood. I will raine upon him, and upon his bands, and upon the many people that are with him, an over-flowing raine, and greate haile-ſtones, fire, and brimſtone.* Thus the Iſraelites offended, and were threatned with the armies of Gog. Gog offended, in that hee knew not his maker; in that hee looked onely to his advantage and ſpoyles, whileſt yet hee executed the vengeance of God: hee's therfore threatned; hee ſhall therfore be conſumed. When hee ſhould have revenged God upon the rebellious people, then God himſelfe would be revenged upon him with judgments from heaven.

The Prophet Ezekiel was ſent to threa- 3.
ten the Iſraëlites for their many rebellions, and thus ſayd the Lord God unto

Eze:6. 11. him, *Smite with thine hand, and stampe with thy foote, and say, Alas for all the evill abominations of the house of Israël; for they shall fall by the sword, by the famine, and by the pestilence.* vers:12 *Hee that is farre off shall dye of the pestilence; and hee that is neere shall fall by the sword; and hee that remaineth, and is besieged shall dye by the famine: thus will I accomplish my fury upon them.* Here is warning given before the blow be stricken; there is the sword allready halfe out; here is the famine allready in a due preparation; here is an Angel ready to disperse the *pestilence*: but, before execution here is notice given; before the punishment here is a threatning sent. Even thus allso hath our good God dealt with us: thus hath hee warned us. Hee who *delighteth not in the* Eze:33 11. *death of a sinner*, doeth never strike before notice given; for hee had rather that our repentance should *quiver* his arrowes, then that by our sinnes hee should be enforced to *hit* us at the *heart*.

4. *I will smite the inhabitants of this citty* (saith Ier:21. 6. God by Ieremiah concerning Ierusalem) *both man, and beast: they shall dye of a greate Pestilence.* Loe here is still the *future tense*, I *will*; not I *doe*. God delighteth not in the execution of his wrath; but yet his *I will* is as sure as his *I doe*. Thus hee hath formerly threatned us with his *I will*; I confesse indeede hee hath; and yet wee would not

believe

believe what was to come; & onely because wee found it not instantly present. Hence it is that now our people cry; now our beastes doe roare: and it is but just that men and women should be ranked in the order with beastes, seeing that our sinnes have discovered us to be more stupid then them. Yet the beasts perish, though they could not sinne; and wee perish because wee can doe noe-thing but sinne. So the servant suffereth for the offences of the master: so the beasts are punished for the sinnes of the owners. The *Pestilence* putteth noe distinction betweene them both, allthough the one could not, the other would not avoyde the punishment.

In the booke of Exodus the Lord saith concerning Pharaoh, & the Egyptians *Now I will stretch out mine hand, that I may smite thee and thy people with Pestilence; and thou shalt be cut off from the earth.* Take heede Pharaoh: hee is true who threatneth: and allthough hee saith *I will*, yet hee saith allso *now* I will. Hee is ready for *thee*, allthough thy heart be not ready for *him*: hee is *just now* prepared to punish, if thou be not *just now* prepared to obey. *I will bring a sword upon you, that shall avenge the quarrell of my covenant: and when yee are gathered together in your cities, I will send the Pestilence among you; and yee shall be delivered into the hand of your enemies*, saith the Lord to the Israëlites. And

5. Ex:9. 15.

Lev:26 25.

Deut: 28.21. And againe: *The Lord shall make the Pestilence to cleave to thee, untill hee have consumed thee from offe the land whither thou goest to possesse it.* Yea, & yet once againe: Num: 14.11. *The Lord said unto Moses, How long will this people provoke mee? And how long will it be ere they beleive mee, for all the* vers: 12 *signes that I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a mightier nation then they.* O the fathomlesse treasure Rom: 2 4. of the bountie of my God! *O the riches of his goodnesse, and patience, and long suffering, leading us to repentance!* What were the Israëlites, that hee should not *plague them?* Why not presently? The wages is due so soone as the service is done; and the punishment is as due, so soone as the offence is committed: and yet, allthough God be forward in the former, hee is slow to the latter: allthough hee delight in the former, yet is hee hardly drawne to the latter. Mee think's when I consider the Israëlites, I wonder at their rebellions: and yet, mee think's, when I consider our selves, I wonder Is: 5.1. much more. *What could have beene done more to this vine-yard* of God, *that hee hath not done* unto us? Hee hath *fenced us, and gathered* vers: 2. *out the stones from us, and planted us with the choycest vine, and built a tower in the midst of us, and allso made a wine-presse in* this his vine-yard,

yard, *and* yet for all this, when *hee looked that wee ſhould bring forth grapes, behould wild grapes.* Oh how my heart panteth within mee, and my whole ſelfe is in a trembling feare, when I conſider *his* mercies, and *our* rebellions! O mee think's I ſee *a hand-writing* againſt us allmoſt upon every *doore,* every inhabitant, written as it were, with the fingers of a man's hand (as once *Beiſhazzar* ſaw *upon the plaiſter of the wall*); which maketh my *countenance change, and my thoughts be troubled, ſo that the joynts of my loynes be looſed, and my knees ſmite one againſt another:* and I cry for mercy, for I have offended; and I knock for compaſſion, for I have tranſgreſſed. God did threaten Iſrael with a *peſtilence* when they ſhould be gathered together in their citties; with a *Peſtilence* that ſhould conſume them from off the land; with a *Peſtilence* that ſhould diſ-inherit them: and all this to avenge the quarrell of his covenant, becauſe they ſtill provoked him; becauſe they would not believe him, for all the ſignes that hee had ſhewed among them. But where in had Iſrael offended? In what manner? In what meaſure, which this land hath not exceeded? And yet, ô how unwillingly doth the All-mighty puniſh us! O how ſlowly! O how gently! *The kingdome of heaven ſuffereth violence*, ſaith my Ieſus. Violence indeede, by our daring ſinnes, for

Dan: 5. 5.

verſ: 6.

Matt: 11. 12.

wee

wee draw the revenger's sword for him :
Ps.7.12 wee *bend his bowe* for him, *and make it ready :*
vers.13 wee allso *prepare for him the instruments of*
Ps.64.3 *death* , because wee *whett our tongues like swords , and bend our bowes to shoote our arrowes,*
vers.4. *even bitter words , that wee may shoote in secret at the perfect : suddenly doe wee shoote at him, & feare not.* And what now can wee expect but judgments, seeing that wee will not offer the just , and rightfull *violence* to the Kingdome of heaven , even the *violence* of our *prayers* ; the *violence* of our *teares* ; the *violence* of *sobbs*, and *sighs* ; and *groanes* in our spirituall combats ; and conflicts ? What can wee expect but *vengeance ?* And what doe wee meete with , but *destruction ?* Hee hath threatned, and threatned , againe , and againe ; and yet wee have resisted , and resisted , againe, and
Is.5.7. again too. When *hee looked for righteousnesse, behould oppression :* justly therfore , now wee looke for *mercy* , *behould a cry.* A *cry* in the *beds* of the languishing ; a *cry* in the *chambers* of the *infected* , and pined prisoners ; a *cry* of the healthfull for feare of *infection* ; a *cry* of parents for their tender children ; a *cry* of children for their dying parents. Brother *cryeth* for brother; sister for sister : all *cry* for
Ps.102 helpe ; all *cry* for mercy. *O Lord heare our*
1. *prayers, and let our cryes come unto thee.*

The

The Sixth part of the Soliloquie, treating of the duety of a Christian; decreeing both to whom, and for whom wee ought to pray in the time of Pestilence.

I Weepe and weepe, and sigh and sigh, and pray and pray: but *why* doe I thus weepe, and sigh, and pray? If for *my selfe*, it is a debt which is challenged even by nature it selfe, so that I may have any hope by these meanes either to *prevent*, or to *cure* the *sicknesse*. If for *others*, it is *charitie*; it is a religious duety. Thus wee are commanded by the Apostle; *Beare yee one anothers burdens, and so fullfill the law of Christ.* And againe by the same Apostle I am commanded to *weepe with them that weepe*. But must my teares be generall? Must my prayers be universall? For all? For the wicked as well as the godly? There was a time when the Prophet Ieremiah might not pray for Iudah. The Lord said unto him, *Pray not for this people for their good: When they fast I will not heare their cry; and when they offer burnt-offerings, and oblations, I will not accept them; but I will consume them by the sword, and by the famine, and by the Pestilence.* There was a time too when *the Lord said concerning the sonnes,*

Gal. 6. 2

Rom. 12. 15.

Ier. 14. 11. vers. 12

c. 16. 3

and

and concerning the daughters that were borne among the Iewes, & concerning their mothers that bare them, and concerning their fathers
vers:4. *that begat them: They shall dye of grievous deaths; they shall not be lamented; neither shall they be buried; but they shall be as dung upon the face of the earth; and they shall be consumed by the sword, and by the famine; and their carkeises shall be meate for the fowle of heaven, and for the beasts*
vers.5. *of the earth. For thus saith the Lord, Enter not into the house of mourning; neither goe to lament, nor bemoane them: for I have taken away my peace from this people, saith the Lord; even loving kindnesse,*
vers.6. *and mercies. Both the great and the small shall dye in this land: they shall not be buried, neither shall men lament for them, nor cutt themselves, nor make themselves bald for them.* And there was a time allso
c:22. when the *eyes* of Iehojakim the sonne of
17. Iosiah King of Iudah, *and his heart were not but for coveteousnesse, and for to shed innocent blood, and for oppression, and for violence*
vers.18 *to doe it. Therfore thus sayd the Lord concerning him, They shall not lament for him, saying, Ah my brother, or Ah sister: they shall not lament for him saying, Ah Lord, or*
vers.19 *Ah his glory. Hee shall be buried with the buriall of an Asse, drawne, and cast out beyond the gates of Ierusalem.* Thus it was

with

with them; but muſt it therfore be thus with thoſe which dye of the *ſickneſſe*; of the *Peſtilence*? With *all*? This were a dreadfull ſentence indeede, To dye, and not to be pittyed: to dye of the *plague*, and before death not to be prayed for. Who knoweth indeede, but that ſome ſuch as thoſe men of Iudah, may be among us? Who knoweth but that ſome Iehojakims may be among the *viſited*? What then? Shall I therfore pray for none? Yea ſhall I not pray for them? God forbid. The leſſe they pray for themſelves, the more will I pray for them. The leſſe they know God, the more will I pray that they may know him. The ſicker they are in body, the more neede they have of comfort in mind. What though they in part may be a cauſe of this mortalitie? What though their wickednesſes have helped to bring this *contagion*? If they are enemies to mee in particular, I will *forgive* them: though they are God's, I will *pray* for them; even that hee in his good time would be pleaſed to call them home both to the knowledg, and the practiſe of his trueth. David I am ſure did pray for, and pittie his enemies; for ſo hee profeſſeth ſaying, *As for mee, when they were ſick, my cloathing was ſack-cloth: I humbled my ſoule with faſting.* And thus did my Redeemer too for Ieruſalem; for, *When hee was come neere*

Pſ:35. 13.

Lu:19. 41.

neere to the citty, hee beheld it; yea *hee wept over*
vers.42 *it, saying, If thou hadst knowne, even thou, at least in this thy day, the things which belong unto thy peace! But now are they hid from thine eyes.* Shall David weepe then for his enemies? Shall my Iesus weepe for his enemies, for
Ioh:20 the enemies of *his father, and my father, of his*
17. *God, and my God*; and shall not I weepe for those who are in miserie, and distresse? My saviour knew who were elected, *and* who were reprobates; and yet hee wept over the whole citty. I dare not pry into those secret counsells of my God, nor can I know all those whom hee hath ordained for heaven ot hell: shall not I then weepe for them *all* in generall in this generall calamitie? Yes, I will keepe my turne: I will sing my part in this dolefull consort. Surely if my God should forbid mee praying for them; even the very prohibition might peraduenture encourage mee to performe it, hee knoweth that wee are apt to doe whatsoever hee forbiddeth. O my God either take away my readinesse, and aptnesse to contradict thee; or else forbid mee nothing but what thou wouldest have mee to performe. But why should I pray for those, who (though they are *visited*) refuse to repent? Shall I hope to alter the eternall decree of him *with whom is noe variablenesse, neither*
Iam.1. *shadow of change*? What if hee hath reserved
17. them for vengeance? Can I, by my prayers, snatch

snatch them out of the fire? If they are sick, peradventure I cannot cure them. If they are not yet sick, I cannot preserve them. O these churlish, inhumane, un-christian, uncharitable thoughts! God therfore sendeth them this affliction, that they may repent: and that *they* may rather prevent, then *hee* exercise his revenge. Seeing therfore that I know not the hearts of any, I will pittie *all:* and since by my prayers I cannot prevaile for them *to whom is reserved the blackness of darkness for ever*; I will grieve, that Man is become so wicked, as to *treasure up unto himselfe such wrath against the day of wrath.* Faine would my *God* have conquered the stubbornnesse of stiffe-necked Israel with the pleasant allurements of his heavenly blessings: yet they would not yeeld, they would not relent. Then hee threatned them: *yet* they would not yeeld. Then hee punished them: and *yet* they would not turne: which made him cry out by his Prophet. *I have sent among you the Pestilence after the manner of Egypt; yet have yee not returned unto mee, saith the Lord.* Surely the Lord is very angry with such as will not *tremble at his judgments*; which made him threaten so by Ezekiel, saying, *If I send a Pestilence into that land, and powre out my furie upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Iob were in it, as I live saith the Lord God they shall*

Iud:13.

Rom:2 5.

Amos. 4.10.

Eze:14 19.

vers.20

shall deliver neither sonne nor daughter : they shall deliver but their owne soules by their righteousnesse. What *comfort* then can I receave or give, when I mourne for the *comfortlesse?* What hope have I to speede, when these worthies should be denyed, if they were here to intercede for them by their earnest supplications? Sure I am that I am not so good as any of those three: Not as the worst.
Gen:9. 21. Not as Noah though hee had beene *drunke.* Not as Iob, though Eliphaz taxed him with impatience, when as hee justified him selfe, and seemed to taxe even God himselfe with
Iob:16. 15. injustice, saying, *I have sewed sack-cloth upon my skinne, and defiled my horne in the dust.*
vers:16 *My face is fowle with weeping; and on mine eye-*
vers:17 *lids is the shadow of death. Not for any injustice in my hands: allso my prayer is pure.* Noe, Noe: farre short come I of either, of any of them: poore I: a poore, weake sinfull woman; even as sinfull as the worst; as wicked as the worst. And (now I begin *better* to bethinke my selfe by thinking *worse* of my selfe) what are those which I questioned whether I might pray for them, or not? Are they sinners? So am I. Are they grievous sinners? So am I. Surely I doe not know enough of my selfe, if I doe not know my selfe the worst, the vilest, the chiefest of sinners. It is then but justice that I should pray for the worst, since I my selfe either am, or might have

have beene worſe then them. My prayers ſhall be generall, for all; hoping that God may be pleaſed to have mercy on all. But if any among them be certainly reprobates though I know it not, yet, I will pray that they may be taken from the number of the faithfull, that ſo they may neither ſeduce by their temptations, nor offend by their examples, nor diſhonour my good God any longer by their crying, and multiplying abhominations. Yet muſt I howſoever be charitable in my devotions; and pray for others, as well as for my ſelfe.

But all this while (ſince my thoughts have beene fixed upon thoſe that are *viſited*, and I am certainly reſolved for whom I will pray) let mee be ſure that I direct my prayers aright, or elſe my devotion may be but blindneſſe, and my religion, ſuperſtition. To *him* without doubt, and to *him alone* muſt I tender my petitions, from whom, yea from whom alone this *ſickneſſe* is ſent upon this ſinfull land. And who is hee which *viſiteth* the earth, but onely the great Creatour of heaven, and earth? The very Philiſtines could acknowledg this, when *the Arke of the covenant of the Lord came into the campe*, and *all Iſraël ſhowted with a great ſhowte, ſo that the earth rang againe.* They then beganne to be *afraid, for they ſaid, God is come into the campe. And they ſaid, Woe unto us, for there hath not*

1. Sam: 4. 5.

verſ: 7.

verſ:8. *beene ſuch a thing heretofore: Woe unto us; who ſhall deliver us out of the hands of their mighty Gods? These are the Gods that ſmote the Egyptians with all the plagues in the willderneſſe.* Thus even by the teſtimonie of the uncircumciſed my God is determined to be the ſin-revenging God, who puniſheth offenders with theſe *plagues* and *Peſtilences.* But ſhall I onely depend upon their teſtimonies who knew not God, for my aſſurance that this vengeance cometh from God? Noe: I will looke a litle farther, and find David the good Prophet acknowledging it
Pſ:78. 50. in his Pſalmes, and ſaying, *Hee made a way to his anger; hee ſpared not their ſoule from death; but gave their life over to the Peſtilence.* This
Iob.5. 17. the patient Iob confeſſed, ſaying, *Behould happy is the man whom God correcteth: therfore deſpiſe not thou the chaſtening of the Allmighty:*
verſ:18 *For hee maketh ſore, and bindeth up; hee woundeth, and his hands make whole.* This the holy
Hoſ:6. 1. Prophet Hoſea proclaimed, and ſaid, *Come and let us returne unto the Lord; for hee hath torne, and hee will heale us: hee hath ſmitten, and hee will bind us up.* This was the ſong of
1.Sam. 2.6. devout Hannah: *The Lord killeth, and maketh alive; hee bringeth downe to the grave, and bringeth up.* Yea and this God himſelfe doeth
Deut: 32.39. publiſh to the whole world, and ſaith, *See now that I even I am hee, and there is noe God with mee, I kill, and I make alive: I wound,*

and

and I heale: neither is there any that can deliver out of mine hand. It is cleere then, it is moſt apparent that in this generall ſickneſſe I muſt of neceſſitie acknowledg *the finger of God.* There was once a time when hee himſelfe proclaimed, ſaying, *I am ſought of them that* Iſ:65.1
aſked not for mee: I am found of them that ſought verſ:2.
mee not. I ſaid, Behould mee, behould mee unto a nation that was not called by my name. I have ſpread out my hands all the day unto a rebellious people. And ſurely that time is now come againe: for *wee ſought him not*, and yet wee have *found* him in this day of our viſitation, verſ:4.
even in this dreadfull *ſickneſſe.* Hee hath ſpread out his hands all the day long unto us a rebellious people; but wee would not hearken unto him: juſtly therfore doe wee remaine among the graves; and hence it is that our hands are held up unto him. But, alas ſo weake are our devotions; ſo feeble are wee in our Petitions; ſo unconſtant, ſo wavering are wee in our faith, that our *hands* are *heavier* then our *hearts.* Wee muſt be faint Ex:17.
to have an *Aaron, and* a *Hur to ſtay them up,* 12.
or elſe wee are ready to let them downe; & if they *fall*, the greate Amalekites, (both our ſinnes, & *Gods* revẽge) will prevaile againſt us. Hee cryeth out unto us, *Behould mee, Behould mee*; & (woe is unto us.) wee doe *behould him* in his ſevere, and conſuming *wrath*: But ô that wee might *behould* him in the cleere and

moſt lovely glory of his *mercy* ! O that hee might now be ſought of us, though formerly wee have not aſked for him ! Hee once did promiſe that a *time ſhould be when the children*
Ier:50. 4. *of Iſrael ſhould come, they and the children of Iudah together, goeing, and weeping: they ſhould goe and ſeeke the Lord their God.* Surely that time is *now* come to us his Iſraël: for *now* wee *goe*, and weepe as wee goe (as did David for Abſalom); Wee *weepe as wee goe up to*
2. Sam: 18.33. *our chambers.* With Ioſeph, wee *ſeeke where*
Gen: 43.30. *to weepe; and wee enter into our chambers, and weepe there.* With the Church in the Pſalmes,
Pſ:126. 6. *wee goe forth and weepe.* With the Iſraelites, wee *weepe before the doore of the tabernacle of the*
Num: 25.6. *congregation.* With David, and the people that were with him, wee *weepe as wee goe up*
2. Sam. 15.30. *to the citty.* Yea with Iſhmaël, wee *weepe all along as wee goe.* And as wee *weepe*, ſo I hope
Ier:41. 6. wee ſhall *ſeeke* too; even *ſeeke the Lord, and his ſtrength; yea ſeeke his face evermore.* This is
Pſ:105. 4. the way for pardon; and this is the meanes for *health:* for ſo God promiſed King Solomon, ſaying: *If I ſhut up heaven that there be noe*
2. Chr: 7.13. *raine: or if I command the Locuſts to devours the land: or if I ſend a Peſtilence among my people: If my people which are called by my name ſhall*
verſ:14 *humble themſelves, and pray, and ſeeke my face, and turne from their wicked wayes; then will I heare from heaven, and will forgive their ſinne, and will heale their land.* Lord, this *Peſti-*

lence

lence thou haſt ſent among us ; among us *Chriſtians* that are *called by thy name.* Let others doe what they will : *as for mee, and my houſe, wee will ſerve thee, ô my Lord.* Doe thou make mee to turne from my wicked wayes, that thou mayſt heare from heaven, and forgive my ſinnes, and *heale* this land : for I will ſeeke thy face ; I will bumble my ſelfe ; I will pray unto thee, and ſay.

Ioſ:24. 15.

The Prayer.

OMnipotent Lord, thou ſinne-revenging God, who for diſobedience diddeſt threaten thine owne people of Iſrael to *ſmite them in the knees, and in the legges with a ſore botch that could not be healed, from the ſole of the foote unto the topp of the head : to ſmite them with the botch of Egypt, whereof they could not be healed :* Thou who by the mouth of thine onely ſonne didſt fore-tell to the Iewes that *nation ſhould riſe againſt nation, Kingdome againſt Kingdome, and* that *there ſhould be famines, and Peſtilences in diverſe places :* be pleaſed, ô thou greate, offended Lord, in the bowells of thy compaſſion to *let thine anger ceaſe*, and to bow downe thine eare to thy ſorrowfull hand-mayd. O my God thou ſeeſt how I groane under the burden of thy wrathfull indignation, bemoaning the gene-

Deut: 28.35. verſ:27

Mat:24 7.

Pſ:85.4

rall sufferances for our more generall sinnes. Our sinnes, our sinnes doe farre exceede the transgressions of Israel: yea they are greater then those of the Iewes against the true Messias; for thine owne Apostle beareth them witnesse, that *Had they knowne it, they would not have crucified the Lord of Glory*: but wee alas, both *have* knowne, and *doe* know him; and yet wee *crucify to our selves the sonne of thee our God afresh*; *and* dayly *put him to an open shame.* For these our offences thou hast begunne thy revenge; yea and most justly too; for thou art cleere, though man should judg thee. Under this thy heavie wrath wee groane ô Lord, wee cry, wee howle; for *sicknesse* Increaseth, *death* approacheth: yea such a *sicknesse*, and such a *death*, as maketh us *feare* both our selves, and our neighbours; because wee have not *feared* thee the Lord of hosts. Thou seest, ô Lord, our afflictions; even that our *houses* are made our *prisons*, and our *sores* our *companions.* Our *streetes* are turned into *pastures*, our *townes* into *wildernesses*; and, for our backwardnesse in our devotions, our very doores instruct us to addresse our selves unto thee, and to beseech thee *Lord* to *have mercy upon us.* Our *dayes* are consumed in sorrowes, and languishing; and our *nights* in weeping, and mourning. Thou woundest us, and wee cry; thou smitest us, and wee roare; thou *plaguest* us, and wee are troubled,

1.Cor: 2.8.

Heb:6. 6.

troubled, wee are diſmayed. Our *Golgothaes* are ſurfeited with the dead, and our habitations *infected* with the living. Wee flye from place to place, from countrie to countrie; & yet wee flie not from thy preſence, wee avoyd not thy judgments. What ſhall wee doe, What ſhall wee doe? *Is there noe balme,* Ier:8.
ô Lord, *in Gilead? Is there noe phyſitian* 22.
there? Why then is not the health of the daughter of thy people recovered? Thy ſonne, thy mercifull ſonne, thy ſweete ſonne Ieſus was
ſent to bind up the broken hearted, and *to open* Iſ:61.1
the priſons to them that were bound, and to *com-* verſ:2.
fort them that mourne: and hee was not backward in the performance of this for which hee was ſent; for hee *healed all manner of ſick-* Mat:4.
neſſe, and all manner of diſeaſes among the people. 23.
At thy feete therfore, ô *Ieſus* thou beſt phy- c.15.
ſitian, wee *caſt our ſelves downe.* A *multitude* 30.
wee are that lye at thy feete: Cure us, ô Chriſt; heale us, ô Ieſus, as thou dideſt the multitude. *A whole multitude* once *did ſeeke* Lu:6.
to touch thee; for there went vertue out of thee; 19.
and thou healedſt them all. Thou wert *moved* Mat:14
with compaſſion, and didſt *heale their ſick.* Many 14.
didſt thou cure of their infirmities, and *plagues. Behould thy hand is not ſhortened that it* Luc:7.
cannot ſave; neither is thine eare heavy that thou 21.
canſt not heare. The number of petitioners Iſ:59.1
cannot deterre thee; the multitude of ſuitors Mar 3.
cannot moleſt thee; for thou haſt *healed* 10.

many: therfore, with the multitude in the gospel. wee presse upon thee, that wee may but *touch* thee; for thou hast vertue in thee; thou hast power to heale. O Lord heare, ô Lord forgive, ô Lord *heale* us of our grievous *wounds*. In the depth of thy furie when thou didst resolve to be revenged of a rebellious people, it was yet thy promise that
Eze:12 16. thou wouldest *leave a few from the sword, and from the famine, and from the Pestilence, that they might declare all their abominations among the people where they* should *come*; that *they* might *know that thou art the Lord. Vs* thou hast *plagued*, *us* thou hast punished, so *sorely*, so grievously, that but few of us are left: yet ô Lord, now at last looke in mercy upon us: ô Lord let this remnant find thy compassion. O cure us, O heale us, ô helpe us for thy mercie's sake. When thou wert angrie
Is:19. 22. with *Egypt*, thou didst threaten to *smite it*: but, even at that very instant, thou didst likewise promise to *heale it*; *and* that they should *returne unto thee their Lord*, *and that thou*
Ier:33. 6. *wouldest be intreated of them*. Thou didst proclaine unto Iudah that thou *wouldest bring it health*, *and cure*; *and* wouldest *cure them, and reveale unto them aboundance of peace, and trueth*. Thou didst promise unto Zion that
c130.17 thou wouldest *restore health unto her*, *and heale her of her wounds*, *because shee was called an out-cast* by the people, *saying*, *This is Zion*,

whom

whom noe man seeketh after. These were thy promises even in the midst of thy threatnings: and wilt thou be worse unto us then thou wert unto *Egypt*, or *Iudah*, or *Zion*? True it is that thou expectest our conversion; thou commandest us to *turne unto thee with all our hearts, and with fasting, and with weeping, and with mourning.* To thee therfore, ô God (though formerly wee have not, yet now) doe wee turne. Wee turne unto thee both our weeping *eyes*, and our dejected *countenances*, and our wringing *hands*, and our bended *knees*, and our mournefull *voyces*, and our groaning *hearts*. Mercifull God behould our *teares*, and view our countenances, and looke upon our hands, and strengthen our knees, and hearken to our voyces, and comfort our hearts. *The Priests*, ô Lord, even thine owne *Ministers* doe *weepe betweene the porch and the altar, and* they *say, Spare thy people, ô Lord, and give not thine heritage to reproach.* Our *Ezra's pray, and confesse and weepe, and cast themselves downe before thine house; and the people assemble themselves unto them both our men, and our women, and our children; for* wee all *weepe very sore.* Wee *weepe*, as the Israëlites did *before the doore of the tabernacle of the congregation*, when twentie and fowre thousand of them dyed of the *Pestilence.* Thus wee mourne; thus wee *weepe*: our eyes, our hearts, our very soules doe *weepe*: ô let us tast of thy

Ioel. 2. 12.

vers. 17.

Ezra. 10. 1.

Num. 2. 56.

love; let us feele thy compassion. Make us
to boast of thy praise, as thy servant David
Ps:30.2 did; when hee *cryed unto thee, and thou didst*
heale him. Thou hast beene wrath with us, as
Is:57. thou wert with the Iewes *for their coveteous-*
17. *nesse*; and thou hast *smitten us*: thou hast *hid*
thy selfe, and *hast been angry*; yet *wee have*
gone on frowardly in the wayes of our hearts. But,
ô our God, doe thou make us as penitent as
those Iewes; and then say unto us as thou
vers.18 didst unto thy Iudah, *I have seene thy wayes,*
and I will heale thee: I will leade thee allso, and
restore comforts unto thee and to thy mourners.
Alas, wee mourne, and yet wee are punished:
wee grieve, and yet wee are *plagued*; and all
Ier.14. because *our iniquities doe testifie against us:*
7. *but for thy name's sake*, ô Lord, be pleased
vers.8. to spare us. *O the hope of Israel, the Savi-*
our thereof in the time of trouble, why shoul-
dest thou be as a stranger in the land; and as a
way-faring man that turneth aside to tarrie
vers.9. *but a night? Why shouldest thou be as a man*
astonied; as a mighty man that cannot save?
Thou, ô Lord, art still *in the midst of us, and*
wee are called by thy name; therfore, wee
1.King pray thee, *leave us not.* O here is *a Pestilence*
8.37. *in* our *land*; and wee *make our prayers and sup-*
vers:38 *plications*, and *streetch forth our hands toward*
vers:39 *thine house.* *Heare* therfore *in heaven thy*
vers:40 *dwelling place, and forgive*; that wee may *feare*
thee, and walke in thy wayes all the dayes of
our

our lives. Or if the ſinnes of us thy people cauſe thee to ſtoppe thine eares at our prayers, O heare thou our *Hezekiah's praying for us who have not cleanſed our ſelves.* Stay the *plague* from us thine Iſrael, as thou didſt from thy people, when thy ſervant *Phinehas executed judgment.* Cauſe our Aarons to *take their Cenſers, and to put fire in them from off the altar, and* to *put on incenſe:* O let them come quickly to our congregations, and make an attonement for us. Let them *ſtand betweene the dead and the living, and let the plague be ſtayed.* Thine *Angel ſtretcheth forth his hand upon* our *Ieruſalem to deſtroy it:* O doe thou as in the time of King David: *Repent thee of the evill and ſay unto the deſtroying Angell, It is enough; ſtay now thine hand.* Heare *mee,* ô Lord, for the diſtreſſed *people*; and heare *them* for *mee*; and heare thy *Chriſt* for us all: that to *him*, and *thee*, and thy *bleſſed Spirit* wee may render (as is moſt due) all praiſe, and glory, and thankſ-giving, and obedience from this time forth for ever-more, Amen.

2.Chr: 30.18.

Pſ: 106 30.

Num. 16.46.

verſ.48

2.Sam. 24.16.

14. THE FOURTEENTH SUBJECT.

Teares of her whose house is shut up for the Pestilence.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, ô Lord; consider my meditation.

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHat? *Shut up*? Why so? Must mine *house* be a *prison*; and *my selfe* both the *jayler*, and the *prisoner* too? This is a punishment added unto *God's*, to be thus *shut up* from the societie of *men*. Is this a *visitation*, thus to forbid our *visitants*? Was I wont to be such a *gadder abroade*, that I must now be *kept at home* under lock and key? Lord how suddenly am I transported with passion even beyond the bounds of reason, and religion! O here

O here is *the messenger of death* come into mine house; and now I must be thankfull to authoritie for commanding mee to retire my selfe to my private, and pensive accounts, who knoweth yet but that both my selfe, and my familie may live, for all our *inclosing?* It may so please my God, that by my being *secluded* from the multitude, I may shunne the *infection* of the multitude; and so what I conceaved an iniurie, may end in a blessing. I may perhaps say, and say truely, when I am awaked fully out of my passion, as *Iacob* did when hee *awoke out of his sleepe: Surely the Lord is in this place, and I knew it not.* Gen:28 16. My God is come indeede, allthough *I am not worthy that hee should enter under my roofe.* Lu:7.6. O hee is come, but hee is come in *wrath*, and sheweth mee the *tokens* of his anger: but I will submit to his pleasure, and say unto him in the language of the blessed Virgin: *Behould the hand-mayd of the Lord: be it unto mee according to thy* will. Lu:1. 38. Who knoweth but that insteed of *killing*, hee may come to *raise* mee *a Lazarus*, if occasion serveth, as once hee did for *Martha* and *Marie?* Io:11. 43.44. Peradventure hee may come in *judgment* to others, and yet to mee in *mercy.* Howsoever I will hope that I am one of those who are spoken unto from the Lord by the mouth of his Prophet:

Is:26. 20. *Come my people; enter thou into thy chambers, & shut thy doores about thee: hide thyselfe as it were for a litle moment, untill the indignation be over past.* Since then my *Lord* is come to be my *guest*, *my house* shall be *emptie, swept, and garnished*, that noe thing may offend him, nothing may displease him: and thus will I *emptie* it, thus will I *sweepe* it, thus will I *garnish* it.

Fare-well vaine world; thou that hast deluded mee with thy follies, and cozened mee with thy false, and braided wares. Come not neere mee; my *doores* are *shut*, and none such as thou shall enter here. *Fare-well false friends*, who onely gaze upon the rising Sunne. Yee who were my companions in folly, and enticers to fond and idle sports, *fare-well fare-well*: noe more shall yee enter with your bewitching charmes. Sports, passe-times, games, merrie meetings, gossipings; *fare* yee all *well*; come noe more to my *doores*: for if yee doe come, yee shall knock, and knock, and knock againe, & all in vaine; for even to this purpose allso are they now made *fast*. And now mine *Eyes*, the lustre of my countenance, yee windowes of folly, take yee your leave of your vaine objects; for I have a taske to set you, that yee never yet were acquainted with. First I will preferre you to attend upon my *heart*; and whatever *sighes* & *sobbes* my poore *heart* shall send

forth,

forth, it shall be your duety to entertaine them by the way, and enforce them to accept of the companie of your *teares*. Yee shall *weepe* 'till yee are *wearie*, and then shall yee *reade*: & when indeede yee are *wearie* of *poring* upon divine pages, for your re-creation yee shall *weepe* againe, that by that meanes yee may be fitted to *reade* againe. Next If at any time I give you leave to consult with the sister of mortalitie (as some times I shall be necessitated to afford you a time of intermission by the persuasions of nature) be sure that yee stay not too long from your imployments; for my hast is greate, my businesse is of consequence: wee have onely a litle work to doe for the King of eternitie, and then wee shall be at ease. And yee, mine *Eares*, that have so often hearkened to the Syren songs of the vaine world, now bid yee *adieu* to your musicall harmonies, and ravishing concords; for I must *lock* yee *up* for a season: and hereafter yee shall heare a melodie beyond the tuning of the spheares; for the Quire of heaven shall ravish you with their *Halelujah's*. These *Hands* that so proudly hid themselves under the skinne of the *kidde*, and blushed when they were beheld by any lesse then an *idolater*, shall now entwine each other in a mutuall concord; and then revenging the quarrell of their sinnes upon my trecherous *heart*, they shall *smite* it, and *thumpe* it, and

beats

beate it untill they have mollified it; untill they have beaten that *stone* into flesh, and that *flesh* into *water*, and forced that *water* into *teares* for the sinnes of my whole selfe. Next my *Tongue*, mine un-toward, un-ruely, wanton *tongue*; my false, pick-thanke, tell-tale *tongue*, that couldest never find the way to tell the trueth, or not willingly, or not with delight; thou, for thy idle, thy prophane, thy wicked speeches, shalt send out nothing but *cryes*, and *yells*, and hideous *dinns*, and horrid *screeches* for thine offences: and if at any time I shall, by thine obsequious service, be contented to trust thee with an articulate *prayer*, be sure that thou first take direction from my *heart*; and then *chant* it out so lowde (but forget not discretion) that it may be heard up as high as *the throne of* my *God*. Be sure thou doest it, for I will have *a watch* over *my mouth*, and at *the doores of my lipps*, that I may be certaine thou offend not. As for the rest of my selfe (since I cannot stay now to give every part a charge in particular,) I shall command them onely to attend the pleasure of my royall *guest*. Onely my *thoughts* I must commit to the tuition of my *heart*, allthough it formerly hath beene false unto mee: and desirous I am that they may be *pressed*, pressed downe with greate and heavie burdens. But I charge thee, ô my *Heart*, if ever thou hopest to be mine

Chanter in french signifieth to sing. Ps: 141 3.

mine owne *deere Heart*, that thou suffer not an *imagination*, not a *thought* to come neere thee, but what shall be commended unto thee by *religion*, and what thou shalt dispatch to thy *Maker*.

And now I am prepared for *thee*: Well-come ô my *God*. If my roomes are not cleane enough for thee I must intreate from thee both direction, and assistance to cleanse then. If any *dust* of wickednesse hath *flowne* about in the *sweeping* of them, I will now give my mind to *wash* my chambers with the *teares* of mine *eyes*; and that, I know, thou delightest in.

O thrice well-come blessed God. Well-come, ô well-come my deerest Redeemer. O how truely did the Kingly preacher affirme that, *It is better to goe to the house of mourning, then to goe to the house of feasting: for that is the end of all, and the living will lay it to heart!* My *house* is *shut up* indeede; it is *shut up for* the *infection*; *for feare of* the *infection*; for *feare* lest *others* should infect *my familie*; or for feare lest *my familie* should be infectious to *others*. But what of all that? I am not the first that ever was *shut up*: I am not the onely one that ever was *shut up*. *The Leper* in the law was to be *shut up seaven dayes*: and *at the seaven dayes end when the Priest looked on him, if the plague in his sight were at a stay, and spreaded not in the skinne*, Eccl: 7. 2. Lev: 13 4. vers: 5.

skinne, *hee was to shut him up yet seaven dayes more.* This *shutting up* was rather for his cure,
Gen:7. 16. then intended for his hurt. *Noah was* sayd to be *shut up in the Arke*; but it was for his preservation: and so may *I* be likewise.
Ier.32. 2. *Ieremiah was shut up* too; yea *in a prison*, allthough his jayle was *the house of the King*: and yet, even at that time, hee was *visited* by the best; by one better then the King; even by *God* himselfe: for *hee often spake to him* in
C:33.1. the *time that hee was shut up.* Thus am *I shut up*; even in a *prison* made of my *dwelling*: I hope that my God will speake comfortably unto mee. I will hope that hee hath *shut* mee *up* as a *jewell* in a *cabinet*; in his care; in his tender compassion. If so, I am sure that noe evill shall come in unto mee, for *hee* is *holy*, *hee* is *true*, hee is powerfull who hath mee in
Reu.3. 7. keeping. Hee *hath the key of David*: hee *openeth, and noe man shutteth; and* hee *shutteth, and noe man openeth.* True it is that sometimes hee *shutteth out*; as when hee shutteth out from his eares the prayers of his people. Thus the faithfull complaine by the mouth
Lam:3 8. of the Prophet: *When I cry, and showte, hee shutteth out my prayers.* Sometimes hee *shutteth up*; and that in *judgment* too; as
Is:44. 18. *Hee shutteth up* the *eyes* of idolaters, *that they cannot see*; *and their hearts, that they cannot understand.* And sometimes *man shutteth* too, even when hee is forsaken of God:

God: for ſo ſaith the wiſe King; A violent man *ſhutteth his eyes, to deviſe froward things.* Prov: 16.30. And againe, *God* is layd ſometimes in *judgment* to *ſhut up*, even *heaven it ſelfe*; as in a time of *drought*. Therefore Moſes adviſeth the Iſraëlites, ſaying, *Take heede to your ſelves that your heart be not deceaved, and yee turne aſide and ſerve other Gods, and worſhip them:* Deut: 11.16. *And then the Lord's wrath be kindled againſt you, and hee ſhut up the heaven that there be noe raine, and that the land yeeld not her fruit, and leſt yee periſh quickly from off the good land which the Lord giveth you.* verſ: 17 But ſure I am that although hee ſhould *ſhut mee up* in *judgment*; yet *hee*, whoſe *compaſſions faile not, in the midſt of judgment will remember mercy.* Lam: 3. 22. I know that in former times hee hath beene angry, and then *before him went a Peſtilence, and burning coales went forth at his feete.* Hab: 3. 2. verſ. 5. I know that once when the people of Iſrael had offended, then *the ſword* was *without, and the Peſtilence and the famine within: hee that was in the field* was threatned that hee *ſhould die with the ſword; and hee that was in the citty, famine and Peſtilence ſhould devoure him.* Eze: 7. 15. I know that Elijah Prophesied againſt Iehoram in writing, ſaying, *Thus ſaith the Lord, Becauſe thou haſt not walked in the wayes of Iehoſhaphat thy father, nor in the wayes of Aſa King of Iudah: Behould* 2. Chr: 21.12. verſ: 14

with

with a greate plague will the Lord smite thy people, and thy children, and thy wives, and
vers:15 *all thy goods: And thou shalt have greate sicknesse by disease of thy bowells, untill thy bowells fall out by reason of the sicknesse day*
Iob:11. 10. *by day.* And I know allso that *if hee cut off, and shut up, or gather together, none can hinder him.* But what then? What though hee hath *shut mee up?* Shall I therfore rage, and
c.30. 29. rave like one distracted? What though *I am a sister to Dragons, and a companion to*
vers.30 *Owles?* VVhat though *my skinne* should *be black upon mee; and my bones* be *burnt up*
c.3.3. *with heate?* Should I therfore cry, *Let the day perish wherein I was borne; and the night in which it was sayd, There is a child conceaved?* O noe: I will rather resolve with afflicted Iob: *Though hee slay mee, yet will I*
c.13. 15. *trust in him.* Why should I offer to be dismayed? That God which dwelleth in the *heavens* hath taken up my *house*, and is come to *sojourne* with *mee* upon earth: I will speake in the phrase of a King: *But will God indeede dwell on the earth? Behold the heaven,*
1.King 8.27. *and heaven of heavens cannot conteine thee: how much lesse this house* of mine which thou now doest *visit!* O what a happinesse it is to have *God* for our *visitant!* Though hee cometh in *wrath*, yet is hee *well-come.* O let mee have my God any way, rather then not have him at all! If hee should

not

not *ſometimes* be *angry* with mee, I ſhould *ſuſpect* that hee loved mee not: but if *for ever* hee ſhould be *angry* with mee, I ſhould *feele* that hee loved mee not. Hee is never angry with mee, but when I am not angry with my ſelfe. I will ſoone therfore appeaſe his anger by revenging my ſelfe upon my ſelfe, for the ſinnes which I have committed againſt his glorious name. And if I cannot be revenged enough, I will *cry for anger*; even for anger that I cannot puniſh my ſelfe enough for diſpleaſing him who thus honoureth my *roofe*. When the Iſraelites were to eate the Paſchall lanb, they were commanded to *take of the blood thereof, and to ſtrike it on the two ſide-poſts, and on the upper doore-poſt of the houſes wherein they did eate it: And the blood* (ſaith the Lord) *ſhall be to you for a token upon the houſes where yee are: and when I ſee the blood, I will paſſe over you, and the plague ſhall not be upon you to deſtroy you when I ſmite the land of Egypt.* O here is *comfort* now in the midſt of affliction: here is *joy* in the depth of *ſorrow*. See, there *there* is that *token*: *there* is the *blood on the doore*, or at leaſt, the *repreſentation* of it; for the *red Croſſe* is *there*. It is to mee for a *token*, or a memoriall of the blood of that *innocent Lamb without ſpot*, that was *ſlaine*, that was *crucified* on the Croſſe for

Ex: 12. 7.

verſ: 13

for the sinnes of the elect. Now Lord doe what thou pleasest; *spare*, or *strike*; it shall be all one to mee, so long as thou givest mee a firme assurance that *hee* hath *suffered* for mee. I vallew not my *flesh*: I care not for this lumpe of *walking dust*: let it be blowne away; let this muddewall be throwne downe: it is noe matter; I am content, so long as I am sure that the *anger* of my God will be *appeased* by the blood of my Redeemer; and that so soone as my soule shall be freed from the prison of my flesh, I shall for ever sit on the right hand of my *Iesus*. Sure I am, that allthough my *house* be *shut up* because of the *infection*, yet my Christ will cleanse my soule with his blood. Therfore *World* farewell: *shut up* whom thou pleasest. Thy companie is not so good, nor thy courtesie so greate as to command my joy. Allthough my *house here* be *shut up*, yet hee which is faithfull hath
Reu:21 promised that *the gates of that new Ierusalem*,
25. which is above, *shall not be shut at all by day*: *and* that *there shall be noe night there*. O let mee begge of my *Lord*, my *Land-Lord*; yea my *guest*, my *friend*, my *brother*, my *father* that (seeing I am a *woman*, a *fearefull woman*, wonderfully afraid especially of a *serpent*, or a
C:20.2. *dragon*) hee will be pleased to *lay hold on the dragon*, *that old serpent which is the devill*,
vers:3. *and Satan*; *and bind him, and cast him into the bottomlesse pit, and shut him up, and set a seale*

a seale upon him, that hee may deceave mee *noe more.* O how *contentedly* then shall I *mourne*! How *joyfully* shall I *grieve* for all the offences that ever I committed! Well; now my God is pleased to speake to my conscience, away will I goe in private, all *alone*, and *cry* in a *corner.* I will *weepe* by *my selfe:* away I will goe; and separate my selfe from my familie, yea even from him who is my head, and my Lord; that I may the more freely *weepe.* This I will doe, and this I may doe; for when Ierusalem had her great mourning, not onely *every familie mourned apart,* but even *their wives* allso *mourned apart.* So will *I:* I will *mourne apart* too. But because I must not offer to *offer* unto my God such a present as a litle poore *botle of teares*, and *say* nothing to him when I tender it; humbly therfore upon my *knees* will I *fall*, and thus will I *say* unto him.

Zech: 12.12.

Ps: 56.8

The Prayer.

GLorious, and ever-living Lord God, who doest *suffer the wicked to live in prosperitie*; to be *in noe trouble like other men, nor* to be *plagued like other men:* but hast tould us that *whomsoever* thou *lovest thou doest chasten, and scourgest every child whom thou receavest:* vouchsafe I beseech thee, to sanctifie this affliction which thou hast layed

Ps: 75.5

Heb: 12 6.

at

1.King 17.18. at this time upon *mee* and *mine. Thou art come,* ô my God, *to call my sinnes to remembrance:* ô let mee not frustrate thine intent, nor repell the motions of thy blessed Spirit. My selfe, and my familie are now *shut up* from the lewde temptations of the seducing world: Lord make mee at this time to looke into my selfe, into mine owne wicked and sinfull *heart*, which hath beene so long *shut up* even from mine owne selfe, from mine understanding and my knowledge. This, o Lord, is *thy time* to *speake:* let it, I beseech thee, be *my time* to *heare.* My house is become a *house of* thy *correction*; and my selfe & familie are the offenders whom thou art Ier.10. 24. pleased to chastise. *Lord correct us, but with judgment, not in thine anger, lest thou bring us to* Ps:88.7 *nothing. Thy wrath* at this time *lyeth hard upon us; and thou afflictest us with all thy waves.* vers:8. *Thou hast put our acquaintance farre from us: thou hast made us to be an abomination unto them: wee are shut up, and cannot come* Ps:38. 11. *forth.* Our *lovers, and our friends stand aloofe from us; and our* neighbours *stand* Ps:88.9 *afarre off. By reason of* this *affliction mine eye mourneth: Lord I call dayly upon thee, and stretch out mine hands unto thee.* Ps:69. 15. *O let not the water-flood over-flow* us; *neither let the deepe swallow* us *up; and let* Ps:73. 14. *not the pit shut her mouth upon* us. *All the day long are* wee *plagued, and chastened every*

day.

day. *I am wearie of crying; my throate is drie: my sight* even *faileth for wayting so long upon* thee *my God.* O consider thy distressed servants, that *wee are but flesh*: & that wee are even *a wind that passeth away, and cometh not againe. Deliver* us, o Lord *from the snare of the fowler, from the noisome Pestilence.* Either send unto us, or else be thou thy selfe unto us *a staffe* as well as *a rodde*; a *supporter* as well as a *correctour*, that so wee may *not be afraid for the terrour by night, nor for the arrow that flyeth by day; nor for the Pestilence that walketh in darkenesse; nor for the destruction that wasteth at noone-day.* Prepare us, o Lord, for those heavenly mansions, where thy Sonne sitteth at thy right hand making intercession for us. Heare him pleading for our remission, and inter-ceding for our pardon. Out of his *wounds* have issued that pretious *balsamome*, which is able to cure the sinnes of the whole world. In him be pleased to be reconciled unto us: & since our *times are in thine hands*, Lord either *spare* us for thine honour, or else *receave* us to thy *mercy.* Let the *health* of our *bodies* make us mindfull to labour for the *health* of our *soules*: and let the *sicknesse* of our *bodies* put us in mind of the *diseases* of our *soules.* Good God, either *preserve* us *from* sicknesse, or *protect* us *in* sicknesse. Be thou *our God*, and make us *thy servants*; and then come either with *health*, or with *sicknesse*;

Ps:69.3
Ps.78. 39.
Ps:91.3
Ps:23.4
Ps:91.5 vers:6.
Ps:31. 15.

Ps:91.7 *thy will be done.* Thou canst cause *a thousand to fall at our side, and ten thousand at our right hand*, and yet preserve us. Thou canst, if
vers.10 thou pleasest, so protect us, that *noe evill* may *befall us; nor any plague come nigh our dwelling.* O graunt therfore that wee may
vers.9. make *thee our refuge*; yea *thee* who art *the most*
Ps.38.6 *high, our habitation. Wee are troubled*, o Lord; *wee are bowed downe greately; wee goe mourning*
Ps.102 *all the day long. Wee eate ashes as it were bread,*
9. *and mingle our drinke with weeping, because of*
vers.10 *thine indignation, and thy wrath: for thou hast lifted us up, and cast us downe.* But o thou who
Ps.42.9 art *my* onely *rock, why hast thou forgotten us?* O *why goe wee* thus *mourning* by reason of this
Ps.43.2 affliction? *Thou art the God of our strength, Why doest thou cast us off?* O give mee leave
Est.8.3 (with Queene *Esther*) to *speake yet againe before* thee *the King* of Kings, *and* to *fall downe at* thy *feete* (as shee did at the feete of King Ahasuerus) *and* to *beseech* thee *with teares* to with-draw thy visitation. O Lord *our* verie
Iob.14 *soules within us doe mourne*; for thou doest cause
22. *our Sunne to goe downe at noone*; *and* doest
Amos. *darken* our *earth in the cleere day.* Thou hast
8.9. *turned our fasts into mourning; and all our songs*
vers:10 *into lamentation*: thou hast *brought sack-cloth*
Lam.5. *upon our loynes*; and made our mourning *as*
15. *the mourning of an onely sonne. The joy of our*
vers:16 *hearts is ceased*; and *the crowne is fallen from our head: Woe unto us that wee have sinned.* But

o thou

ô thou who wert *annointed to preach good tidings* Is.61.1
unto the meeke : who wert *sent to bind up*
the broken-hearted ; to proclame liberty to vers.2.
the captives , and the opening of the prison
to them that are bound : to proclaime the
acceptable yeere of the Lord ; yea *and the day*
of vengeance of our God : to comfort all that
mourne : to appoint unto them that mourne vers.3.
in Zion , to give unto them beawtie for
ashes ; the oyle of joy for mourning ; the gar-
ment of praise for the spirit of heavinesse :
Thou who *settest up on high those that be* Iob.5.
low, that those which mourne may be exalted 11.
to safety : Reguard thou (I most humbly, Ps.102
and earnestly besiech thee) *the prayers of* us 17.
the poore destitute, & despise not our desires.
Thou hast seene our wayes; O doe thou *heale* Is.57.
us: leade us allso, and restore comforts unto us, 18.
that wee may be called *Trees of righteous-*
nesse, the planting of thee our Lord, that
thou mayst be glorified. *Wound us* not, O Ier.30.
father, *with the wound of an enemie, with* 14.
the chastisement of a cruel one, for the multi-
tude of our iniquities. Let not our *sorrow* vers.15
be *incurable , because our sinnes be increased.*
Though *for a small moment thou hast* see- Is.54.7
med to *forsake us ; yet with thy greate mer-*
cies gather us againe. *In a litle wrath* thou vers.8.
doest *hide* thy *face from* us , *for a moment ;*
but with ever-lasting kindnesse have mercy
upon us , *ô Lord our Redeemer.* O *thou* who

verſ. 5. art *our Redeemer, the Holy one of Iſrael, the*
Pſ: 34. *God of the whole earth*, Let thine *eares be*
15. *open unto our cryes: open thine eyes, and ſee*
Iſ: 37. our afflictions, how wee are *ſhut up* from the
17. comforts of the godly, and from the ſocietie
of our indeared friends. *Conſider, and heare*
Pſ: 13. 3 *mee, ô Lord my God: lighten* our *eyes leſt*
Pſ: 123. wee *ſleepe the ſleepe of death. Behould as the*
2. *eyes of ſervants looke unto the hand of their*
maſters, and as the eyes of a mayden unto the
hand of her miſtreſſe: ſo our eyes wayt upon
thee, *ô Lord our God, untill* thou *have mercy*
upon us. O doe thou graunt unto us *remiſſion*
of our ſinnes; *patience* in our miſeries; *comfort*
in our diſtreſſe; *phyſick* for our health, and
recoverie: and in thy bleſſed time, *bring* our
Pſ: 142. *ſoules out of priſon, that* wee *may give thanks*
7. *unto thy name: which thing if thou wilt*
graunt unto us, *then ſhall the righteous re-*
Pſ: 79. *ſort againe unto our companie. So ſhall wee*
13. *that be thy people, and ſheepe of thy paſture*
give thee thanks for ever: and *ſhew forth*
thy praiſe from generation to generation,
world with-out end. Amen.

THE

THE FIFTEENTH SUBJECT. 15.

Teares of her who is visited with the Pestilence, being.

1 { *Either wounded with a Sore.*
2 { *Or marked with the Tokens.*

1. Teares of the visited, being wounded with a Sore. 1.

The Soliloquie.

THE EJACULATION.

Psal. 5. { verſ. 1. *Give eare to my words, ô Lord; consider my meditation:*
verſ. 2. *Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.*

H 't is come, 't is come. *My heart is sore pained within mee; and the terrours of death are fallen upon mee.* Ps. 55. 4
See, See; What *swelling's* this? What *rising's* this? Oh, it is the messenger of death, and biddeth mee to enquire into my

sinfull *life*. I am *struck*, oh I am *struck* to the *heart*. *This* is the *impression* of anger and the *blott* of him who in his wrath may justly *blott* mee out of his wonted compassion. Yet let mee not *despaire*: let mee not be too much *dismayd*. While there is *life*, there is *hope*. The woman in the law who had *gone aside to*
Num. *another man in-steed of her husband* (whereof
5. 20. her husband was jealous, and brought her to
vers: 21 her purgation) was to be *charged by the Priest*
vers. 22 *with an oath of cursing*: upon whose *drinking of water*, *her belly did swell*, *and her thigh did rott*. Surely I have drunke none of that *water*: or if I have, it cannot hurt mee; for by that
vers. 28 very law, the *innocent* escaped *free* from the punishment. I have never disbonoured my nuptiall bed; nor defiled my selfe with any other man, that this *swelling* should light upon mee. Yet (now I better consider of it) let mee not deceave my selfe. There is as well a *spirituall*, as a *carnall adulterie*. Even a *virgin* may be styled an *adulteresse*. Have I never turned from my God ?. Hath my soule never forsaken her deerest *husband* my blessed *Redeemer*, to commit a *spirituall whoredome*? O guiltie, guiltie: woe is mee, I cannot choose but pleade guiltie, to this my *indictment*. My conscience telleth mee that I have followed the temptations of the enemies of Christ I cannot tell how often: and justly therefore (I must confesse) may this *swelling* be

be my punishment; for greater then *this*, hath beene my due desert. Peraduenture to corect my *pride*, this *thorne in my flesh* may be a *messenger of Satan*, sent *to buffet mee*, as once Saint *Paul* had *one* sent unto him: for who of all our sexe is not guilty of *this follie?* Among us are *the tender and the delicate women* (such as were among the Israelites) *who will not aduenture to set the sole of the foote upon the ground, for delicatenesse, and tendernesse:* and (not to flatter, or deceave my selfe) *I* may peradventure be one of them. Or if I have not had power to put in practise what I desired, yet it may be that my *desire* hath beene to be as *delicate* as the chiefest, and finest of our sexe.

2 Cor. 12. 7.

Deut. 28. 56.

Satan is sayd to have *gone forth from the presence of the Lord*, and to have *smote Iob with sore boyles, from the sole of the foote to the crowne of his head.* O that I were but halfe so *righteous* as was holy Iob, of whom God himselfe beareth witnesse that *There was none like him in the earth; a perfect, and an upright man; one that feared God, and eschewed evill!* But alas I am noe such person; for I have, by my wickednesse, as it were taught the serpent to *goe forth from the presence of the Lord*, and to smite *mee* with this *sicknesse*, this *rising*, this *swelling*, worse then those *boyles* which infested Iob. *David* had a *sore* too; a *running* sore (allthough hee was *a man after*

Iob 2. 7.

c. 1. 8.

1 Sam. 13. 14.

Psa.77. 2. *God's owne heart)* : for so hee complained, saying, *My sore ranne in the night, and ceased not; my soule refused comfort.* But *his Sore* was not like unto *mine* : for *his* was in the fierce combat which hee had with *distrust*; and it may as well be meant that his hand by night reached out in *prayer*, *and ceased not* : or by that *sore* may be meant the *running* of his *eyes*, which *dropped in the night* for his grievous crimes, *and ceased not*; as well as an *impostume*, or *ulceration*. But *mine* is not such : it is a *sore* indeede, a *carbuncle*, a *pestilentiall sore*; allthough as yet it is not come to such maturitie as to doe as David spake of his. It is yet but a *swelling*, a hard *swelling*, a *rising* : and for its *swelling*, and for its *hardnesse* it may either be my very *heart* removed from the seate appointed it by nature : or else it may be sent to put mee in mind of the proud *swelling*, and the malitious *hardnesse* of mine impenitent *heart*. Alas, if I doe but seriously consider of that litle morsell of proude flesh, or rather *stone*, hard stone then *flesh*, that *Adamantine heart*, what have I not deserved for that wicked *heart*, which others were ever punished with? Worse, farre worse doe I deserve then ever did *Iudah* : I onely want a Prophet to lament mine estate as Isaiah did hers, for the judgements of God inflicted Is. 1.5. upon her for her rebellion, and to cry, *The whole head is sick, and the whole heart is faint* :

from

from the sole of the foote even to the head there vers.6.
is noe soundnesse in it; but wounds, and bruises, and putrifying sores: they have not beene closed, neitherbound up, neither mollified with oyntment.

But what shall I doe in this distresse? May not these poisoned humours that have conspired together in this present *tumour*, as well be some other disease, as the infectious *Pestelence*? Lord, how faine would sinners live in ignorance, and never either understand the offences which they have committed, or know the manner and the kind of their punishments! How faine would the *sick* delude themselves with a conceipt of *health*; and, hoping for life, cozen their knowledg with the falsehood of opinion! I cannot deny but it is the *sicknesse* which I am stricken with; the *infectious sicknesse*, the dreadfull *Pestilence:* and I can have noe hope of life if once it seizeth on my trembling *heart*. To prevent that danger therfore, since my heart hath hitherto beene, so *stonie*, so *hard* to entertaine the motions of the blessed Spirit, I will request it now to continue its *obduracie*, not against my greate *God*, but against this sad, and deadly *sicknesse*. What it hath usually reteined, allmost to the utter un-doeing and *destruction* of my *soule*, I will intreate it to continue now for the *preservation* of my *body*. Or if that will not doe; if it resolue to yeeld in this time of

distresse, farre rather then I will seeke to that, I will humbly besiech my offended *Lord* to take possession of my *heart*: and if hee will vouchsafe to graunt my petition, then come what can come, I am sure I shall have comfort, because I shal have the societie of my God. But what if my heart be preserved from these *malignant humours*? Have I then any assurance that my disease is not mortall? Alas noe; but I must use the *meanes*, and besiech my God to give them his *blessing*. I must apply those things which will *mollifie* this *swelling*: it must be *softened*, be *broken*, be *drawne*, before it can be *healed*. Thus, even thus must I deale with my *heart* too. The *malitious humours* of sinne and corruption have allready assembled there, and caused it to *swell*. I will hasten therfore
Iob 23. 16. to Iob's Physitian, who *softened his heart, and troubled him*: and I will besiech him for *Christ's sake* to *mollifie* mine; for there are
Prov. 26. 25. more then the *seaven abominations* of a dissembler in it. I will pray him to *rent* it; to
Ioël 2. 13. *breake* it; to *breake up the fallow ground* of it;
Hos. 10. 12. for hee better can breake mine, then the miserie of *reproach* could *breake the heart* of
Psa. 69. 20. the Prophet *David*. I will intreate him to *take away the foreskinne of* it, and to *wash* it
Ier. 4. 4 *from wickednesse, that* so I *may be saved*, and
vers. 14 that *noe vaine thought may lodge in it*. I will
c. 17. 10. request him to *search* it; that hee will *lay*

some-

some-thing *to it*; even all the wickednesses Is.47.7
that ever I have committed. Then, when Ps. 147
hee hath *broken* it, I know that hee will *heale* 3.
it, and *bind up the wounds* of it: for to this purpose hee sent his sonne, his onely-begotten sonne, my Redeemer, my *Iesus*; even to *bind up the broken hearted*. But when Is.61.
this greate *cure* shall be wrought for mee, 1.
what have I to render unto him by way of thankfullnesse? Alas nothing, even just nothing at all, unlesse hee will accept of that *broken*, yet therein that *whole* and cured *heart*. *That*, then shall be *his*, and I know that hee wil accept of it; for so saith David, that *man after his owne heart*; *A broken, and* Act.
a contrite heart ô God thou wilt not despise. 13.22.
from the *mallice* of this *heart* doeth proceede Ps. 51.
the *malignitie* of this my *disease*; for *sinne* 17.
is the cause of every *sicknesse*. But all this while I doe but *talke* of this *maladie*; I sieke not for a *remedie*. Alas to whom shall I goe? To what *physitian*, or *Chyrurgion* shall I repaire? I reade that *if any man* of the house Lev.
of Israël *had in the skinne of his flesh a rising*, 13.2.
or a swelling, or a bright spott; and if it were in the skinne of the flesh like the plague of Leprosie, then hee was to be brought to Aaron the Priest, or unto one of his sonnes the Priests, and the Priest vers. 3.
was to *looke on the plague in the skinne of the flesh*, and then to proceede according to order. Thus, under the Law, the *Priests*

were the *Physitians* both for the *body* and the *soule*: where upon the Prophet Ieremiah complained, and accounted it as a greate judgment upon the people for their sinnes, that *From the Prophet even to the Priest every one dealt falsely: they healed allso the hurt of the people sleightly.* Hence allso another Prophet reproved them, because. *The diseased they had not strengthened; neither had they healed that which was sick; neither had they bound up that which was broken.* Under the Gospel allso the *Apostles* were likewise *Physitians* for *both*: for when *Christ* had *called unto him his twelve Disciples*, *hee* not onely *gave them power against un-cleane Spirits*, *to cast them out*; but allso *to heale all manner of sicknesses*, *and all manner of diseases.* Doubtlesse by this I am likewise taught, into whatsoëver sicknesse I fall, whatsoëver disease I am visited with; first of all to goe to the *Priest*, to the *Minister* of God: first to *examine* my *soule*, before I looke for the *cure* of my *body*. To the *Priest* will I therfore goe; to the *chiefe Priest*, to the *high Priest*, to the chiefest and highest that ever was; even to him who is *a Priest for ever after the order of Melchizedek*: and humbly will I beseech him to teach mee to *feare his name*: and then I know that hee who is *the Sunne of righteousnesse will arise with healing in his wings*; and will make mee *goe forth*, *and grow up as calves of the stall.*

Ier. 6. 13. vers. 14

Eze. 34. 4.

Mat. 10. 1.

Psa. 110. 4. Mal. 4. 2.

Make use of the prayer which followeth the next Meditation.

2. Teares

2. *Teares of the visited, being marked with the Tokens.*

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, o Lord; conſider my meditation:

verſ. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

THere is *a time to kill* (ſaith Solomon) *and a time to heale.* O that *time to kill* is now come upon mee; but I know not how ſo much as to hope for the *time of healing*; for here I find the *tokens* of death, the *markes* of my mortalitie. This fleſh, this ſinfull fleſh of mine, which hath beene ſo waſhed, ſo unguented, ſo ſmoothed and coloured, according to the choyceſt witt of art and induſtrie, hath now the *ſtaines* in it of a contagious *ſickneſſe*. Where are now thoſe admirers of comelineſſe, & thoſe idolatrous doaters upon the *beawtie* of women? Let them come and Eccl. 3. 3.

learne the vanitie of their opinions; & chide their simplicitie by these *tokens* of vengeance. O what a fraile thing is woman; easily deluded into a beliefe of her *beawty*, and as easily *stricken* with her owne *deformitie*!

But what doe these *spotts* meane to *die* my flesh, and strike such a deepe *tinture* in a smoothed sknne? Are diseases *blind*, that thus they fasten every where without either choyce, or exception? Vaine woman as I am, why doe I spend these minuits, these few and winged minuits alotted unto mee, in such impertinent quæres? These *blewish staines* tell mee that I must provide to answer for my sinnes (yea shortly, speedily) before *him* who dispatched them hither unto mee. Death approacheth; mortalitie knocketh at my burdened heart. Lord, how heavie is my soule! Even as if it were allready at the greate tribunall, and pleaded guiltie of millions of enormities.

Deut: 32.5. *They have corrupted themselves* (saith Moses by the Israëlites); *their spot is not the spot of God's children; they are a perverse, and crooked generation.* Is there a *spot* then which even the *children of God* may be subject unto? Why then may not *these* be some of *those* spotts and my selfe be one of those *children of God*? Lord, how willingly, how greedily doeth every one strive to *dye the death of the righteous*! How easilie are wee apt, through ignorance,

to

to dwell in the letter of the text, when wee
should rather prie into a farther intent of the
blessed Spirit! That *spot* of the *children of*
God is not seated in the *body*, but in the *soule*;
and that *spot* in the soules of the Israelites was
chiefely *Idolatrie.* True it is that even the
righteous have their *staines* too; but not verſ. 15 16.17.
such *bloaches*, not such greate and fowle *spots*;
or howsoever not of such a *deepe tincture*, not
dyed so in *graine* as are those of the wicked:
for they are *washed* out with the *teares* of sor-
row through the *blood* of the Lamb. O that
my *spotts* were onely in my *skinne*, and not
in my *soule*; and that I could truely justifie
my selfe in the language of Iob. *Let mee be* Iob. 31.
weighed in an even ballance that God may know 6.
mine integritie. If any blott hath cleaved to my verſ. 7.
hands. But alas I cannot, I dare not. Yet if
I could but come to a sight of my sinnes, and
be truely humbled for them, then am I sure
that hee who taught Iacob how to increase Gen.
his flock of the *speckled and the spotted*, would 30.39.
easily make mee *white as wooll.* But how, or Is. 1.18
upon what grounds can I expect his mercy,
seeing all that I can *suffer* is not punishment
enough for all that I have *trespassed? With-* Heb. 9.
out shedding of blood is noe remission, sayth the 22.
blessed Apostle. What comfort then can I
expect, or what mercy can I hope for, seeing
that *my blood*, my life is not of vallew enough
to suffer what my sinnes have merited; much
lesse

lesse to purchase *remission* of my sinnes? What now shall I doe? What hope can I have that my *body* should be freed from these *spots* of my disease, when I know not how to be freed from the pollutions of my *soule*? By
Lev:4. 27. the Mosaicall law *If any one of the common people sinned against any of the commandements*
vers:32 *of God concerning things which ought not to be done*, *A Lamb without blemish* was to be his
vers:35 *offering*, and so the *atonement was made for the sinne, and it was forgiven.* Here yet was some ease for a distressed soule: the sinne was forgiven through the *blood* of the *Lamb*. But what hope have I of remission? That Law doeth noe longer stand in force: nor will the *blood* of a *common Lamb* be accepted for the least, the smallest offence. Yet *Cheere up*, O my drooping soule: Let my fainting spirits, and my sorrowfull heart take comfort in the middest of my deepe distresse: for there is a
Heb:9. 28. *Lamb*, an *innocent Lamb*, a *Lamb without blemish* which *once was offered to beare the sinnes of many. I* am one of those *many* who have *sinned*, and why then should *I* not be one of those *many* too, whose *sinnes* hee hath *borne*? Lord make mee one of thy *children* through the merits of thy Sonne; and cleanse the *pollutions* of my *Soule* by the *blood* of that *Lamb*, even *that Lamb of God which taketh away the*
Io:1.29 *sinnes of the world.*

But whilest I thus meditate upon the *staines*

staines of my *soule*, my *body* biddeth mee to looke upon *these* un-wonted *blemishes*. Lord, how *blewish* they appeare! Surely if those doaters upon our sexe should see these *spotts*, they would forget their idolatrie, and tremble at the *judgment*. When Mordecay was cloathed in his *blew and white*, it is sayd that hee went *in royall apparell*. The apparell of my *skinne* mee thinks, doeth seeme to resemble the covering of his *body*; for here is the ancient *white* which nature conferred, and here is the *blew* come now too, sent mee from God. It is *royall apparell*, because it is sent mee by the *King of glory*: and it is *well come* too, because that *glorious King* is the *father* likewise *of mercies*, *and the God of all consolation*. *The blewnesse of a wound cleanseth away evill*, saith the wise King Solomon. Surely hee meant not *such* a *wound*, *such* a *spot* as is each of these; for allthough these are *blew*, yet certainly they *cleanse not*; or if they doe cleanse, their cleansing concerneth nothing but my *soule*, they put mee in mind of *that duety*, for my time is short, and suddenly shall my poore soule bid fare-well to this corrupted, to this *spotted* body: but as for this *body* it cannot be *cleansed*, it may be *ruined* by these *blewish wounds*. Christ saith to his church, *Thou art all faire my love; there is noe spot in thee*: and Saint Paul telleth mee how it cometh to passe that it is freed from *spotts*;

Est: 8. 15.

2. Cor. 1. 3.

Prov: 20. 30.

Cant: 4 7.

for

Eph.5. for *Christ* (saith hee) *gave himselfe for it, that*
25. *hee might sanctifie it, and cleanse it with the*
vers.26 *washing of water by the word, that hee might*
present it to himselfe a glorious church, not having
vers.27 *spott, or wrinkle, or any such thing; but that it*
should be holy, and without blemish. Of this
church am I a member; a poore, weake, unworthy member; and yet I have my *spotts*, my corruptions in my *soule*, which *these* in my *body* peepe out to remember mee of. But
1.Tim. why did I not *keepe the commandements with-*
6.14. *out spot, and unrebukeable?* Why have I not
Iam 1. *kept my selfe un-spotted from the world?* O for
27. this, for this very cause am I now thus *visited*, am I now thus *stained*: and noe more am I able to take these *prints* out of my flesh, then
Ier.13. *the Ethiopian* is able to *change his skinne, or the*
23. *Leopard his spotts.* Yet I have comfort in my
1.Pet.1 redeemer; in him who hath *redeemed mee (not*
18. *with corruptible things, as silver, and gold) from*
vers.19 *my vaine conversation; but with the pretious blood of himselfe, as of a Lamb without blemish, and without spott.* Though my *body* therfore *decay*, yet I have a confidence that my *soule* shall *live*: I have an assurance of that; for hee who bringeth mee to a *sight* of these *spotts*, hath given mee likewise a *sight* of my *sinnes* (his name be for ever magnified for it); and mee think's they appeare a thousand thousand times more loathsome, more ugly in my *soule*, then *these* doe in my *body*. *They*

are

are ten million of times more certainly mortall in their owne condition to my soule with out the mercy of my *Iesus*, then *these* are to my *body*. Yet if it might be safe for mee to expostulate with my God, I would say unto him in the lauguage of the Prophet, *Why is my paine* thus *perpetuall, and my wound incurable, which refuseth to be healed? Wilt thou be alltogether unto mee as waters that fayle? Hast thou utterly rejected mee? Hath thy soule loathed* mee? *Why hast thou smitten* mee, *and there is noe healing for* mee? *I looke for peace, and there is noe good; and for the time of healing, and behould trouble.* Ier. 15. 18. c. 14. 19.

But if I should thus expostulate in the phrase of the Prophet, yet must I howsoëver conclude with the Prophet, and say, I *acknowledg, ô Lord,* my *wickednesse, and the iniquity of* my *fathers; for wee have sinned against thee.* vers. 20

Yet, mee thinks, these *spotts* will as hardly goe out of my *mind*, as out of my *body*. The expresse word of God to the Israelites was, *Yee shall not make any cutting in your flesh for the dead, nor print any markes upon you: I am the Lord.* And good reason there was for this prohibition; for they were very apt to be led by the heathens, among whom it was a custome at the death of their friends to lament and cutt themselves: it was their manner allso to make incisions in their flesh, & to fill up the wounds with *Stibium*, or *inke*. Lev. 19 28.

But

But I, alas, doe find here such *prints* and *markes* in my *flesh*, as the very heathen themselves would have stood amazed at; yet *these* are not carved by the violence of my selfe, but by the finger of my *God*. I must therfore content my selfe, and rejoyce at the sight of them, since they proceede from him who is
Iam:1. 17. *the father of lights* (allthough they presage *darknesse* unto mee) for *every good guift, and every perfect guift is from above. This* guift does not seeme in it selfe to be either *good* or *perfect* but upon second, & more serious cogitations, if my true repentance ensue upon them, I shall find that they will hasten mee to the best good, to the chiefest perfection; even to the Kingdome which is purchased for mee by the blood of my Redeemer. Alas I cannot choose
Iob 16. 12. but cry out with Iob, and say, *I was at ease, but hee hath broken mee asunder: hee hath allso taken mee by my neck, and shaken mee to pieces, and set mee up for his marke.* Or
Lam:3. 12. with Ieremiah: *Hee hath bent his bowe, and set mee as a Marke for the arrowe.* Or with Iob againe, through the extreamitie of my sorrow I am enforced to expostulate with my
Iob 7. 20. God, & say, *Why hast thou set mee as a marke against thee, so that I am a burden to my selfe?* But I will silence my selfe in his words againe, and say, *I have sinned; What shall I doe unto thee, ô thou preserver of men?*

When it pleased the All-mighty to preserve

ſerve his children in the citty of Ieruſalem, when the reſt ſhould be deſtroyed, hee commanded *a man that was cloathed with linnen*, and had *a writer's inke-horne by his ſide*, to *goe thorow the midſt of the citty, thorow the midſt of Ieruſalem, and to ſet a marke upon the fore-heads of the men that ſighed, and that cryed for all the abominations that were done in the midſt thereof.* A *marke* I have too; yea more then *one*, and *one*, and *one*, though not in my *fore head*; and they are ſet on as if they proceeded from the *inke* of the writer: but, woe is mee, I have either not cryed at all, or not enough either for mine owne ſinnes, or for the abominations of Ieruſalem: how then can I hope to eſcape the deſtruction? And yet hee that ſpared *them*, if hee pleaſe, can ſpare *mee* likewiſe: for *his hand is not ſhortned, that it cannot ſave; neither is his eare heavie, that hee cannot heare*, When *Hezekiah* was commanded to *ſet his houſe in order*; and it was tould him that *hee ſhould die, and not live; hee turned his face to the wall, and prayed unto the Lord*, and *wept ſore*: and preſently Iſaiah was ſent unto him, to *tell him, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeeno thy teares; behould I will heale thee: and I will adde unto thy dayes fifteene yeeres.* Hee may be pleaſed to ſay unto *mee* too, as hee did unto *Hezekiah*; for *I* allſo *weepe*; yea

Eze:9. 2. verſ:4.

Iſ:59.1

2.King 20.1. verſ:2. verſ:3. verſ:5. verſ:6.

yea *I weepe very sore* : and *I* allso *pray* ; yea I
Ps:22. pray heartily , and say , *Be not thou farre from*
19. *mee , ô Lord : ô my strength hast thee to helpe*
mee. But *Hezekiah* was more righteous then
2.King I am ; for hee *walked before the Lord in trueth,*
20.3. *and with a perfect heart , and did that which*
Rom.7 *was good in his sight* : whereas *in mee dwelleth*
18. *noe good thing*. But *Miriam* was a *woman* as I
Num: am , yea and sinfull ; and yet when shee was
12.13. Leprous , *Moses cryed unto the Lord* for her,
and sayd , *Heale her now ô God I beseech thee* ;
vers.15 and *shee was shut out from the campe* but *seaven*
dayes , and was *healed*. O but shee had a
Moses to pray for her , whereas *I* , alas , have
none ; I have noe such Moses to pray for
mee. But what , shall I therfore remaine
quite destitute of all hopes ? Shall I despaire
of the goodnesse , and the tender mercies of
the most high? Noe ; I may not ; I must
not ; for that would but increase my sinne, &
adde to my torments. The woman in the
Mar:5. Gospel who for *twelve yeeres* space *had an*
25. *issue of blood , and had suffered many things*
of many physitians , and had spent all that
vers:26 *shee had and was nothing bettered, but rather*
vers:27 *grew worse* ; *shee* onely *came behind* my
vers:29 *Iesus , and touched his garment* ; *and straight*
way the fountaine of her blood was dryed up,
and shee felt in her body that shee was healed
of that plague. VVith that *fearing and*
vers:33 *trembling* woman therfore will *I* in like
manner

manner *fall downe before him, and tell him all the trueth.* I will confeſſe unto him *all* my ſinnes; or, at leaſt, *ſo many* as poſſibly I can call to my remembrance. Who knoweth but that hee may ſay unto mee as hee did unto her, *Daughter thy faith hath made thee whole; goe in peace, and be whole of thy plague.* Verſ:34 I am reſolved to take noe repulſe. The *whole multitude* even the *multitude of my ſinnes* ſhall not hinder mee, (though they *rebuke mee*) *that I ſhould hould my peace:* but (with the blind man in the Goſpel) *I* will *cry ſo much the more*, Ieſus *thou ſonne of David have mercy on mee.* Lu:18. 39. Or (if that prayer be too *ſhort*) while hee ſhall *prolong* my time I will compoſe and ſettle my ſelfe to a larger forme, & earneſtly fervently, zealouſly I will pray unto him, and ſay.

The Prayer.

O Eternall, and moſt mercifull Lord God, *whoſe eyes are ten thouſand times brighter then the Sunne*, and yet thou vouchſafeſt to looke with thine eye of providence even upon the meaneſt of the children of men: *reguard* (I beſiech thee) *the low eſtate of thine* afflicted *hand-mayd. Thou knoweſt all my deſires; and my groaning is not hid from thee.* Lu:1. 48. Pſ:38.9

To

To thee the *pollutions* of my poore *soule* are more naked and open, then these *spotts* in my flesh are obvious to my sight. The fowienesse of *my corruptions* have conspired with the *infectious ayre* to cause these *staines* in my skinn: and by them I am commanded to prepare for my dissolution. Lord if thou hast decreed by *these* meanes to free mee from this world of paine and miserie, be pleased to translate mee from hence to *the joy of* thee *my Lord* and Master. Give mee (ô my father) a sight of mine imperfections: make mee loath them, and tremble at *them*, more then I doe at *these* messengers of death. Weane mee from the love of sinne by the consideration both of thy displeasure, & mine owne mortalitie. These *spotts* appeare like so many *eyes*, which seeme to stare mee in the face, and would affright mee with horrour: and all because I had not allways a consideration that thine *eyes in every place doe behould the evill, and the good.* Blessed God give mee a *sight* of my corruptions, and a detestation of them; and then *turne* thou *thy face away from my sinnes, and blot out all mine iniquities.* Speake peace, and health unto my wounded soule, which every minuit expecteth thy coming. Lord thou art a God who canst not abide to behould unrighteousnesse: looke not therfore with thy wrathfull eye upon *mee* who am all sinne: and pollution; but upon thy Sonne, and his sufferings.

Mat. 25 23.

Prov. 15. 3.

Ps. 51. 9

sufferings. Or if thou canst not choose but looke upon mee, first cloath mee with the righteousnesse of that immaculate Lamb; so shalt thou see mee with love and delight, & I shall behould thee with unspeakeable joy. Prepare mee, o my God, that I may be a fit guest to be *called* and invited *to the supper of the Lamb.* Seale unto my *soule* the remission of mine offences; and then make mee willingly to resigne up my *body* to thine owne disposing. *Yet* thou mayest *speake the word* (if so thou pleasest) *and thy servant* may *be healed.* There was a *Leper* in the Gospel who *fell downe at* thy *feete*, *ô Iesus, giving* thee *thanks*, and *with a lowde voyce glorifying* thy name, because thou hadst *healed* him. It is as easie for thee to restore *mee* in like manner, as thou didst that Leper. *When Ephraim saw his sicknesse*, and *went to the Assyrian*; & *Iudah saw his wound, and sent to King Iareb*; there was found *noe healing*, nor *curingof the wounds:* but those that come unto thee shall find that thou art both able & willing to *heale all those that are broken in heart, and to give medicine to heale their sicknesse*; for unto Israël thou diddest proclayme thy selfe *The Lord that healeth. Have mercy* therfore *upon mee ô Lord, for I am weake: ô Lord heale mee, for my bones are vexed. Strengthen mee* now *upon my bed of languishing: make thou all my bed in* my *sicknesse. Heale mee, o Lord, and I shall be*

Reu: 19. 9.
Mat. 8. 8.
Luc. 17 15. vers: 16
Hos: 5: 13.
Ps. 147 3.
Ex: 15. 26.
Ps. 6. 2.
Ps. 41. 3
Ier: 17. 14.

healed; save mee, and I shall be saved; for thou
e:30. *art my praise.* O let not my *bruise be incurable,*
12. though my *wound* be *grievous.* Let mee have
vers:13 *one to pleade my cause*, even that *Holy One,*
thine onely begotten Sonne; that hee may
bind mee up, and give mee *healing medicines.*
Thou art hee who didst promise Iacob to
vers:11 *correct him in measure*, though *not* to *leave him*
altogether unpunished. Thou rebukest mee
Ps:39. for my sinne, and *makest my beauty to consume*
11. *away like as it were a moath fretting a gar-*
ment. These *Markes* in my *flesh* doe cause a
trembling even in my *spirit.* Lord graunt
Rev: that upon my *soule* be not found the *marke of*
13.17. *the beast*, but the *marke* of thy *sonne*, that hee
Ps:86. may owne mee for *his.* *O turne thou unto mee,*
16. *and have mercy upon mee: give thy strength unto*
thy servant, and save thy distressed *hand-mayd.*
vers:17 *Shew* now *some good token for good*, that it may
appeare unto the world that *thou Lord* doest
helpe mee, and comfort mee. But if in thy secret
purpose thou hast decreed at this time to
gather mee unto my fathers; make mee with joy
& comfort to render mine account unto thee
the Lord of heaven & earth. Looke not upon
the sinnes and offences of *my* misse-led *life*;
but rather looke upon my *Redeemer's*
Is:53.5 *death*, who *was wounded for* my *transgres-*
sions; bruised for mine *iniquites: the chastise-*
ment of my *peace was layed upon him: by*
his stripes therfore let mee be *healed. In the*
midst

midst of the streete of thy throne, ô God, & Reu:
of either side of the river of life *there* is a *tree* 22.2.
of life bearing twelve manner of fruits; and the leaves of the tree are *for the healing of the nations.* O my God let mee but come to *tast* of those *fruits:* let mee but be *shaded* under the *leaves* of that *tree of life. Be mercifull unto mee: heale my soule, for I have* Ps:41. 4.
sinned against thee. Then shall *my soule* Ps:103
blesse thee O my *Lord: and all that is within* 1.
mee shall *praise thy holy name who forgivest* vers:3.
all mine iniquities, and canst *heale my diseases. Into thine hands I commend my spirit,* Ps:31.5
for *thou hast redeemed mee ô Lord, thou God of trueth. The Spirit and the bride say Come;* Reu:
therfore let *mee* who now heare it, say *Come.* 22.17.
Let mee heare thy *voyce*; ô God, *in the coole* Gen:3.
of the day; not in the *heate* of thy *displeasure.* 8.
And thou, ô my *Iesus*, who for such sinners wert made a sacrifice on the altar of the crosse; *bow downe thine eare* as thou didst upon the *tree*, *and heare*, and *fullfill the desires* of thy *wounded* supplicant. Come ô Iesus, and embrace mee in thine armes: hide mee in thy *wounded side* from the wrath of thy father. In thee alone doe I *trust*: to thee alone doe I *flee*: succour mee, helpe mee, save mee, O Christ. The *world* I *leave*: to *thee* I *come.* At the doore of thy mercy doe I *knock*, I *call*, I *cry.* Lord protect mee: Iesus *comfort mee.* Strengthen my *faith*; and confirme my *hope.*

As my *earthly body* draweth neerer to the *earth*; so doe thou draw my soule up neerer unto thee who art *the father of spirits*. O God make speede to *save* mee. O Lord make hast to *helpe* mee. Finish soone these dayes of sinne, and then let mee enter into thy celestiall paradice; and that for his sake in whom alone thou art well pleased, even Iesus Christ my onely Mediatour, and Redeemer. Amen.

Heb: 12 9.

THE

THE SIXTEENTH SUBJECT. 16.

Teares of a Mother for the sicknesse of her child.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, O Lord; consider my meditation.

verſ. 2.

Hearken unto the voyce of my cry, my king, and my God: for unto thee will I pray.

IT shall come to passe (saith Moses to the house of Israel) *if thou wilt not hearken to the voyce of the Lord thy God, to observe to doe all his commandements, and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the citty, and cursed shalt thou be in the field: Cursed shall be thy basket, and thy store: yea Cursed shall be the fruit of thy body, &c.* Deut. 28. 15. verſ. 16 verſ. 17 verſ. 18

What

What, all these *curses* from heaven for the sins of poore distressed mortalls? O what a multitude of evills doe our sinnes deserve! What punishment doeth not iniquitie cry for? It cryeth for *the curse of the citty*, the decay of trading; *the curse of the field*, whole rivers of blood in furious battailes; *the curse of the basket and the store*, the dearth of provisions. Yet all these are but *outward* punishments, and reflect onely upon the baser, the worse part of our selves, the *body*: but *Cursed shall be the fruit of the body*: oh this *biteth like a Serpent, & stingeth like a Cockatrice. The fruit of my body*
Prov: 23.32. is afflicted with *sicknesse*: but is *the sinne of the parent* the cause of his affliction? Yes, yes: my *conscience acknowledgeth* the guilt; let my *tongue* be as ready to *confesse* it, and my *heart* to *repent* of it. But how standeth this with
Gen: 18.25. the justice of the Creatour? *Shall not the judg of all the earth doe right*? The Prophet
Eze:18 20. Ezekiel telleth mee from God that *The sonne shall not beare the iniquity of the father; neither*
Mich:7 6. *shall the father beare the iniquity of the sonne; but the soule that sinneth, it shall dye.*
Ier:9. 20. Else *the daughter* might *rise up against her mother* (as saith the Prophet) and *the women* (by reason of the vengeance due for their sinnes) might *teach their daughters wayling*, if
e:31. 29. *the sowre grapes* which *the parents have eaten* should *set their childrens teeth on edge.*

Rom:3 4. But *let God be true, and every man a lyar, that*

that hee may be justified in his sayings, and may over-come when hee is judged. Hee it is who hath threatned to *visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him.* The *sinne* is *mine*; but the *punishment* is mine *infant's*: & againe the *sinne* is mine *infant's*; and the *punishment* is *mine.* And yet farther; The *sinne* is *of* and *from both*; and the *punishment* is inflicted upon *both*, *His sufferance* is *my sorrow*; and *his paines my distresse.* Lord what a due reward of sinne is punishment! My *child* as yet (it may be) *knoweth not sinne*; and yet is hee punished hee *knoweth not for what.* I know sinne; & yet *I* stand not affrighted, not amazed at the *punishment* thereof. I am commanded to *love mine enemies*; but doubtlesse *sinne* is excepted for such an *enemie* I am bound to *hate.* O that I could *hate it right sore, even as mine enemie!* It is the Psalmist's charge, *O yee that love the Lord, see that yee hate the thing that is evill.* Could I thus doe, it would bring *peace* to *my selfe*; and likewise might bring *health* to my *babe.* Oh I now feele the sting of *my sinne* piercing *his body*; and the malignitie of *my corruption* breaking out in *his disease.* Adam in *innocency* knew noe *paine*: but by reason of his *fall, diseases* are become the *fruit of the fruit.* *Gehazy* for sinne was visited with *the disease of Naaman the Syrian*: and his *two talents of silver, and two changes of raiment*

Ex: 20. 5.

Mat. 5. 44.

Ps. 139 22.

Ps: 97. 10.

2. King 5. 27. vers: 23

burdening his conscience more then the bodies of his servants, bought him the *Leprousie.*
2.Chr: 21.18. vers.4. The fire that *Iehoram* felt in *his bowells* made him sensible of the punishment for his want of *compaßion* to *his brethren* whom *hee slew with the sword.*
Ex:9. 10. The hardnesse of Pharaoh's heart made *the ashes to turne into boyles, and blaines*
1.Cor: 11.30. in his body. The Corinthians *not discerning the Lord's body*, were therfore stricken with *sicknesse, weakenesse, and death.* Hee that was *encompassed by the bulls of Basan,*
Ps:22. 12. complained that hee *roared for the disquietnesse of his heart:*
Ps:38.8 vers:3. but with all hee saith, *There is noe health in my flesh because of thy displeasure; neither is there any rest in my bones by reason of my sinne.* Lord how
Iud:8. 16. thou doest use mee and my child as *Gideon* did once *the Elders of the citty*; thou doest *scourge* mee *with briers and thornes of the wilder-*
Gen:3. 18. *nesse! The earth*, for the sinne of man, was cursed with the *production of them*; and *wee*, for sinne, are scourged with that curse. Yet the *briers and* the *thornes scratch* but the *body* of my *languishing infant*; but they even *teare* the *soule* of *mee* his sad & sorrowfull mother.
2.Sam. 12.22. Yet I *fast* with *David*, and I *weepe* with David, and I *cry* with David, *Who can tell whether God will be gratious to mee, that the child may live?* This litle *lumpe* of sinfull *clay* lyeth at the mercy of him that is the *potter.* It is *framed*, it is *shaped* into a *body*; into a *vessell:* but *diseases* would *crack* it; *sicknesse* would

would *breake* it. At the taking of a besieged towne that would not yeeld, though the men were to be smitten with the edg of the sword, yet *the women and the litle ones* were appointed to be *spared*. Lord *I* am one of those *women*; my *child* is one of the *litle ones*. *Conquer* thou, but *spare*: *take* us, but *preserve* us. Thy mercy to *heathen*, could not be greater then it can be to *Christians*. Deut: 20.14.

Lord what shall I doe? The *infant* still *cryeth*; and still the *parent weepeth*. *Sicknesse* enforceth the *cryes* of the *child*; and the *cryes* of the *child* enforce the *parents teares*. O how my bowells yerne, and burne, and frie with in mee; and yet noe *ease* doeth come to my sweetest *babe*; noe *comfort* to my languishing *child*! I reade that Christ did chide his disciples for *rebuking those who brought the litle ones unto him*; and hee sayd, *Suffer litle children, and forbid them not to come unto mee; for of such is the Kingdome of heaven*. To him, to him therfore will I goe, and tender this *youngling*. But, alas, how can a *begging present* be acceptable unto him? With what confidence can I give him this *child*, when the offering is onely a *guiftlesse guift*? Mine intent is not to loose, but to gaine: to *give*, but not to *leave* my *child*: to offer him to *God*, but in hope that hee will spare him a litle while with *mee*. And *his* indeede hee is: hee hath beene *his* ever since hee was offered unto him Mat: 19 13. vers. 14.

Rom:6 4. in the temple; ever since hee was *buried with him by baptisme.* But perhaps hee hath since that time beene lost, and *strayed* from him: I will therfore take him in mine armes, and cary him *home* againe, I will carie him by *water*, for now it is *highflood*; 'tis a *springtide*; mine *eyes* are full. Wee will *swimme* together to my *Iesus*; & of him I will begge I will cry for, I will prevaile for his pardon. I know that my Saviour will heare; and hee will be ready allso to forgive. Hee will forgive my *child* that ranne away from him; and hee will forgive *mee* my running with my *child*: and when hee hath forgiven, hee will certainely remitt the *eternall* punishment; &, it may be, the *temporall* likewise. But how dare *I*, who am the greatest delinquent, to goe with my *child* the lesser sinner? How dare I to shew my face to him, or appeare in his presence? His *child* (it is true) *I* am, as well as *my babe*: but *I* have allso offended him as much as my *babe*: yea more; a thousand thousand thousand, million of millions of myriads of times more then *hee.* This *child* as yet doeth know noe malice, noe guile noe hypochrisie, noe enuie noe evill speaking: but *I* alas, not onely know all, but allso I harbour all, I foster all, I embosome all; and yet my God saith unto *mee* (by the mouth of his Apostle) as well as unto *others*, *Laying aside all malice, and all guile, and hypochrisies,* 1 Pet:2 1.

and

and envies, and evill-speakings, As new-borne vers. 2.
babes desire yee *the syncere milke of the word that yee may grow thereby.* His child *I* am, but (woe is mee) I have not this long while *sucked* of the *breasts*, the two *testaments*; or not eagerly; or not so *understandingly* as hee commandeth mee to doe, when hee sayth, *Be not children in understanding; howbeit in* 1. Cor.
malice be yee children. O how infinitely worse 14.20.
am *I* then *this* my *child*! *Hee* is *humble*, but *I* am *prowde*, and *haughty*, and *high minded*; yea though I know that *Christ called* once Mat. 18
a litle child (peradventure just such *a litle child* 2.
as *mine* is) *and set it in the midst of* his disci- vers. 3.
ples, *and sayd, verely I say unto you, Except yee be converted, and become as litle children, yee shall not enter into the Kingdome of heaven: Whosoever therfore shall humble himselfe as this* vers. 4.
litle child, the same is greatest in the Kingdome of heaven. The *least*, mee think's, *I* faine would *be*; I would faine be *greatest*; the *greatest in the Kingdome*; yea *the greatest in the Kingdome of heaven*: but the *first* I like not so well; it suites not so well with wy disposition; I would *not* be *humble*. Though I am as *litle* as was *Zacheus*, yet I would be as *high* Lu: 19.
as was *Zacheus* too; yea though I *climb up into* 4.
a tree for it. Yea I *doe* climb; and into a *tree* too: O it is the *tree* of mine owne *pride*, and *vanitie*; which beareth *leaves*, goodly, broade, shadowing leaves; but it *beareth noe fruit* at

all, nothing but *keyes*; and those *keyes* are
Mat. 7. 13. fitted onely for the *wide gate that leadeth to destruction*; they will never un-lock the *gates of heaven*. This *child* is *young*; hee is a *babe*; a *babe* in *age*; a *babe* in *growth*. *I* am a *babe*; not in *age*, not in *growth*; but such a one as the *Corinthians* were to whom the Apostle
1. Cor. 3. 1. wrote, and sayd that hee *could not speake unto them as unto spirituall but as unto carnall even as unto babes in Christ*. My *child* is *young*, and *tender*, and *simple*; apt to be led with trifles; to stragle abroad with children; to be caried any whither, at the pleasure of her to whose charge hee is left. *I* am a *child* too; a *verier child* then mine owne; apt to be
Eph. 4. 14. *tossed to and fro, and caried about with every wind of doctrine, by the sleight of men, and cunning craftinesse whereby they lye in wayt to deceave.* And now what shall I doe? *I* am the *verier child* of the *two*, the *most sinfull* of the *two*; and yet my *child* is afflicted with *sicknesse*, and to *mee* noe other *punishment* is at present alotted but the *griefe* which I have for the *sicknesse* of my *child*. *Hee* still *cryeth*; still must *I* therfore *cry*. *Hee groaneth*; and *I* must allso *groane*. Yea I doe *groane*; I *groane in spirit*, that my *Iesus* may *cure* the *diseases* of my *soule*. *I groane* too for my *child*, my prettie sweete *babe*, that my *Iesus* may howsoever *cure* the *infirmities* of *his soule*; and (if hee so pleaseth) *recover* allso the *health* of his *body*.

This

This must be the *way*: to him I must *thus* goe, for hee himselfe hath styled himselfe *the way*. I will therfore *cry unto the Lord*; *and get mee unto my Lord right humbly*. I will goe to the *gate* of the *physitian*, the *gate of mercy*; and there I will *knock*, and *call*, and *cry* for *entrance*. I will fall upon my *knees*, and wring my *hands*, and smite my *breast*; and weepe and *mourne like a Crane and chatter like a Swallow*, even untill *mine eyes faile with looking upward*: and thus will I say unto him.

Io. 14. 6
Ps. 30. 8
Is. 38. 14.

The Prayer.

GReate God, whose *power* is irresistable, and whose *pleasure* is the rule of thy servant's obedience: bow downe thine eare to my sad intreaties. Thou hast stricken *mee* with *sorrow*, who have not *mourned* for the *cause*: and by the sicknesse of mine *infant* thou hast taught mee the frailtie of our mortall bodyes. I see that *all flesh is as grasse*; *and the glory thereof but as the flowre of the field*. Mine impenitent heart (I must confesse) deserveth thy justice; and *my* sinfull *life* this *punishment* of my tender *infant*. But *thou*, ô Lord, art *mercifull*, though *I* am *sinfull*: and art apt to forgive those that truely repent. O my God I desire to be sorrowfull for mine offences: and earnestly I beseech thee to give mee true contrition for all my

1. Pet. 1. 24.

Iob.7. sinnes. *O thou preserver of men*, remitt both
20. *my sinnes*, and the *punishment* which is justly due unto mee for them; that I may rejoyce in thy mercy, and magnifie thee for thy goodnesse. Looke gratiously upon *this child* who feeleth the *scourge* (though *gently*) of thy *justice* due both for *his*, and for *my* transgressions. O let not thy wrathfull displeasure continue upon *him*: nor *my* greater crimes cause an addition unto *his* torments. Thy servant David confessed his sinnes, and submitted to thy rod: but yet hee cryed con-
2.Sam. cerning his people, and *sayd*, *These sheepe*
24.19. *what have they done?* I dare not justifie *this* thy *patient*; but I must needes acknowledg that for *mine* iniquities as well as for *his* thou thus doest *wound* him. But ô thou who didst
Mat.19 once command, that *litle children should be*
14. *brought unto thee*; & didst prefer them for patternes both of *innocency*, and *humilitie*: shew now *thy power* in the *weakenesse* of this *child*. Enable him with *patience* to endure thy *visitation*: and direct *mee* to the *meanes* which may conduce to his *recoverie*, if thou in thy secret
Ps.6.2. decree hast so determined it. *Have mercy upon* him *ô Lord*, *for* hee *is weake*: *ô Lord heale* him, and free him from his *sufferings*.
Ps 22.9 *Thou art hee that tookest* him *out of* my *wombe*;
Ps.9.13 and canst as easily (if thou pleaseſt) *lift* him
Ps.41.2 *up now from the gates of death*. *Preserve* him, ô God, (if it may be thy heavenly pleasure)

and

and keepe him alive, that hee may be blessed upon earth: ô heale his soule, and raise him up againe. Give a blessing to the *meanes* which shall be used for his *recovery*; that *all things in their order* may be knowne to *serve thee.* O let the *teares* of mee thine afflicted supplicant be *put into thy botle*; and let the cryes of *mee* thy mournefull hand-mayd, who beg for this *infant*, be heard in the eares of thee the Lord of hosts. Thou thy selfe didst *weepe*, ô Christ, for the *death of Lazarus*: take compassion therfore on the *weeping mother* of this diseased *child.* O let not my *teares* be shed in *vaine*; but mercifully free this *infant* from his *anguish*, and *sufferings.* Yet howsoëver thou hast decreed, righteous father *not my will, but thy will be done.* Onely let mee beseech thee to visit him *in mercy, and not in thy fury*; *lest* he be consumed, and *brought to nought.* Make *him* able to beare what thou determinest to send; and in thy good time *raise* him out of this *miserie.* Lord give *mee* allso a willing submission to thy holy pleasure, that so I may neither discover too much *fondnesse* of *affection* to this my beloved *issue*, when I see him subject to frailtie and mortalitie: nor too immoderately *grieve*, if thou receavest him to thy selfe. Forgive whatsoëver is amisse, in *him*; and let his soule de *deare*, and *pretious in thy sight.* O Let thy *mercy* pleade against thy *severitie*; let thy gratious promises

Ps. 119 91.
Ps. 56. 8
Io. 11. 35.
Mat: 26 39.
Ier: 10. 24.

miſes be had in thy remembrance: and let thy Chriſt be heard in his *interceßion* both for *mee* and *mine*. To thy will, ô Lord, make mee readily ſubmitt: to thy holy pleaſure make mee willingly yeeld. *Thine* is this infant, and thou *lenteſt* him *mee*: *ô ſpare* him *a litle that hee may recover his ſtrength before hee goe hence, and be noe more ſeene.* To thy *pleaſure*, ô heavenly father, I willingly refer *him*, beſieching thee to ſend him thy *grace* while hee ſhall remaine upon *earth*; and after that, *receave him into glory*, for the worthineſſe of thine onely begotten Sonne *Ieſus Chriſt* our onely Lord, and Saviour. Amen.

Pſ: 39. 13.

THE

THE SEAVENTEENTH SUBJECT. 17.

Teares of a Mother for the death of her child.

The Soliloquie.

THE EJACULATION.

Psal. 5.
verſ. 1.
Give eare to my words, ô Lord; conſider my meditation.
verſ. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

WHen *all wept, and bewayled* the litle daughter of Iairus, my Ieſus forbad their teares, ſaying, *Shee is not dead, but ſleepeth.* O ſweete comfort to the lamenting mother, whoſe onely daughter ſhould returne from the *dead.* Shee that had ſhed the teares of *ſorrow* for the loſſe of her *joy*, was then to ſhed teares of *joy* for the recoverie of the *deceaſed.* But I weepe, and weepe, and continually weepe; *the teares are on* my *cheekes*; for my *child*

Luc: 8. 52.

Lam: 1. 2.

child is *dead*, & I have noe hope of receaving him againe to *life*. I, alas, am not the wife of a ruler of the temple: I have noe Iesus here in the *flesh* to worke such a miracle for *mee*. My poore *child* is *dead*; and (hopelesse, and helplesse as I am) there is noe recovering, there is noe recalling him. Yet stay: howsoever I will call; I will cry; mee think's hee should not be *dead*: who knoweth but my sweete *babe* may heare mee? Who knoweth but my Redeemer may *awake* him againe? The daughter of Iairus was *dead to her parents*; but shee was *not dead to the Messias*. Hee who will one day *awake* the *dead*, and rowze them from the graves, can now (if hee pleaseth) speake as powerfully to *my babe*. My Saviour can; for *hee himselfe* is neither *dead*, nor *sleepeth*. True it is that *once* hee *dyed*; yea hee dyed for *mee*; and so for *mine infant* too: but hee *rose againe*, and from thence-forth can *die noe more*; *death hath noe more dominion over him*. This *living Saviour* of mine may (if hee please) restore my *dead child*. I will call him: peradventure hee may *awake*. Sonne, ô my sonne, my child, my love, my joy, my dearest infant; where art thou? Where strayest thou? Whither wandereſt thou? Returne, returne litle Saint, and cheere up the drooping spirits of thy fainting mother. What, noe answer? Noe speech? Not so much as a *groane*, or a *sigh*?

Rom: 6 9.

sigh? Will this *frozen clod* of *earth* be noe more the carkenet of his immortall soule? Oh hees fled; hee's gone; hee's past re-call: alas what shall I doe? Is this the *blessing* of the *womb*, to enjoy a child for a yeere or two; and then to have it hasten to the *womb* of the *earth*? Is this the joy, the delight that women have in the fruit of their bodies; onely *to conceave in sorrow*; to travell in anguish; and when they are delivered, after a *yeare* or *two* to be bereft of them in a *moment*? Could not thousands of kisses, and dandlings, and dauncings: nay could not sckreeches, and groanes, and cryes call back my child? Alas, noe: I see they could not: all was in vaine. *Hee* who called *Lazarus from* the grave, hath called my litle one *to* the grave. His *soule* is with *him*; and nothing now but his *body* is left, with *mee*. *From him* I would not pluck him, mee think's, if I might; for hee's at peace with *him*. *From mee*, mee thinks, I would not have had *him* call him; for hee knoweth how I loved him: and yet his will, not mine must be fullfilled. O that I could so *rest* satisfied with the *rest* of my sweete infant! But why doe I onely wish so? I must likewise practise it, *lest happily* (as Gamaliel sayd unto the Iewes) I *be found even to fight against God*. I will therfore resolve with David, and say, *Now hee is dead wherfore should I fast? Can I bring him back againe?*

Gen:3. 16.

Act.5. 29.

2 Sam. 12.23.

I shall

I shall goe to him, but hee shall not returne to mee. I shall goe, when hee who keepeth my child in his armes shall be pleased so to embrace *mee* likewise, and to seate mee in his Kingdome by my dearest *child.* Why then should I enuy my litle one the joyes of eternitie? If I weepe too much, I may discover a discontent at his highest preferment. If I truely loved him I shall never enuy him, allthough I shall desire that to those heavenly mansions I may certainly follow him. Young hee was while mine hee was; very young; tender; weake: and yet as young as hee was, hee now is suddenly growne *older* then *my selfe:* hee is my *better*; hee is my *senior*, and hath gotten before mee into glory. Yea and his *passage* thither was *fayre*, and *gentle* too, if I consider his sinnes which hee suffered for *onely* in his sicknesse. His rich soule espied a *crevise*, a *chinke*, a *flaw* in his *muddie earth* made by his disease, and so escaped; flew away; even with the *wings* of that *dove*, that *blessed Spirit*, which David panted for, and wished for, and cryed for, saying, *O that I had the wings of a dove; for then would I flee away, and be at rest.* Had my child beene *drowned*, as was *the ould world*; or *torne in pieces* by Lyons, as was the disobedient *Prophet*; or by *Beares*, as were the *fortie and two children* that *mocked Elisha*; or stung with *Serpents*, as were the *murmuring Israelites*; or *burnt with fire*

Ps:55.6 Gen.7. 1.King 13.24. 2.King 2.24. Num: 21.6. Gen:19 24.

fire and brimstone, as were *Sodome and Gomorrha*; or *swallowed up quick by* the yawning, gaping, devouring *earth*, as were *Corah*, *Dathan*, *and Abiram*; or had hee beene *smitten by the Angel of God*, *and eaten up of wormes*, of *vermine*, as was *Herod Agrippa*; then my griefe indeede might have beene increased; my sorrowes might have beene multiplyed: & yet at length (if it had beene so) I ought to have beene contented: at length (if I belong unto him to whom my child is gone) I must have taken up the resolution of patient, of holy, of devout Iob, and have sayd, *The Lord gave*, *and the Lord hath taken away*; *blessed be the name of the Lord.* But my God hath beene more merciffull both to *mee*, and *mine*; for hee made much of my child; and finding him a litle *froward*, a litle *wayward*, a litle *unquiet*, hee gently layed him downe to sleepe. Hee sent a gentle *disease* to *rock* him, to *sing* him to sleepe. And seing that hee thus gently, thus securely *sleepe's in God*, even in that God who *never sleepeth*, surely whilest I awake I will sing, and give praise, *My glory* shall *awake*; *my Lute and Harpe shall awake*; all my *joyes*, all my *pleasures*, all my *contents* shall *awake*, and praise him, and magnifie him for ever. And yet (for all this my resolution, for all my serious purpose thus to doe) I find that in my musick I stop upon a *fret*. *That* sudden

Num: 16.33.
Act: 12 23.
Iob. 1. 21.
Ps: 57.8

sigh

sigh stole from my heart unawares. It may be that it was ashamed to stay there; and so slanke away. What, *another?* Nay, this is too much. King Solomon telleth mee that *there is a time to weepe*; but hee doeth not tell mee that *that* time must continue so long as I continue here upon earth. What though I am a *traveller*? I must some-times *rest*. What though I am an *exul*, a *stranger*, a *sojourner here*, *as all my fathers were?* I must have a *lodging*, I must have a *chamber*, I must have a *roome*; and in that *roome*, and in that *chamber* I may, I must have some *rest*. Yea and I must have some delight in it too; and that not *once* alone, but *continually*: for so I am commanded by the Apostle, who saith, *Rejoyce in the Lord allways and againe I say rejoyce.* Diverse indeede for diverse causes have *wept*; but they have not *allways wept*. *Esau lifted up his voyce, and wept*: but it was for the losse of his *father's blessing*. The Elders of Ephesus wept, yea they all *wept sore*; but it was *sorrowing most of all for the words that Paul had spoken unto them, that they should see his face noe more.* A *mourning* I reade of that was in Hadadrimmon in the valley of Megiddo, when *Ieremiah lamented*; *and all the singing men and the singing women spake of their King in their lamentations, and made them an ordinance in Israel.* That was for *Iosiah*, who was slaine by the

Ecc:3. 4.

Phil:4. 4.

Gen: 27.38.

Act:20 38.

2.Chr: 35 25.

arm

armie of Pharaoh Necho, in the valley of Megiddo. *In Ramah was a voyce heard, lamentation, and bitter weeping. Rachel weeping for her children, because they were not.* This mee thinks come's home close, neere to *mee.* This was for the *captivitie* of *Iudah* and *Benjamin*: or it was for the *infants slaine* by that bloody, that prescuting *Herod.* Here are children lamented; so farre the cause of the *weeping* complyeth with *mine.* But neither is *my* child *slaine* by a *murderer*; nor yet is hee *lead* into *captivity.* Noe; *hee* who *did leade captivitie captive*, hath freed my sonne from the *fetters, from the bondage of corruption, into the glorious liberty of the sonnes of God. My child* was not *slaine* as were *all the children that were in Bethlehem, and in all the coasts thereof, from two yeares ould, and under.* Noe; *Hee* who was *slaine* for him hath *saved* him. *Hee* who *hath swallowed up death in victory*, hath *ransomed him from the power of the grave,* and *redeemed him from death.* Lord, though I am a *weake*, though a *sinfull woman*, make mee for ever to *praise* thee *for this thy goodnesse; and* to *declare the wonders that thou hast done* both *for mee*, and *mine.* When the *woman of Samaria* came to draw *water* at Iacob's well, my bountifull Iesus freely gave her to drinke of the *living water*, which became in her *a well of water springing up into ever-lasting life.*

Ier:31. 15.
Eph:4. 8.
Rom:8 21.
Mat:2. 16.
Is:25.8
Hos:13 14.
Ps:107 8.
Io:4. 14.

I am

I am ſuch a *woman* as *ſhee* was: mine *eyes* have reſembled the mouth of *Iacob's well*: and though the *well* be *deepe*, even *deepe* as my *heart*, yet ſome-thing I have had to *draw the water* with. My *child*, mine *infant* hath *drawne*, and *drawne*, untill I am even allmoſt *drawne drie*: And in this agonie, and in this diſtreſſe my *Chriſt* hath come to cleanſe my *well*, to *ſanctifie* my *teares*, and to eaſe mee of
1. King. my griefe. My *bowells* indeede did *yearne*
3. 26. upon my *child*, as that woman's did whoſe *iſſue* ſhould have beene *divided* for the ſatisfaction of the *harlot*. *My* child *is* divided, though *hers* were ſpared. The better part of him, the *ſoule* is gone; it is gone to *God*; for *his* it is, it is his owne ſhare: nothing but the *earth* of him remaineth with *mee*. But I will, I muſt be thankfull: and though I find a *reluctance* in my chillowed heart, yet the
Ier: 22. Prophet forbiddeth *weeping for the dead*, and
10. *bemoaning* of *them*. Let mee begge for *patience*, for *ſubmiſſion*, for *content*, and ſay.

The Prayer.

Pſ: 68. BLeſſed Lord God, *unto whom belong the*
20. *iſſues from death*; vouchſafe to heare the cry of thy mourning hand-mayd. Thou wert pleaſed once to bleſſe mee with *increaſe*, and

and to make mee a joyfull *mother* of my now *dead* infant. But oh *that*, *that* very *child* which was framed and fashioned *by thee*, is now come *unto thee*. The first that sinned was a *woman*, tempted by the *Serpent*; and that Serpent in his temptation *stung* so *deepe* that it hath reached now even to the *fruit* of *my wombe* for the sinnes of *my selfe*. Yet Lord looke downe in *mercy* upon *mee*, though a sinfull woman; though the most unworthy of my sexe; even farre inferiour to *that woman of Canaan*: for *her faith* was *greate*, but *I* alas, have *noe* faith at all; or but a *weake* one, or but a *dead* one: otherwise the promises of my Redeemer would controul my passion, and the assurance of his mercies would *dry* up my *teares*. Thou, ô Lord, hast freed *mine infant* from the *burden of the flesh*; yet I goe *heavily* for it, as if it were *lost* in my *despaire*. Thou hast *crowned* it *with immortalitie*; and yet my passion declareth that I mourne as if it were lost. O *Lord* God *thou knowest all my desires*; *and my groaning is not hid from thee*. Thou seest how my *teares* doe flow through mine *infirmitie*: thou heareſt my *sighs* which arise from my *dis content*. I confesse it, I am sorrowfull for it, I am ashamed of it: *Lord lay not this sinne to my charge*. Thou hast taken nothing but *thine owne*: O be pleased so to make *mee thine owne* by grace; and then shall I be assured (in thine owne due time) to be

Gen.3. 13.

Mat.15. 28.

Ps.38.9

Act.7. 60.

 receaved

receaved into glory. Allay the *heate* of my passion by the pleasant *gales* of thy refreshing *Spirit*. Graunt that my *teares* may be kept for my *sinnes*; & my sad laments for my deplorable condition through my many offences. My *heart* is *heavy* for the losse of my *child*; ô Lord *lighten* it, ô Lord *ease* and *comfort* it with thy heavenly grace. *In the multitude of sorrowes which I have in my heart, let thy comforts, ô Lord, refresh my soule.* *My child* (thou knoweſt) was *deare* unto mee, because it was thy pleasure to *lend* him unto *mee*. Hee *was*, and hee *is deere* unto *thee*; and thou hast expressed thy love in *delivering him from* the evill, from *the wrath to come*. *Hee* is *dead in Christ*; Lord let *mee* be dead *with* Christ, that I may allso *live* with Christ. *My child* is *dead* because hee was *sinfull*; but his *uttermost farthing* was discharged by Christ. O thou who art *rich in mercy*, *for the greate love wherewith thou hast loved* man-kind, graunt that I may not dye *in* sinne, but *to* it; that so I may be quickened together with thy Sonne. Make mee to *yeeld my selfe unto thee, as those that are alive from the dead*; *and my members as instruments of righteousnesse unto* thee my *God*. Forgive my excesse of *love* to *him* that is gone; my excesse of *teares* and *sighs* that have beene caused by his *departure*; my want of *patience*, and *submission* to thy holy pleasure; and my *raging out-cryes* which have given an *evill example*

Ps:94. 19.

1 Thes. 1.10.

2.Tim: 2.11.

Eph:2. 4.

Rom:6 13.

ample of *impatience* unto others, & a *ſcandall* to my religion. It was thy *pleaſure* to free *mine infant* from the tyrannie of ſinne: it was thy *love*, it was thy *mercy* to take him, that ſo hee might ſinne noe more. Lord unto *thy will* I ſubmit *my will*: and for *thy love*, for *thy mercy*, for *thy goodneſſe* I *praiſe* thee, I *bleſſe* thee, I *magnifie* thee *my Lord and my God.* *Wipe* (I beſiech thee) from mine *eyes* all teares of *diſcontent*: *remove* from mine *heart* the *exceſſe* of *ſorrow*: and make mee walke in my vocation with cheerefullneſſe; and in my religion with ſetledneſſe, & reſolution. The *mortalitie* of *my child* hath taught mee the *frailty* even of *my ſelfe*: graunt therfore, bleſſed God, that the *longer* I *live* the *better* I may *grow* both in *grace* and *goodneſſe*; that ſo when this painfull life ſhall have an end, I may meete *thee my God* with *comfort*; *thee my Ieſus* with *joy* and *rejoycing*; and my *deceaſed child* together with the reſt of the quire of Saints with heavenly *Halelujahs*; and ſing *praiſe, and honour, and glory unto thee who ſittest upon the throne, and to the Lamb for ever more.* Amen. Reu. 5. 13.

18. THE EIGHTEENTH SUBJECT.

Teares of a wife for the sicknesse of her husband.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, ô Lord; consider my meditation:

verſ. 2.

Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.

LOrd, how *various* is the *condition* of mortalls! Sometimes wee are *sick*, and ſometimes wee are well. Sometimes in ſickneſſe wee *draw neere* to the *grave*; and ſometimes againe wee are in hope of *recoverie*. Tis *thus*, ô 'tis *thus* with my deareſt *husband*. Hee who *was* my *comfort* and *joy in* his *health*, *is* now my *griefe* and *ſorrow* in his *ſickneſſe*. The extreamitie of *his anguiſh* enforceth *my teares*; and thoſe conflicts of his betweene *life* and *death* doe pierce *mee* even to the ſoule. I am, mee thinks, ſo *divided*

divided in my teares, that I cannot well determine whether the greatest number of them are shed for the *torments* which *hee suffereth*, or for the *losse* of *mine owne content*, or for the *paines* which *love* and *loyaltie* enforce mee to *take*, or for *feare* of *his departure*. All of them *flow* from the *springs* of *love*; and are readie to convert mee into a *gliding streame*. When *Eve* was arraigned for enticing her husband to the act of disobedience, it was part of her punishment that *her desire should be* subject *unto her husband*, *and hee should rule over her*. Gen:3. 16. Mee think's *I* could be well contented to under goe this servitude, so that *my husband* might not under goe *this sicknesse*. Alas *his disease* is growne so violent that it even *darkeneth his reason*; and maketh *him desire* hee knoweth not what. I would gladly *obey him* in whatsoever hee commandeth, but that I must not yeeld unto *all* his desires in this time of his weakenesse. I must now obey the Physitian's order; and follow those directions which hee prescribeth. O the miserie of sicknesse, which so enfeebleth the braine that it *un-man's* a husband, and pretendeth to *free* the wife from the *yoke* of obedience. Now my *desires* must *not* be *subject to my* deerest *husband*, if hee requireth that which may hinder his recovery: yet howsoever *my desires* shall be *for him*, when they may not be *to him*; for I will begge of the Lord to

ease him of his miserie, and to restore him to health. O mee think's I am not as I should be, because I want the comfort, and direction of my *head*. *Hee*, poore man, is growne as *feeble* by *sicknesse* as *I* am by *sexe*: and allthough the *torment* be *his*, yet the *sorrow* is *mine*. When I remember the un-kindnesse of the *Amalekite* to his *sick servant*, I cannot choose but wonder at the greatnesse
1. Sam. of the inhumanitie. The *master left his sick*
30.13. *Egyptian when the enemie pursued*; as if it had beene a high *offence* to want his *health*. In *sicknesse* wee have a certaine *tryall* of a *friend*. Hee that onely affecteth us in health, & leaveth us in weakenesse, is but a *pretender to* friendship, and truely loveth us not. O who would leave a languishing man, that knoweth not how to helpe himselfe? Mee think's I rejoyce (though in my greatest perplexitie) that God hath given mee both *power* and *abilitie* to *comfort* my *deerest*. I howerly *visit* him, though not without *teares*: and when I most endeavour to be a *comforter* unto him, even then, alas, I am enforced to *weepe*. Thus his very *potions* are mixed with the *drops* that distill from mine *eyes*; and at every turne I am so sensible of his miserie, that I doe in a manner *embalme* him *alive* with mine aboundant *teares*, allthough I yet have *hope*
2. King of his *recoverie*.
8.7. When *Benhadad* the *King of Assyria was sick*,

sick, hee sent *Hazaël* to meete *Elisha* the man of God, and enquire of the Lord by him, saying, *Shall I recover of this disease?* Mee think's I could gladly performe that office of *Hazaël*, but where shall I meete with such a *Prophet* as *Elisha?* Alas it is not in the power of *man* to limit our times: it is *God* alone who *numbereth our dayes.* I must therfore leave my curiositie, and submit to his pleasure. And yet in my submission I cannot leave *weeping*; for even *nature* alloweth mee a freedome to *mourne.* David *grieved* when his very *enemies* were *sick*: for so hee saith, *As for mee, when they were sick my cloathing was sackcloth; I humbled my soule with fasting.* How much rather may *I* be allowed to *grieve* for my *friend*, for my *husband*! Who knoweth but that *my sinne* may be the cause of *his miserie?* By my *teares* of *sorrow* I will therfore strive to remove the *cause.* It is in the power of my *Redeemer* both to *forgive mee*, and to *recover him.* But alas so long as *hee* is *sick I* cannot be *well.* So long as the *head* is *troubled* the *body* must needs be *disturbed. Hee* is *my head*, and *I* am *his glory.* Alas what *comfort* can I receave, when my *head* is *sick?* What glory can *hee* take in the *wife of his bosome*, when the violence of his *paine* depriveth him of my *society?*

vers. 8.

Ps. 35. 13.

1. Cor. 11. 3. vers. 7.

But why doe I utter these words of discontent as if it were in the power of *man* to

recover my *beloved?* It is *god* alone that sendeth *sicknesse*, and that sendeth *health: on him* therfore *alone* will I *depend*, and *in him alone* will I *hope*. Saint Paul relateth that *Epaphroditus was sick, nigh unto death: but*
Phil. 2. 27. *God* (saith hee) *had mercy on him; and not on him onely, but on mee allso, lest I should have sorrow upon sorrow.* My deare *husband* is *sick*, as was *Epaphroditus*; yea and (for ought that I know) hee may be *sick unto death* too: but I will trust in the Lord that *hee* will *have mercy upon him*, and restore him; yea and *on mee allso* that I may not be *drowned* in the *flouds* of
Mat. 8. 14. *sorrow. When Iesus came into Peter's house, hee saw his wive's mother laid, and sick of a feaver:*
vers. 15 *And hee* did but *touch her hand and the feaver left her, and shee arose, and ministred unto them.* My *Iesus* doeth still reteine both his *mercy* and his *power.* Though *his body* be *absent*, yet *his spirit* is *present.* Hee can if hee please, *reach*
Deut: 4 34. downe *from heaven*; for hee hath *a mighty hand, and a stretched-out arme.* O that hee would but *touch* his *patient*, that so *his disease might leave him*, and that hee might *arise and serve the Lord!* The Prophet David did highly extoll the goodnesse of the Lord
Ps: 30. 3 when hee acknowledged saying, *O Lord thou hast brought up my soule from the grave: thou hast kept mee alive that I should not goe downe to the pitt.* Doe thou the same, ô my God, for thine afflicted servant.

My

My Redeemer was pleased to tell the Pharisees that the husband and the wife *are noe more twaine, but one flesh*; and therfore hee concluded, saying, *What God hath joyned together let not man put asunder. My husband* and *my selfe* are *joyned together* by the sacred institution of holy *wedlock*, which maketh us *one*; for wee have but one *God*, one *body*, one *mind*, one *affection*: wherfore then should any thing attempt to *seperate us*? Yet wee *may* be *Seperated*: and if this *divorce* be not wrought by *man*, it infringeth not the law of *God*. *Sicknesse may* make, yea and at this time it *doeth* make an un-wellcome *seperation*: yet though wee are *seperated*, wee are not *divided*. But I must find out more in this *seperation* then barely the *sicknesse*. I must looke up unto *him* who sent this sicknesse; and that is *God*. *Hee* may seperate us indeede whensoever hee pleaseth. Hee may send his *executioner*, that pale, and grimme *death*, with his sharpest *Sickle*; and give him power to reape downe either *one*; or *both* of us. That is the effect of sinne; and I cannot deny but I have deserved to be deprived of my *husband*, because I have many wayes offended *him* who sent him unto mee. In the time of his *health* did I expect his *sicknesse*? Did I provide for this *evill day*? Nay, did I not rather pride my selfe as Babylon did, and *say in mine heart, I sit as a Queene, and am noe widow*, and

Mat: 19 6.

Reu: 18 7.

and shall see noe sorrow? Certainly *his sicknesse* is allso sent as a *scourge* unto *mee*: for, being *flesh of his flesh, and bone of his bone*, I cannot choose but be sensible of the anguish which *hee* suffer's. Yet, allthough it is *just* with God to deprive mee of my *husband* because of my rebellions; I have hope in his *mercy* if
Ps. 38. 18. I can but *confesse my wickednesses, and be sorrie for my sinnes.* Hee promised once by
Eze. 34. 16. the mouth of his Prophet, saying, *I will seeke that which was lost, and bring againe that which was driven away, and will bind up that which was broken, & will strengthen that which was sick.* O my God make good this promise now to thy *languishing* servant. *Hee* is one of thy *flock*: hee is one of thy weake, and tender *Lambs.* True it is that hee *was lost*, when hee went astray after his owne inventions: but now as *thou* hast *found him* in this thy *visitation*, so let *him find thee* in the *gentlnesse* of his *correction.* *Seeke* him, ô my God, who was *lost*; bring him againe unto thee, who was driven from thee by the suggestions of the tempter; bind him up,
Ps. 41. 3. for hee is broken; and *strengthen him* now *upon the bed of languishing: make thou all his bed in* this *his sicknesse.*

Moses did assure the children of Israel,
Deut. 7 12. that *If they would hearken to the judgments* of God, *and keepe, and doe them*, Then *the*
vers. 15 *Lord would take away from them all sick-*

nesse,

nesse, and would put none of the evill diseases of Egypt upon them. O my Lord be pleased to make *thy feeble servant* willing to *hearken to thy judgments*, and *ready to keepe them*; and then in thy good time *release* him from his *sicknesse*. Againe the Lord at another time did comfort his people, and sayd unto them, *Yee shall serve the Lord your God, and I will take sicknesse away from the midst of thee.* O that my God would be pleased to draw this *languishing patient* to *his* holy *service*, and *accept* of that *service*, and then *free* him from this *sicknesse! Hee* who hath *wounded* him, even the same can *cure* him; and hee expecteth noe *reward*; onely hee requireth the *heart*. But alas the *very heart* of my *husband* is *tormented* with *sicknesse*; hee is *sick at the heart*; and the Lord doeth say, *If yee offer the lame and the sick, is it not evill?* But what then shall *hee* doe? Hee can offer noe other then what hee hath. Let it be thy goodnesse, ô God, to *cure* him of his *lamenesse*; to ease him of his *sicknesse*; and then accept of the *whole man*, for hee is *wholly* thine.

Ex. 23. 25.

Mal. 1. 8.

Hee who so friendly speaketh to the *house of Israël*, and justifieth himselfe unto them, saying, *O my people what have I done unto thee, and wherein have I wearied thee?* Even the *same God* notwithstanding threatneth the *wicked* that *hee will make them sick in smiting them*,

Mich. 6. 3.

vers. 13.

them. My poore *husband* now is sensible of his *wrath*, because hee had formerly refused his *mercy*. Even *hee* and *my selfe* have beene apt to *forget* our good God when hee did *not weary us*; and therfore now hee doeth *make us sick in* this *smiting us*. Yet there is *hope*; for even the same *God* is *ours* who was the *God of Daniel*; and that Prophet saith, *I Daniel fainted, and was sick certaine dayes: afterward I rose up, and did the King's businesse.* My poore *husband fainteth* too; oh hee is *sick* too: but I will pray unto my God to *raise him up againe*, that so hee may *doe the King's businesse*; even the businesse of him who is *King of Kings, and Lord of Lords.* For this I will besiech him; and I will begge of him, that in the *bowells of* his *compassion* hee will *open* his *eares* to the *cry* of his *hand-mayd*, whilest I powre out my *prayer* and *supplication* unto him, and say.

Dan: 8. 27.

Reu: 17. 14.

The Prayer.

INcomprehensible *God*, whose workes are deepe, and whose *wayes are past finding out*: who smitest in thy wrath, and yet *in* thy *wrath remembrest mercy*: be pleased to stretch forth thine hand, and *visit* in

Hab. 3. 2.

mercy

mercy thine *afflicted patient.* Thou art the good *Samaritane* from whom alone wee can expect *the oyle of gladnesse*, and the *wine* of consolation. *O remember not the iniquities* either of my *sick Lord*, or my *sinfull selfe:* for wee know that in thy justice thou mayst *teare us in pieces, when there can bee none to deliver us.* O thou who didst suffer thy selfe to be *wounded for our transgressions*, be pleased to *cure* the *wounds* and *maladies* both of the *soule* and *body* of thy *distressed* servant. Thou knowest, Lord, that the *feeble* soule cannot *praise* thee with *cheerefullnesse*, nor *serve* thee with *alacritie.* The sicknesse of the *body* disturbeth the *soule*, and maketh it un-apt to serve thee with *readinesse.* O say of his disease that *It is enough*; and remove from him speedily this heavy *visitation.* Thine *hand*, ô Lord, is layed upon him; and the *stroake* is so *heavy*, that it woundeth *us both.* Mercifull God let the sinnes of both of us be *blotted out* of thy remembrance *like a clowde*; and be appeased with us through the *merits* of thy *Sonne. The whole have noe neede of* thee *the physitian*, *but* wee that are *sick:* O be *thou* the *Physitian* to cure our *soules*; and then, in thy good time, *restore* thy *diseased servant* to his former *health.* But if thou hast sent him this *sicknesse* as a *messenger of death*, ô give him *patience* to *beare*, and *willingnesse* to *suffer* whatsoever thou

Lu:10. 33. Ps:45.7 Ps:50. 22. Is:53.5 Is:44. 22. Mar:2. 17.

sendest. Ranke him not in the number of
Eccl.5. 17. those rich and wicked, who have *much sorrow, and wrath in* their *sicknesse*; but *ease* his *sorrow*, and *appease* thy *wrath*. Make him *willing* to submit to *thy will* and pleasure, that
Rom. 14.8. so *whether hee liveth, hee* may *live unto thee*: *or whether hee dyeth, hee* may *dye unto thee*: yea *whether hee liveth or dyeth*, that hee
Luc.18 13. may *be thine*. Lord *be* likewise *mercifull to mee a sinner*. Thou knowest how *deepely* this affliction woundeth *mee*. To him thou gavest *mee* whom now thou *visitest*, that so hee might be both my *head*, and my *directour*: and thou knowest my *weakenesse* and my *frailties*, that I cannot *understand*, I cannot *walke* in thy *wayes* without a *counseller*,
Act.8. 31. *I cannot* apprehend *what I reade, except some man should guide mee*. O be thou pleased therefore to spare *his life* whom I am com-
1.Cor. 14.35. manded to *learne of at home*: for if thou *callest* him to the joy of thine *heavenly* Kingdome, let it be thy goodnesse to moderate my *sorrow* upon *earth*. If thou takest him from my *societie*, let mee not be left *alone*; but send mee *the comforter*, even *thy holy Spirit* to be my Protectour, and my
Ps.48. 14. *guide unto death*. Release *him* of his *torments* whom thou *visitest* with this *sicknesse*; and ease thou *my sorrowes* which arise from *his paines*. Give the comforts of thy Spirit both to him and mee, that when this painfull

full life shall have an end, wee may be *found of thee in peace*, through the merits and mercies of *the Prince of peace*, even *Iesus Christ* my Lord and onely Saviour. Amen. 2.Pet 3 14. Is.9.6.

THE NINETEENTH SUBJECT.

Teares of a woman lamenting the death of her beloved husband.

The Soliloquie.

THE EJACULATION.

Psal.5. { vers.1. *Give eare to my words, o Lord; consider my meditation:* vers.2. *Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.*

When Mary came where Iesus was, and saw him, shee fell downe at his feete, saying unto him, Lord if thou hadst beene here, my brother had not dyed. Shee *wept* indeede, yet it was but for a *brother*: and *the Iewes allso wept*, yet it was but Io.11. 32. vers.33

but for a *common friend*: but what was all that to the death of a *husband*? O my *husband*, my *husband*! That very name of *husband* mee think's would flatter mee with comfort, as if I might imagine that hee could *heare* mee. But oh, hee is *dead*, hee is *dead*: hee cannot *heare* mee; hee cannot *behould* mee; hee cannot *answer* mee: his *eares* are *locked* up, his *eyes* are *closed*, his *mouth* is *sealed*, his *soule* is *gone*. O what shall I doe for my *head*, my *guide*, my *heart*, my *husband*? Were my Saviour upon earth againe, I could send one
vers. 3. to him as Mary did, who should say, *Lord behould hee whom thou loveſt is* dead. *Dead* say I? O dead, *dead*: hee is *gone*; hee is *departed*, and can never be *re-called*. But why? Why can hee not be *called* back *againe*? Did
vers 44 not my Iesus cause *Lazarus* to *arise* when hee
vers. 39 had beene *fower dayes dead*? Yes, hee did: but what then? *I* neither *love* my *Saviour* so well as *Mary* did; nor (I feare) doeth *hee* love *mee* so well as hee did *Mary*: or if both were so, yet, since miracles are ceased, I cannot so much as hope that hee will call back the spirit of my *Lord*; my *husband*. Oh, could hee be wooed by the *teares* of a sinfull *woman*, never did any *mourne* so much as *I* would. But nothing will perswade: I seeke but the *disturbance* of *him* whom I *mourne* for, if I desire to call him from his *eternall rest*. Yet I hope that it is noe sinne to *grieve* that hee is

gone,

gone. I lament not *his happinesse*, but *mine* owne *losse*. My *Iesus* himselfe *did weepe* for Lazarus, in testimonie of his *affection*; for so sayd the Iewes, *Behould how hee loved him*. And was *my love* to my *husband* so *litle*, or so *cold*, that I should forget to testifie it in a *sorrowfull teare*? O I cannot forbeare the remembrance of *him*, who was deerer unto mee then *life* it selfe. *Heare ô heavens, and give eare ô earth.* Was *it nothing to you all yee that* were *by* him, when yee saw him breathing out his soule, and forsaking the world? O *behould, and see if there be any sorrow like unto my sorrow which is done unto mee, wherewith the Lord hath afflicted mee in* this *day of his anger*. Tell mee not how *Iacob lamented* the *supposed death* of his *sonne* Ioseph. Hee was misse-taken in the *cause*; but I *see*, and *feele* the chillowed *clay* of mine indulgent *husband*. Iacob mourned onely for a *sonne*; but I for an *husband*. Iacob had *more, many* more. I had but *one*, and *the love of* this one *to mee* did *passe the love of women*. Yet though *Ioseph* was *alive*, and though hee was the youngest save one of *twelve sonnes*, *Iacob* his father *rent his cloathes, and put sackcloth upon his loynes, and mourned for* him *many dayes*. Tell mee not how *Abraham bewayled* the death of *Sarah his wife*, who *dyed in Kiriath arba in the land of Canaan*. *Hee* was a *man*, & so neither his *passion*, nor his *losse* could paralell *mine*.

verſ: 35
verſ. 36
Iſ: 1. 2.
Lam: 1. 12.
2 Sam: 1. 26.
Gen: 37. 34.
c: 23. 2.

Hee

Hee had *more wives*, but I had *not* more *husbands*. And yet though Abraham lost but onely a *wife*, I reade that hee *came to mourne and to weepe for her*. Tell mee not of *Abijah* the sonne of a *King*, how hee *dyed*, and was *lamented*. Could a *Prince* be as neere, and deare to *the people*, as a loving *husband* to the *wife of his bosome?* Yet though neither *mariage*, nor *blood* could pleade for a *teare*, I find that *all Israël mourned for him*. Had not my *husband* beene *King*, yet how should I forbeare the expence of a *teare* when death depriveth mee of the name of a *wife?* Had hee not beene *godly*, then the words of the Psalmist might peradventure have beene verified even of *him*, *His widow shall not weepe*. But ô *hee* was full of *love*, and hee was truely *religious*: for *mine owne losse* therfore must I freely *weepe*, because my *loving*, my *religious husband* is taken from mee. *Naomi* requited the *love* of her daughters in law expressed to their *dead husbands*, with a fervent prayer saying, *The Lord deale kindly with you as yee have dealt with the dead, and with mee: The Lord graunt that yee may find rest each of you in the house of her husband*. When the wife of *Ezekiel* was taken from him, I doubt not but hee *loved* her so well that hee would have *bemoaned* her departure, had not the Lord expressely charged him the contrarie. But the Lord said unto him, *Sonne of*

1.King 14.18.

Ps:27. 15.

Ruth. 1.8.

vers:9.

Eze:24 16.

of man, behold I take away from thee the desire of thine eyes with a stroake; yet neither shalt thou mourne, nor weepe; neither shall thy teares runne downe. Forbeare to cry; make noe mourning for the dead: bind the tire of thine head upon thee, and put on thy shooes upon thy feete, and cover not thy lipps. verſ. 17 Surely his *teares* were not *forbidden* as if it were *un-lawfull* to *lament the dead.* Noe: it was onely becauſe the Lord by that ſigne would ſhew that the calamitie of the Iewes ſhould be beyond *that ſorrow* which enforceth a *weeping.* But what was *Ezekiel's loſſe* in compariſon of *mine?* Hee was a *man*, and a *Prophet*, ſet over his *wife* to be her *in-ſtructer*; ſo was *mine* ſet over *mee* alſo: but there the *ſcholler* onely *departed*, the *wife*; here the very *Oracle* is *ceaſed*, my *husband* is gone. While *hee* was *alive*, my *knowledg* was *increaſed*; for *if I would* have *learned any thing*, I could *aſke him at home.* Hee *dwelt with mee according to knowledg, giving honour unto mee as to the weaker veſſell, and as being heires together of the grace of life*; ſo *that our prayers* were *not hindered.* Hee *loved mee even as his owne body*: hee *provided* both for *mee* and *mine.* But now alas I may live in *ignorance*, *diſ-reſpected*, and *un-provided* for: none will *comfort* mee, none will *helpe* mee as did my *husband* that's gone. Though wicked *Saphira* had joyned with *Ananias* her *husband* in *lying unto God* concerning the ſale of their

1.Cor: 14.15. 1.Pet:3 7. Eph.5. 28. 1.Tim. 5.8. Act.5. 4.

poſſeſſion;

Hee had *more wives*, but I had *not* more *husbands*. And yet though Abraham lost but onely a *wife*, I reade that hee *came to mourne and to weepe for her*. Tell mee not of *Abijah* the sonne of a *King*, how hee *dyed*, and was *lamented*. Could a *Prince* be as neere, and deare to *the people*, as a loving *husband* to the *wife of his bosome?* Yet though neither *mariage*, nor *blood* could pleade for a *teare*, I
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of man, behold I take away from thee the desire of thine eyes with a stroake; yet neither shalt thou mourne, nor weepe; neither shall thy teares runne downe. Forbeare to cry; make noe mourning for the dead: bind the tire of thine head upon thee, and put on thy shooes upon thy feete, and cover not thy lipps. Surely his *teares* were not *forbidden* as if it were *un-lawfull* to *lament the dead.* Noe: it was onely because the Lord by that signe would shew that the calamitie of the Iewes should be beyond *that sorrow* which enforceth a *weeping.* But what was *Ezekiel's losse* in comparison of *mine?* Hee was a *man*, and a *Prophet*, set over his *wife* to be her *instructer*; so was *mine* set over *mee* allso: but there the *scholler* onely *departed*, the *wife*; here the very *Oracle* is *ceased*, my *husband* is gone. While *hee* was *alive*, my *knowledg* was *increased*; for *if I would* have *learned any thing*, I could *aske him at home.* Hee *dwelt with mee according to knowledg*, *giving honour unto mee as to the weaker vessell*, *and as being heires together of the grace of life*; so *that our prayers* were *not hindered.* Hee *loved mee even as his owne body*: hee *provided* both for *mee* and *mine.* But now alas I may live in *ignorance*, *dis-respected*, and *un-provided* for: none will *comfort* mee, none will *helpe* mee as did my *husband* that's gone. Though wicked *Saphira* had joyned with *Ananias* her *husband* in *lying unto God* concerning the sale of their possession;

verſ. 17

1.Cor: 14.15.

1.Pet:3 7.

Eph.5. 28.

1.Tim. 5.8.

Act.5. 4.

vers. 5. possession; and her husband at the *words* of Saint Peter *fell downe, and gave up the ghost*,
vers. 6. and was *caried out by the young men*, *and buried*; yet *shee* lived not long enough either to *bewayle his death*, or to *consider* of her *losse*.
vers. 7. Shee continued a *widow* but about *three*
vers. 10 *howers* space, and then *fell downe at the Apostles feete, and yeelded up the ghost*. Shee quickly *followed* her husband in *death*, who *joyned* in the wickednesse with him in his *life*. Shee hastened to the *grave* of her departed *consort*, as if love had forbad her to *survive* her *husband*. Yet it was not *love* but *justice* which made them *lye together* in the silent *grave*, since they *joyned together* in a *lye* in their *lives*. This alas was not a testimonie of her *love*, so quickly to follow her *husband* to *the land of darknesse*. Mee think's that *I* could be well contented to have *dyed* with my *husband*, and to be layed in the *grave* by his *frozen body*, but neither would I have *sinne* to be the *cause*, nor *judgment* the *effect*. Why then doe I so much *lament* his *departure*, whose *death* was full of an assurance of *life*, and whose *hope* was *full of immortalitie*? Had Saphira survived her deceased husband but so long as to have beene sensible of the *manner* of his *death*, may be imagined that shee would have *sighed* her selfe to the *grave*; and even *griefe* alone would have *joyned* them in the *vault* of *darknesse*, and *silence*. But God delayed not the

punishment

punishment of *her* who obstinately persisted in the *crime* of her *husband*. Here is yet some *comfort* for *mee* in my deepe *calamitie*, that neither my *husband* was guilty of the sinne of *Ananias*; nor yet did his *death* come so *unexpected*. Why then should I *grieve* so *much* for the *departure* of him, who is gone from *hence* to eternall *rest*? Hee *dyed in the Lord*, and I cannot therfore doubt but hee is assuredly *blessed*. Hee *resteth from* his *labours*, and his *workes doe follow him*. Why then doe I shed such an *aboundance* of *teares*, as if I either *distrusted* his *happinesse*, or *envyed* his *felicity*? My *cause* is not so *greate* (if I rightly weigh it) as to *cause* these *floods* to arise in mine *eyes*. When I thinke upon *him* I have reason to *rejoyce* both because hee is *freed* as well from the *tyrannie* of *sinne* as from the *miserie* it produceth; and allso because hee is at *rest in* my *God*. If I consider *my selfe* allso, mine *affliction* is not so *greate*, nor my *teares* so *just* as I doe imagine: for they will prove rather an argument of my *distrust* in *God*, then of my *love* to my *husband*, if I give them the freedome to flow beyond *moderation*. *Hee* who *lent* mee *him* can *send* mee another; yea such a one as may *deserve as well*, and to whom my *love* may be as *fervent*. If I have lost mine *estate*, yet I have not lost my *protectour*, unlesse I forsake him in my *distrust*. I complaine for want of the *joy* of *societie*, even

Reu: 14 13.

even my very thoughts (so they be *religious*) will *delight* mee with their *companie*. If I want an *instructer*, my *God* will be my *guide*. If I want a *comforter*, my *God* will *wipe* these *teares from mine eyes*. If I want either *foode* or
Prov: *sustenance* for my *body*, yet *a good conscience*
15.15. will prove *a continuall feast*. My *losse* is not so *greate* as ever was sustained, if I compare it with those which others have suffered.
Ruth.1 *Naomie's* affliction was greater then mine,
3. when not onely *her husband Elimelech*, but allso *her two sonnes Mahlon and Chilion dyed*, and the woman *was left* of *her two sonnes*, &
1.Sam. her *husband* at *once*. It was worse by farre
4.11. with the *wife* of *Phinehas* then it is with *mee*; for her *husband* and his *brother were* both *slaine* in one day by the Amalekites; yea and tha
c:3.13. in *judgment* too, even *because they made them-selves vile*, *and* their father *restrained them not*
c:4.13. When the newes came to her that *the Ark of God was taken* by the un-circumcised; tha
vers.18 ould *Eli* her father in law *hearing the news that the Arke was taken and that his sonne were slaine*, *fell from the seate back-ward by the side of the gate*, *and brake his neck*, *and dyed*
vers.19 *shee*, poore soule, *being greate with child* whe the storie of these sad accidents was relate unto her, *bowed her selfe*, *and fell in trava (for her paines came upon her)* yea & at lengt
vers.21 when shee was delivered of her *Ichabod*, sh gave up the ghost. Thus *the Priests fell by* swo

sword; *and* noe *widow* was left *to make la-* Ps.78.
mentation. True it is that *my affliction* is *greate* 64.
in the *death* of my *husband*; yea *so greate* that
herewith the slanderous enemie of the
Psalmist was severely cursed, *Let his children be* Ps:109.
fatherlesse, and his wife a widow: yet is it farre 9.
better to see him *goe downe to the grave in*
peace, then that hee should have *lingered* in
continuall *miserie. Shallum* the sonne of Iosiah
King of Iudah was *caried captive* by an enemie Ier:22.
into another land, and *dyed there*; which the 12.
Prophet considering, speaketh, and saith, verse:10
Weepe not for the dead, neither bemoane him;
but weepe for him that goëth away, for hee shall
returne noe more, nor see his native countrie.
This might have beene the portion allso of
my beloved: but since it was *not*, though my
losse be *greate*, yet must not my *sorrow* be *too*
greate. Immoderate griefe for those that are
dead was the practise of *heathens*; it becometh
not the *children of God.* The Israelites were
forbidden it even by God himselfe, who saith
unto them, *Yee shall not make any cutting in* Lev:19
your flesh for the dead, nor print any markes upon 28.
you: I am the Lord. And againe; *Yee are the* Deut:
children of the Lord your God: yee shall not cut 14 1.
your selves, nor make any baldnesse betweene your
eyes for the dead. The *Gentiles* indeede at the
death of *friends* were so trans-ported with
sorrow, that they *cut themselves*, *&* *made* Ier:16.
themselves bald in the greatnesse of their 6.

lamenta-

lamentations. They carved their flesh, and *marked* themselves for *idolatrie*; yea they allso *cut their skinnes* when a friend *deceased*; and the wounds they filled up with either *Stibium*, or *inke*, or what colour they pleased, which remained in the flesh when the skinne was growne over. In all their *sorrowes* such kinds of *inscisions* were ordinarie testimonies of the *griefe* of their *hearts.* Thus the *fowre score men* that *came from Shechem, from Shiloh, and from Samariah* had *their beards shaven, and their clothes rent, and* they had *cut themselves*; and had *offerings, and incense in their hands to bring to the house of the Lord.* Thus when the Priests of Baall did call on the name of their Idoll, they *cryed alowd, and cut themselves after their manner with knives and lancers, 'till the blood gushed out upon them.* Yet though it was the practise of the *Gentiles*, it may not be of *Christians*, nor might it be of the *Israëlites*: they therfore punished it with many *stripes*. And just it was that when *their* violent *hands* had un-naturally beene *stained* with the *blood* of their owne bodies, the *hand of justice* should draw *blood* in the *punishment* of such a cruell *offence.* The *Iewes* might not *cut themselves* at the *death* of a *friend*, noe though of a *father*; because they were not *fatherlesse* while the *Lord* was their *God.* The *infidells* indeede had noe share in the most high, and therfore were *fatherlesse* when their *sires* de-

Ier: 41. 5.

1 King 18.28.

ceased

ceased: but it was not so with *Israel*, nor is it so with *mee*. I have a *father, which is in heaven*, Mat:6. to whom my *husband* is gone before mee. I 9. have a *husband* too, which is in *heaven*; even the same who *was a husband* to *Iudah* and Ier:31. *Israël*. I have a *head* too which is in *heaven*; 32. even my *Saviour Christ*, who is *the head of the* Eph: 5. *Church*. I have a *brother* too, which is in *heaven*; 23. even my *elder brother Iesus Christ*. Why then should I *grieve* that my *husband* is *dead*, since hee is but gone to the place where my *trea-* Mat.6. *sure is layed up*; and where my *immortall* 20. *father*, and *head*, and *brother* have crowned him with *immortalitie*? My God hath *taken him*, that I may know *where* to *find him*. Whilest hee continued upon *earth*, his *imployments* did often deprive mee of his societie: but now is hee seated in a place of *rest*, to which when I come wee shall never be *seperated*. Whilest hee was *here*, my *affection* unto him indeede was *greate*; and that was my *duety*: but yet I feare that I offended in the *excesse*. Had I not loved him *too much* I should not be *immoderate* in my *sorrow*; but even by these *teares* I am taught the *sinfullnesse* of my *passion*. For this *sinne* therfore will I strive to *weepe*; even for the *trespasse* of my *weeping*. I should never have beene so *offensively* sensible of this my *losse*, nor so *vaine* in my *laments*, if I had allways remembred that hee was created *mortall*; and had therfore trusted

in *him* who is *immortall.* If I *doe* love my *God* more then I *did* my *husband*, I ſhall find both *comfort*, and *content* in his *mercy.* Lord, how fraile, and weake am I, that I cannot diſcharge the *debt of nature*, but I muſt bring in queſtion the *power of grace!* I cannot *grieve* for the *death* of my departed *husband*, without diſcovering ſome *diffidence*, ſome *diſtruſt* in my *God.* But I will *pray* unto the Lord to forgive the *exceſſe* of my *love* to my deceaſed *husband*; the *exceſſe* of my *teares* for the *death* of my *husband*: and to convert theſe *teares* into *dropps* of *ſorrow* for my *hainous offences.* To him will I haſten; to him will I ſpeedily addreſſe my ſelfe; and *mournfully* will I *cry*, and *begge*, and *pray*, and ſay.

The Prayer.

Ioa:11. 25. verſ.26

F*Ather of mercies, and God of all conſolation*; thou who art *the reſurrection, and the life*; *in whom whoſoëver believeth ſhall live though hee were dead*; and in whom *whoſoëver liveth and believeth ſhall not die eternally*: ſend downe thy *grace* into my ſinfull ſoule, that I may magnifie thy name for *delivering* thy *ſervant* from the *miſeries* of this *life*; and for *inthroning* him in the *celeſtiall Ieruſalem*, where I doubt not but hee *reigneth.*

Thou

Thou kneweſt his *ſufferances*, and the *ſharpeneſſe* of his *ſickneſſe*; & in mercy didſt *releaſe* him of his *miſerie* to *crowne* him with *glory*. Thy favours were infinite in his *ſpirituall comforts*, when his *body languiſhed* through the extreamitie of his *diſeaſe*. By thy *ſcourge* thou taughteſt him how thou abhorreſt *ſinne*; yet I doubt not but thou haſt freed him from the *torments* of *hell*, through the *ſufferances* of thy *Sonne*. For thy *goodneſſe* to *him* thy name be glorified: and I humbly beſiech thee to extend thy *mercy* likewiſe unto *her* who honoureth thee for it. Thou knoweſt, Lord, the diſtreſſe of my ſoule for want of *him* whom thou haſt taken from mee. Thou ſeeſt mine *affliction*, and thou numbereſt my *teares*. O be gratious unto mee thine unworthy ſervant, and ſend mee *comfort* in the midſt of theſe *ſorrows*. Give mee grace to ſubmit with cheerefullneſſe to this thy chaſtiſement; and to repent mee of my *ſinnes*, which brought this *affliction*. Were it not juſt for *mee* to make my *complaint* in the *bitterneſſe* of my *ſorrowes*, thou wouldeſt not have commanded Zion to *lament like a virgin girded with ſack-cloth for the husband of her youth*. Thou, ô Lord, doeſt behould my ſorrow, and the *griefe* of my heart, becauſe thou haſt *taken from mee the deſire of mine eyes, and the joy* of my *heart*. Be pleaſed, ô my God, ſo to open the *eyes* of my *ſoule* and

Lam: 1. 8.

Ezc: 24. 16.

understanding, that I may *see* as cleerely the *cause* of thy *stroake*, as I am sensible of the *losse* of *him* that was my *guide*. Though *hee* was sent to be the *head* of my *body*; yet thou, ô God, didst offer thy selfe to be the *husband* of my *soule*: but to my shame I must confesse
Eze:16 that I followed the stepps of *Samaria*, of
45. *Sodome*, and of *Ierusalem*; and *loathed* thee my Lord, and *my husband*: justly therfore mightest thou say of mee as thou once didst
Hos:2.2 speake of the church of the Iewes, *Shee is not my wife, neither am I her husband*. But, ô thou *father of mercies*, forgive my *back-slidings*; and adde not *affliction to affliction*, lest I faint
Is:47.9 under thy rod. Spirituall *widow-hood* was a curse which once thou didst threaten unto *Babylon*; ô let it not fall upon *mee*. Allthough thou hast taken *him* that was my *husband*, yet
Hos:2. be pleased to *betroth* mee *to thy selfe for ever*.
19. Say unto mee *Ruchama*, thou hast obtained
vers.16 mercy; and let mee answer thee, *Baali*, and
vers.19 *Ishi*, my Lord and my husband. *Betroath mee unto thee in righteousnesse, and in judgment, and*
vers.20 *in loving-kindnesse, and in mercyes*, and *in faithfullnesse*; and make mee *know thee* to be my
2.Cor: *Lord*. Send a Paul to *espouse mee to one hus-*
11.2. *band, that so I may be presented as a chast virgin unto Christ*. Give mee grace to doe as once
Ier:49. thou commandedst the widowes of Edom;
1. even to *trust in thee*. Though now I am *deso-*
1.Tim: *late*, yet make mee for ever to *trust in* thee
5.5. my

my *God*; and *continue in supplications and prayers night and day.* Thus let my sorrow be sanctified, and my trust and confidence reposed in thee, that so I may *serve* thee with *cheerefullnesse*; endure thy *visitation* with *patience*; and in the end that I may goe to *that place* where I trust thou hast crowned my *husband*, and where my Saviour is certainly gone before; even to the Kingdome of happinesse: and that through the merits and intercession of the same *Iesus Christ* my onely Lord and Saviour. Amen.

20. THE TWENTIETH SUBJECT.

A woman's teares at the funerall of her husband.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, ô Lord; conſider my meditation.

verſ. 2.

Hearken unto the voyce of my cry, my king, and my God; for unto thee will I pray.

Gen. 23 3.

verſ. 4.

WHen Sarah dyed in Kiriath-Arba *Abraham ſtood up from before his deceaſed wife, and ſpake unto the ſonnes of Heth, ſaying; I am a ſtranger, and a ſojourner with you: give mee a poſſeſſion, and a burying place with you, that I may bury my dead out of my ſight.* Though hee ſo tenderly affected her whileſt ſhee was *living*, yet hee would not looke too long on her when ſhee was *dead*. It is a duety as full of *humanitie* to interre with *decency* the *bodies* of

of the *dead*, as it is of *religion* to *love* the *persons* when they are *alive*. Yet vaine is man in this affection, if hee fixeth his love onely on the beautie of the *body*. This *flesh* which is so tender, this *skinne* which I strive to preserve both smooth and white, must one day be a banquet for the *loathed wormes*. Noe greater priviledg belongeth to *mee*, then did to my *husband*; for the time will come when I shall follow him to the *earth*. Had I loved onely his *outward forme*, my love should now either quite be *forgotten*, or else I should fondly desire to deny it *interment*: but it was his *body enlivened* with a rich and excellent *soule*, which drew mine *affection*, and commanded my *desires*. Had that soule and body continued their societie, I had beene freed from my *laments*: but they have bid *fare-well* 'till the generall *resurrection*, and hence am I enforced to utter my *complaints*. I *weepe* for my losse because wee are *divorced*: but ô what conflicts then can I imagine that *hee had*, whē hee was not onely to part from his indeared *wife*, but likewise his *soule* was to leave this chillowed *earth*! Oh for him, for him for my losse of him doe I pay the tribute of these *watering eyes*. Yet these *teares* must not flow in *too greate* aboundance, lest by them I should seeme to envy his happinesse. Even when his body shall be layed to *sleepe* in the *grave*, if I *mourne too much*, it will be justly

suspected that *too much* I *loved* the *worst* of my husband. His *soule*, which was his *best*, is now in *perfection*, and may not be lamented: his *body*, which is the *worse* and grosser part of him, is now to be committed to the *earth* whence it came. *Thither* it must goe; to that place I must commend it; otherwise my former *love* may be turned into *loathing*: and that which I *esteemed* when it was *alive*, I shall be forced to *abhorre*, if I keepe it from the *grave*. O it *grieveth* mee each minuit that I thinke of my *deerest*: it troubleth, and perplexeth mee with disturbed thoughts, when I consider how fervently I *loved* him, yet cannot *enliven* him. But these are onely the fond conceptions of an erring phant'sie; and tell mee that I *loved* him *more* then I *should* or else now I would not *grieve so much* as I doe. If my *love* to *God* be so greate as I pretend, I shall thankfully acknowledg *his love* to the *departed*. O let it never be said that my *love* was *idolatrie*, in affecting *him* too much who is but *dust and ashes!*

But why sit I *museing* in these pensive thoughts, when I should rather prepare for the *buriall* of the *dead*? Have I taken a course for the place of his *rest*, where his cold body may be layed to *sleepe*? This is a duety which every age hath beene carefull to performe. It was a greater argument of *Iehojakim's* Ier.26. 23. furie against *Vryah* the Prophet, that *hee cast*

his

his dead body into the graves of the common people, then that *hee slew him with the sword.* It hath allso beene a testimonie of God's *revenge*, when hee suffered not the *dead* to have a decent *interment. If a man beget an hundred children* (saith the Preacher) *and live many yeeres, so that the dayes of his yeeres be many; and his soule be not filled with good, and allso that hee have noe buriall, I say that an untimely birth is better then hee.* VVhen the man of God had dis-obeyed his command, the ould Prophet tould him saying, *Thy carkeise shall not come into the sepulcher of thy fathers.* This *curse* was accounted as full of *dread*, as any that was sent upon the sonnes of men. When the young man the Prophet annointed Iehu King over Israël, hee tould him that hee should *smite the house of Ahab his master*; and that *the doggs should eate Iezebel in the portion of Iezreel; and there should be none to bury her: that the Lord might avenge the blood of his servants the Prophets, and the blood of all the servants of the Lord at the hand of Iezebel.* VVhat Iehu was commanded hee did faithfully execute; for when hee had caused the eunuches to *throw* that painted adultereesse *out of the window* from whence shee looked, *some of her blood was sprinkeled both on the wall, and on the horses, and hee trod her under foote.* Afterward when hee had *eate and dranke*, *hee sayd, Goe*

Eccl:6. 3.

1.King 13.22.

2.King 9.7.

vers.10

vers.7.

vers.33

vers.34

see now this cursed woman, and bury her; for
vers.35 *shee is a King's daughter. And they went to*
vers.37 *bury her; but they found noe more of her then the skull, and the feete & the palmes of her hands; so that they* could *not say, This is Ie-*
Ier.22. *zebel.* Because the *eyes of Iehojakim, and his*
17. *heart were not but for his coveteousnesse, and for to shed innocent blood, and for oppression,*
vers.18 *& for violence to doe it; therfore thus sayd the Lord concerning Iehojakim the sonne of Iosiah*
vers.19 *King of Iudah, Hee shall be buried with the buriall of an Asse; drawne, and cast forth beyond the gates of Ierusalem.* The Lord
c.34. threatned *the Princes of Iudah, and the*
19. *Princes of Ierusalem, and the Eunuches, and the Priests & all the people of the land which*
vers.20 *passed betweene the parts of the calfe,* saying, *I will even give them into the hand of their enemies, and into the hand of them that seeke their life; and their dead bodies shall be for meate unto the fowles of heaven, and to the beasts of the earth.*

But on the contrarie, *Abijah* the Prophet telleth the wife of *Ieroboam* concerning her
1.King *sick sonne Abijah,* saying, *Arise get thee to*
14.12. *thine house; and when thy feete enter into the*
vers.13 *citty, the child shall dye:* But *all Israël shall mourne for him, and bury him; for hee onely of Ieroboam shall come to the grave, because in him there is found some good thinge towards the Lord God of Israel in the house of Ieroboam.* Againe, when

whē *Huldah* the Propheteſſe did foretell the deſtruction of *Ieruſalem*, but a *reſpite* thereof in the time of *Ioſiah*, ſhe tould him, ſaying, *Behould*, ſaith the Lord, *I will gather thee to thy fathers; and thou ſhalt be gathered into thy grave in peace.* Thus hath it often diſcovered the *wrath* of the All-mighty, when the *carkeiſes* of the *dead* have beene *denyed* their *funeralls*: and on the contrarie, it hath ſometimes manifeſted his *love*, when they have *peaceably* beene brought to their *longeſt home.* *Buriall* is the laſt of dueties which wee owe unto our friends, to which both *religion*, and *nature*, and *civilitie* doe prompt us forward. When *Iſaak*, *being ould and full of dayes, did give up the ghoſt, and dyed, and was gathered unto his people; his two ſonnes Eſau and Iacob buried him.* When Iohn the Baptiſt was beheaded in the priſon, *his diſciples came and tooke up the body, and buried it.* The diſciple that was willing to follow my Redeemer, yet accounted it his duety to attend on the funerall of his deceaſed father, and therfore deſired, ſaying, *Lord ſuffer mee firſt to goe and bury my father.* True it is that his requeſt was denyed; not as if Chriſt *diſ-liked* his *pietie*; but to teach him that nothing ſhould hinder him from *religion.* This was as greate an excuſe as moſt that could have beene pleaded: and yet even *this* had not force enough to prevayle for his departure. Our *father in*

2. King 22.20.

Gen:35 29.

Mat:14 12.

c:8.21.

heaven must be preferred in our service before the *fathers of our flesh*. Againe, it may be conceaved that the parent of the disciple dyed in *un-beliefe*: it was therfore more proper that *infidells* should *bury* him who were *dead to religion*, then that a *disciple of Christ* should mixe with the *un-faithfull*. Howsoëver hee was not checked for desiring leave to *bury* his *father*; but hee was commanded rather to *follow* his *Master*. Even the glutton in the Gospel had so much favour as to be brought to his *grave*: so saith the text;
Lu.16. 22. *The rich man allso dyed, and was buried.*
Iob.21. 30. Though *the wicked* (saith Iob) *is reserved to the day of destruction*, and *shall be brought forth*
vers:32 *to the day of wrath: yet shall hee be brought to*
vers.33 *the grave, and shall remaine in the tombe: The clods of the valley shall be sweete unto him; and every man shall draw after him; as there are in-*
Ps.49. 14. *numerable before him.* Though *death* (as the Psalmist speaketh) *doeth feede on* the wicked, *and the upright shall have dominion over them in the morning, and their beawty shall consume from their dwellings*; yet *in the grave* shall it consume them; and *in the grave*, like sheepe, shall they lye. Thus the Prophet foretelling
Is:53.9 the buriall of my Redeemer, sayd, *Hee made his grave with the wicked, & the rich in his death.* It is then the duety of the *living* to *provide* even for the *dead*, that they may be *buried* in peace.

But is it a matter of any moment in *what*

place

place wee lay the bodies of our *deceased* friends? Is it not all one, whether in the *fields*, or whether in our *Golgotha's*? *Noe* doubtlesse; for even the lawes of our land are so justly severe against *idolaters*, that wee *suffes* not the *convicted* to be *buried* in our ground which is dedicated to this use. Neither may *they* be permitted to mixe with our *dead*, who have desperately become the *murderers* of *themselves*: but they lye in the *roades*, where a *stake* is set up, to give notice to passengers that they unnaturally hastened their owne departure. It is a matter of some moment to us who are *living*, that wee lay our *deceased friends* in a place convenient: for allthough it extẽdeth not to their *knowledg*, yet it redoundeth to their *honour*. When Iudas had given back the *thirtie pieces of silver*, *the price of him that was vallewed*, to the chiefe Priests that hired him, *they tooke counsell together*, and, seing *it was not fitt to* mixe that money with the rest of their *treasure because it was the price of blood*, *they bought the potter's field* with it, *to burie strangers*. Thus they who would readily give a reward to a *traitour*, were not so readie to be *charitable* to *deceased strangers*, had not the *price* of *him* who dyed *for all*, beene the unhallowed summe to *purchase the field*. When they met with that *coyne* which was not for *their use*, with *that* they purchasedan *Akeldama* for *foreiners*.

Mat:27 9.
vers. 7.
vers. 6.
vers. 7.

But is it not all one *in what part of the ground*

I burie my *husband*, so I lay his body in a place that is set apart for that purpose? Surely *noe:* allthough it is equall to *him*, yet is it not to *mee*. Allthough at the resurrection wee shall meete againe, at what distance soëver our graves shall be made; yet there is some reason wee should be buried so neere as wee may that as our bodies were injoyned a *mutuall society* in the time of *life*; so they might allso *sleepe* together in the silent *dust*. It is but just that *one grave* should receave the bodies of us, for whom *one bed* was designed upon earth; that as in our *lives* wee were made *one flesh*, so after our *deaths* wee should make *one lumpe*. When *Barzillay* was offered a favour from King David, and wooed to spend his time at the Court, hee besought the King, saying, *Let thy servant, I pray thee, turne back againe,*
2. Sam. *that I may dye in mine owne citty, and be buried*
19.37. *by the grave of my father, and of my mother.* Friends have ever desired to lye by friends, that those especially who were knitt together in *blood & affection*, might be joyned together in their *earth* and *ashes*. In the cave of
Gen: Machpelah which *Abraham bought of Ephron*
23.16. *for fowre hundred shekells of silver*, was buried
c:49. both *himselfe*, *and Sarah his wife*. There lay
31. *Isaak*, *and Rebekah his wife:* and there lay
c.50. *Leah*, and *Iacob* her husband. Though
13.
Act.5. *Saphira* dyed by the judgment of God for
10. the lye shee had tould; yet when shee *fell*

dead

dead at Peter's feete and yeelded up the ghost, the young men came in, and caried her forth, and buried her by her husband. It is therfore *convenient* that I choose a place for the *buriall* of my *husband*, where (if so it may be) *I* my selfe may be *layed*. *Convenient* it is, but not absolutely *necessarie*; for the soules shall not enjoy the lesse felicitie for the remoter distance, and seperation of the bodies: neither shall the bodies: either be sensible of the disjunction; or shall it retard their meeting at the generall day. Allthough the bones of Iacob were *caried into the land of Canaan, and buried in the cave of the field of Machpelah which Abraham bought*, according as hee had *made his sonne Ioseph sweare to him before his death*: yet hee had formerly *buried* his beloved *Rachel in the way to Ephrah, which is Bethlehem*, and there *Iacob set a pillar upon her grave, which was called the pillar of Rachel's grave.* When *the children of Israel journied from Beeroth of the children of Iaakan to Mosera, there Aaron dyed, and there hee was buried*: where as *Miriam* his wife *dyed in Kadesh, and was buried there*: yea and *Moses* his brother *the servant of the Lord dyed in the land of Moab*; and it is sayd that *God* himselfe *buried him in a valley in the land of Moab, over against Beth-Peor: but noe man knoweth of his sepulcher*; peradventure lest the Israelites should have committed *idolatrie*, and worshipped him for a *God*.

Gen: 50.13. verf:5.

c:35. 19. verf:20

Deut: 10.6. Num: 20.1.

Deut: 34.5. verf:6.

Thus

Thus doe I sit and muse about the *burial!* of *him* whom so deerely I loved. Yet mee think's I could most readily *preserve* him from the *dust*, if either it were in my *power*, or might bring mee *content*. But goe hee must, and I must follow him. This narrow roome of his *coffin* must be put in trust with his *mouldering earth:* and hee who in his life time was entertained with varietie of *spacious chambers*, must now securely *sleepe* in the *chamber* of a *grave*. O how it grieveth mee to see this effect of *sin!* Had not *Adam fallen*, my *husband* had not *dyed*. But oh hee's *dead*; and since nor *teares*, nor *sigh's*, nor *groanes*, nor *cryes* have power to recall him, it is therfore my *duety*, and it shall be my *care* to expresse my love to him in the rites of his *funerall*. *Friends* shall *carie* him; *neighbours* shall *attend* on him; and my *teares* shall *embalme* him. The *Preacher* shall be instructed in the *vertue* which adorned him, that so hee may *commend* them to others for their due *imitation*. The *hearers* shall greedily attend to the *praises* of the *dead*; and not onely acknowledg their trueth, but contentedly wish *like him* to *live*, and *like him* to *dye*.

Now, ô *now* another *storme* approacheth in mine *eyes:* for the *companie* beginneth to approach my dores; and my neighbours and my friends are hastening to my house. But when they come let them not thinke to com-

fort

fort mee, leſt they *adde* to my *grieſe* while they vainely ſtrive to *conquer* my *paſſion*. I cannot allow an *intermiſſion* or *forbearance* of *teares*, leſt I ſhould appeare *un-naturall*. If I *doe not* weepe I *did not* love. O mee think's I could willingly *weepe*, my ſelfe into a *ſtatue*, that I might become his *monument*. It is the height of injuſtice to *forbid* my *teares*, ſince the *delight of mine eyes* is now to be caried to the place of *oblivion*. Mee think's every thing ſeemeth to call for a *teare*, which is the object of a *ſenſe*. Thoſe *bells* which ſo mournfully accord in their tunes, invite my neighbours to come to the *funerall* : yet not to appeare with *emptie eyes*, unleſſe they come to *learne* how to *weepe*. Theſe *herbes*, theſe *ſtrewings*, which lately were freſh and at eaſe in their *beds*, are willing to lye even under the feete of thoſe that will *mourne* : and becauſe they have noe *eyes* themſelves to *weepe* us a *teare*, they lye to receave what ſhall *droppe* from the *mourners*. Theſe ſpriggs of *Roſemarie* doe call to my remembrance with what joy and delight they pleaſed mee at my *nuptialls* : but (leſt I ſhould forget the greater happineſſe of the *mariage* with *the Lamb*) even *this herbe* which ſerved at our *wedding* doe's attend at the *funerall*. O mee think's theſe ſprigs have ſad *Rhetorick* ſitting on their *leaves* : for thoſe *dropps* of *water* which hang upon them, were once

once the *blood* of the fragrant *flowers*, and now are the *teares* of the *drooping plants*. So ready were these *spriggs* to come when I desired them, that they *slipped* from their stemmes to attend these *obsequies*. These *exotick perfumes* which delight the sense, are willing to be *burned*, rather then the *living* shall be *offended* with the *dead*. These *sable garments* strike terrour into the *eye*; and command the spectatour to lend us a *sigh*. And what other lecture is *read* here, or *taught*, but *God's decree of man's mortalitie?* The chiefe *speaker* and *Oratour* is *hee* who hath now *forgotten to speake*: for the *locking up* of his *senses*, the *silence* of his *tongue*, and the *coldnesse* of his pale & *frozen body* have more force to prove the *shortnesse of our lives*, then the most *eloquent straines* of the best *rhetorician*. *These bells* assure mee that my *life* is but a *sound*, a *noise*, an *aier*: *these perfumes* tell mee that it is but a
1. Pet. 1 24. *vapour*: these *herbs* doe teach mee that *flesh is as grasse*: and these *teares*, these *early teares* which so suddenly *arise* when my heart doeth call, teach mee *mortalitie* in their *hastie falling*. And who can choose but *weepe* for the *shortnesse* of our *lives?* Who can forbeare a *teare* at the *funerall* of a *friend?* It was a curse inflicted upon the wicked Iewes that they neither should be buried, nor yet lamented.
Ier. 16. 4. *They shall dye of grievous deaths* (sayth the Prophet): *they shall not be lamented*; *neither*

shall

shall they be buried: but they shall be as dung upon the face of the earth; and their carkeises shall be meate for the fowles of heaven, & for the beasts of the earth. For thus saith the Lord, Enter not into the house of mourning, neither goe to lament nor bemoane them; for I have taken away my peace from this people, saith the Lord; even loving kindnesse, and mercies. So the *slaine* of Iudah, and Ierusalē (saith the Prophet) *shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground.* So it was threatned *concerning Iehojakim the sonne of Iosiah King of Iudah, saying, They shall not lament for him, saying, Ah my brother, or ah sister: they shall not lament for him saying, ah Lord, or ah his glory.* It was a judgment upon the Israelites, when *the Lord sayd* by the mouth of his Prophet, *The end is come upon my people of Israel: and the songs of the temples shall be howlings in that day, saith the Lord: there shall be many dead bodies in every place: they shall cast them forth with silence.* Surely if ever *nature* had libertie to *pleade* for the *convenience*, yea for the *necessitie* of *a teare*, it may at *this time* command. *Grace* must; and most willingly shall have the *chiefe predominance*: but let *nature* have likewise it's *qualified drops*, so they grow not *immoderate*. Though *my losse* be the greatest to whom hee was a *husband*; yet *others* may *weepe* too,

verſ. 5.
c. 25. 33.
c. 22. 18.
Amos 8. 2.
verſ. 3.

to

Gen: 50.7. to whom hee was a *friend* : When *Ioseph went to burie his father*, then *all the servants of Pharaoh went with him, and the Elders of his house, and all the Elders of the land of* vers:8. *Egypt : And all the house of Ioseph, and his* vers:10 *brethren, and his father's house : And they came to the threshing floore of Atad, and there they mourned with a greate and very sore lamentation : and hee made a mourning for his father seaven dayes.* VVhen Lazarus was buried, and *the Iewes saw Mary rise* Io:11. 31. *up hastily, and goe out*, they litle imagined that shee went to meete the *Lord of life*: but they *followed her, saying, Shee goeth unto the grave to weepe there.* When her brother Lazarus was dead *shee wept*, and *her sister wept*, and *her friends* the Iewes *wept* : and when Christ did see them all thus *weeping*, hee vers.35 was so farre from blaming them, that *hee* 2.Chr: *wept himselfe.* When *Iosiah* was slaine, *his* 35.24. *servants tooke him out of the charet wherein hee was wounded, and put him in the second charet which hee had, & they brought him to Ierusalem : And hee dyed, and was buried in one of the sepulchres of his fathers : and all Iudah and Ierusalem mourned for Iosiah.* 1.Sam. VVhen *Samuel was dead, all Israel lamen-* 28.3. *ted him, and buried him in Ramah, in his* 1.King *owne citty.* VVhen the ould *Prophet tooke* 13.29. *up the carkeise of the man of God* who had beene slaine by a Lyon, hee *layed it upon the*

Asse,

Asse, and brought it back; and came to the citty to mourne, and to burie him: And hee layd his carkeise in his owne grave, and they mourned over him, saying, Alas my brother. verſ:30
The children of Israel wept for Moses in the plaines of Moab thirtie dayes: Though *Samuel* tooke his leave, & departed from Saul, and *come noe more to see him untill the day of his death; nevertheleſſe Samuell mourned for Saul.* Deut: 34.8. 1 Sam: 15.35.
Though *Iephthah's daughter* had beene dead and buried long before, yet *it was a custome in Israel that the daughters of Israel went yeerely to iament the daughter of Iephthah the Gileadite fower dayes in a yeere.* Iud:11 39. verſ:40
When *Stephen* was ſtoned, *devout men caried him to his buriall, and made greate lamentation over him.* Act:8. 2.
VVhen *Hezekiah slept with his fathers*, hee was *buried in the chiefest of the sepulchres of the sonnes of David; and all Iudah, and the inhabitants of Ierusalem did him honour at his death.* 2.Chr: 32.33.
VVhen *Mary Magdalene stood weeping at the feete of* my *Saviour, and* did *wash his feete with teares, and wiped them with the haires of her head,* Lu:7. 38.
and *brought an Alabaster boxe of oyntment,* verſ:37
and *anointed him with the ointment*; hee verſ:38
was so farre from *dis-liking* it in her, that hee checked *his disciples* who *had indignation* at the act, and therfore *sayd, To what purpose is this wast?* Mat:26 8.
Yea hee *reproved* them, and *sayd unto them, Why trouble yee the woman?* verſ:10

For

For shee hath wrought a good worke upon
vers:12 *mee: For in that shee hath powred this oynt-*
ment on my body, shee did it for my buriall.
Mar:14 *Shee hath done what shee could: shee is come*
8. *afore hand to anoint my body to the burying.*
Here, I find, was *oyntment* to embalme him; and here were allso *teares* at his *funerall:* and yet so farre was Christ from *blaming* her for her *teares*, that hee not onely decreed the
Mat.26 *publishing of this act through the world where the*
13. *gospel should be preached*; & that *for a memoriall of her:* but hee likewise upbraided *Simon*
Lu:7. with the teares of the sinner, and *sayd unto*
44. *him, I entered into thine house, and thou gavest mee noe water for my feete; but shee hath washed my feete with teares, and wiped them with the*
vers:47 *haires of her head, &c. Wherfore her sinnes, which are many, are forgiven; for shee loved much.* *Weepe* then I *may* upon this sad occasion: yea and *weepe* may *my friends* too. *Teares* are as proper at a *funerall*, as *smiles* at a *wedding*. Wee have *two mariages*; the *first* whereof is *to living dust*; the *last* to the *cold*, and *silent earth*. At the *former* wee *rejoyce*, for
Gen:2. it was an *institution of God before* man had
24. *sinned:* at the *latter* wee *weepe*, for it is the *effect* of *sinne*. Wee cloath our selves in delightfull *colours* when wee celebrate the *former:* but our *blacks* at the *latter* are our *wedding garments*. The *Rosemarie* is served about at *each:* the *gloves* and the *favours* attend at

each;

each: the *wine*, and the other accustomed entertainments are given at *each*: wee goe to the *church* for the consummation of *each*: onely here is the *difference*, that at the *one* wee *rejoyce*, but at the *other* wee *mourne*. Every *guest* that is willing to comply with the present occasion, must as well be *sad* at *this*, as be *merrie* at the *other*. *Weepe* wee *may*, and *weepe* wee *must*; especially *my selfe* who have lost *my selfe*. But yet let mee take heede that I *offend not* in my *teares*, lest that which is my *duety* be turned into a *crime*. I must especially take heede that I erre not in the *cause* of these *laments*: for if I *grieve* at the *happinesse* of him that is *departed*, I discover an *envie* rather then *affection*. If I *grieve* for the *losse* which my selfe sustaineth, I must take heede that I wrong not my *confidence* in *God*. I may not offend in the *number* of my *teares*; for if I weepe *too much*, I may forfeit my *hope*; or at least I may occasion those that behould mee to thinke that I *doubt* of the *salvation* of the *dead*. Weepe I *may*, and weepe I *must*: but for feare lest I offend in these my *teares*, in my earnest *prayers* I will begge that they may be *sanctified*. To my *God* will I goe for his *direction* and *assistance*: and in this *storme* of my *teares* I will *shelter* my selfe under his *protection*; and humbly will I tender my *petitions*, and say.

The

The Prayer.

O All-mighty and ever-living Lord God, thou who *knowest whereof wee*
Ps.103. *are made*, and who *remembrest that wee are*
14. *but dust:* give mee grace (I besiech thee) to be thankfull unto thee for all thy mercies: more particularly both for thy *deliverance* of my *husband* from the *miseries* of *this life*; and for affording *mee* the meanes *in peace* to *bring him* to his *longest home.* Lord so arme mee with *patience* in this time of *affliction*, that I may not offend thee in my *want*, or *excesse*
Gen:3. of *mourning. Dust wee are; and to dust wee*
19. *shall returne. From* the *earth* wee *came*; and *to* the *earth* wee must *goe. This way* which thy *servant* must now be disposed of, is the *way* wherein thou wilt one day leade *mee* allso to my *rest.* O prepare mee for the time of my
Eccl:12 *greate account*; that so when my *dust shall returne*
7. *to the earth as it was*, my *spirit* may *returne unto thee who didst give it.* Let his *spectacle of mortality* live in my memorie, that so when I consider that the time will come that as *naked* as
Iob:1. *I came out of my mother's wombe*, so *naked shall*
21. *I thither returne againe*; I may wholly endeavour, and seeke to be *clothed* with the *righte-*
Rom:6 *ousnesse* of thy *Sonne. With him* thou hast
4. beene gratiously pleased that *by baptisme I* should be *buried into death:* graunt allso, good God, *that like as hee was raised up from*

the

the dead by the glory of thee the eternall Father; even so I allso may walke in newnesse of life. Make mee ever thinke upon *death* which will seize on mee; *judgment* which will *examine* mee; and *hell* which would *devoure* mee; that *heaven* may *receave* mee. Let this *lifelesse carkeise* put mee in mind of the malice of *sinne* which is the *cause* of *death*; and of that *sentence* which immediatly followeth *this death.* Thou seest, ô Lord, how *unwilling* I am to part from this *frozen*, and *earthie lumpe.* Thou knowest how *deepe* the departure of my *joy* doeth *pierce* and *wound* mine *afflicted heart.* O be thou my *comforter* in this greatest *sorrow*, that seeing now *I see that all things doe* certainly *come to an end*, I may wholly endeavour to please *thee* alone who shalt *never have end.* O thou who *cloathest the heavens with blackness*, and hast *cloathed mee* at this time, who am but *earth & ashes*, with these *mourning weedes*; graunt that by *these* I may be instructed to shunne the fraile and fading *vanities* of the *earth*; and strive for that Kingdome which shall endure *for ever.* Be pleased to speake *peace* to my *troubled mind*; that so though *nature* hath power to enforce mee to *weepe*, yet *grace* may prevaile to *moderate* my *mourning.* O thou who diddest once *rebuke the red sea* that thy servants might passe *through them as* on drie land; *thou* who *hast set a bound to the seas that they may not passe over, nor turne*

Ps. 119. 96.

Is: 50. 3

Ps: 106 9.

Ps: 104. 9.

 againe

againe to cover the earth; be pleased so to *rebuke* the *waters* of mine *affliction*, and put such a *bound* to these my *teares*, that they may not *drowne this earth* of my feeble *body*; but may give place to *confidence*, and *comfort* in thy
Ps. 114. 3. *mercy*. *Iordane* did yeeld to thy command, & *was driven back*: so *drive* thou *back* the *flood* of my *teares*, that they swell not above the bankes of *moderation* and *hope*. Let the *grave* of the *deceased* put mee in mind of the *tombe* of my blessed *Redeemer*; that so when I am *bowed downe* with *sorrow* at the *buriall* of *this earth*, I may be *raised* with *joy* for the benefits of the *resurrection* of my Saviour Christ. Hee hath plucked out the *sting* which *sinne*
1. Cor. 15. 56. had formerly given unto *death*: ô let mee
verse. 57 ever be *thanksfull unto* thee my *God*, *who gives us victorie through Iesus Christ*. Give mee an assured beliefe of the *generall resurrection*, that when I *grieve* at the placing of this *flesh* in the *grave*, I may *rejoyce* in the certaintie of his *rising* againe. Though *the troubles*
Ps. 25. 17. *of my heart be* now *enlarged*; yet *bring thou mee*
Ps. 94. 19. *out of* all *my feares*. *In the midst of the sorrowes which I have in my heart*, let *thy comforts*, ô God, *refresh my soule*. Lord make mee *dye to sinne*, and *live by grace*, that when *I* shall put off this *tabernacle of flesh*, I may dwell with thee in those *eternall mansions* of perfect *happinesse*, through *Iesus Christ* my Lord, and onely Saviour. Amen.

THE

THE TWENTIE-FIRST SUBJECT. 21.

Teares of a woman in the state of widow-hood.

The Soliloquie.

THE EJACULATION.

Psal.5. { verſ.1. *Give eare to my words, ô Lord; consider my meditation:*
verſ.2. *Hearken unto the voyce of my cry, my King, and my God; for unto thee will I pray.*

BEcauſe Ieruſalem had *forſaken the Lord*, and *was gone backward*, *Therfore* (ſayd my God) *their widowes are increaſed to mee above the ſand of the ſeas.* *Hee* who was *wearie of repenting*, was not wearie of *deſtroying*: and yet the judgments which fell upon the Iewes were easier to the *ſtronger*, then to the *weaker ſexe.* The *males* had a period ſet to their earthly troubles, when *the ſword devoured them*: but the poore *females* were left alive, deſtitute both of the *comfort*, and *ſocietie* of

Ier:15. 6. verſ.8. verſ.6.

their *husbands*. *Death* is a *judgment* mixed often with *mercy*, because it *finisheth* our earthly sufferances: whereas a *life* that is lead in continued *sorrowes* is so much the more *burdensome*, because not *quickly* ended. *Those widowes* of the Iewes were left *alive*, and therein *they* were more punished then their destroyed *husbands*. *Groanes* and *sighes* had flowne from the slaine at the *bower* of their *departure*; but their *dead trunckes* were as *insensible* of *griefe* or *melancholie*, as the *earth* which inclosed them. Yet the distressed *widowes* were left to *lament*; and *their punishment* herein was greater then their *husbands*, even because their torments *survived* the *slaine*. That time was doubtlesse a time of *borrour*, when the women would willingly have *slept* by their *husbands* in their *beds of earth*, and would have accounted it *mercy* to meete with a *murderer*; but yet were denyed the *hope* of their *destruction*. The Psalmist saith that the wicked *slay the widow*: but in Ierusalem as it seemeth, the judgment was so greate, that though the *widowes* on their knees would have begg'd to be *slaine*; yet either not *men enough* were left for their purpose; or the men that were left were not *wicked enough* to satisfie their desires. O what miseries doe fall upon *us* that are *widowes*, who are left to the world to complaine of our losses; & yet in our complaints wee are so farre from obtaining what wee desire, that wee

Ps:94.6

wee cannot obtaine so much as to *dye!* Our estate is *despised* amongst the Sonnes of men, unlesse either our *riches*, or *beautie*, or some other *by* and *sinister respect* can purchase us a *comforter*. The *widowes* that are *poore* are commonly *neglected:* and those that are *rich*, are but vallewed for their *wealth*. Wee are exposed to the *slander* of every *tongue*; to the *scorne* and *derision* of every *enemie*; and to the *cruëlty* and *tyrannie* of every *oppressour*. The wicked who *evill intreateth the barren that bearetb not, doeth noe good to the widow* allso. Iob.24. 21. *Wee* are *mocked* by the *wives*; *neglected* by our *neighbours*; *cozened* by our *visitants*; and even in this our time of greatest neede, our *pretended friends* are not willing to *counsell* us. So greate, so weightie, so grievous are our *afflictions*, that wee not onely are bereft of our *joyes among men*; but allso wee seeme to be *forsaken* even *of God*. Else why should wee be ranked with the *prophane*, and the *harlots*? Why should the high Priest be forbidden by God himselfe, saying, *A widow, or a divorced woman, or prophane, or an harlot, these shall hee not take: but hee shall take a virgin of his owne people to wife*. Lev:21 14. Thus are wee subject to the *contempt of men*; and may seeme to be *abhorred* likewise of *our maker*. Our *solitarie lives* are full of *cares*, and various *perturbations*. If wee have *riches*, wee are apt to be *deluded* by false, though *professed lovers*. If wee are *poore*, wee

are *neglected* by those from whom wee expect *reliefe*; and our *friends* are commonly as *dead unto us* as are our *husbands*. If wee have *children*, they are apt to *sleight*, or *dis-obey* us, through the absence of *him* whom they more did *feare*. If wee have *none*, as our *trouble* is the *lesse*, so our *hopes of reliefe* are likewise the *lesse*: for whereas the *cryes* of the *fatherlesse* may prevaile with the *charitable*, the want of those orphanes make's every one *neglect us*. O what *calamities*, and *miseries* attend us *women*! Wee are *weake* and *simple* by the condition of our *sexe*: and yet when wee have *husbands* to *instruct* & *assist* us, wee can have noe assurance of the continuance of their lives. Wee are exposed to *sorrowes* at every turne. *In sorrowes* wee *conceave*; *in sorrowes* wee *travaile*; *in sorrowes* wee *nurse* our tender *infants*; and are made but as *servants* to them in their *minorities*: and yet, as if all these vexations were too few for our deserts, wee are *tortured* and *racked* with the *death* of our *husbands*. If wee *weepe*, wee are frequently rather *scorned* then *pittied*, because it is imagined that wee have *teares at command*. If wee *talke*, wee are apt to be censured either guilty of *levitie*, *boldnesse*, or *simplicitie*. The *joy* wee receaved in the societie of our *husbands* is seconded with *contempt* when once they are *dead*; as if it were a *sinne* in *us* to suffer them to *dye*, whereas wee would willingly have layed

layed downe *our* lives to have preſerved *theirs* That litle *wiſedome* or *diſcretion* which wee have learned of our *husbands*, is ſtyled *cunning*, when once *they* are *dead*. Thus even our *vertues* are ſubject to *reproach*; and our *perſons* and *conditions* to the *obloquie* of the world.

But is this all the *comfort* allotted us in our *miſerie*? *Hath* God *forgotten* us? *Should* the *world* thus *disdaine* us? Aſſuredly our greate *afflictions*, and our lowde *complaints* muſt needes be entertained in the eares of him who is *our* mercifull *God*. Though *man* be *deaſe*, yet *God* will *heare*. Yes doubtleſſe: wee who ſo serioufly *bemoane* the *loſſes* wee ſuſtaine, ſhall yet find in the Scripture that the *All-mighty* is *our friend*. If I doe but loake into those ſacred Oracles, I ſhall preſently behould the goodneſſe of my Creatour. The *greater* our *loſſes* are, the *diviner* are our *comforts*: the more *grievous* our *afflictions* are, the more *ample* are our *joyes*. Wee are ſtill in the hands of our *gracious God*, allthough wee are bereft of our *earthly husbands*. Our *comforts* are *more*, our *priviledges* are *greater* then ever they were while our *guides* were *alive*: for the Lord *taketh notice of us*; hee *relieveth us* in our wants, yea and ſometimes miraculouſly *comforteth us* in our greateſt *dejections*; *men* are commanded to *helpe us*; the *rich* muſt *lend* to us; the *advocates* muſt *pleade* for us; the *judges* muſt *counte-*

nance us; the *righteous* must *visit* us; *none* may *afflict*, or *oppresse* us; wee may *rejoyce* with our neighbours; yea and wee have more freedome to enter into any *religious vow* then *formerly* was graunted *us*. O here now are
Is:61.3 *garments of gladnesse for the spirit of heavinesse*; for *God* is our *protectour*, and *man* must be our *comforter*.

1. 1. The *Lord taketh notice of us*: for so I find by my gracious Redeemer. When
Mar:12 *hee sate over against the treasurie, and beheld*
41. *how the people cast money into it; and many*
vers:42 *that were rich cast in much; And there came a certaine poore widow, and threw*
vers:43 *in two mites which make a farthing: Hee called unto him his disciples, and sayd unto them, Verely I say unto you that this poore widow hath cast more in, then all they which*
vers:44 *have cast into the treasurie: For all they did cast in of their aboundance; but shee of her want did cast in all that shee had, even all her living.*

2. 2. *God relieveth us*, as well as *behoul-*
Ps:146 *deth us*: for so saith the Psalmist; *The Lord*
9. *preserveth the strangers; hee relieveth the*
2.King. *fatherlesse and widow*. This *the poore widow*
4.1. *of the sonne of the Prophet's* was sensible of: for when shee *cryed unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did feare the Lord: and the creditour is come to take unto him my*

two

two Sonnes to be bondmen. Then Elisha sayd vers:2.
unto her, What shall I doe for thee? Tell mee,
what hast thou in thine house? And shee sayd,
thine hand-mayd hath not any thing in the house
save a pot of oyle. Then hee sayd, Borrow thee vers:3.
vessells abroad of all thy neighbours, even empty
vessells: borrow not a few. So shee went from vers:5.
him, and did as hee commanded her: & when all
the vessells miraculously were filled with
oyle, Elisha said unto her, *Goe sell the oyle,* vers:7.
and pay thy debts, and live thou and thy children
of the rest. This the *widow of Zarephath* allso
found true to her comfort: for when shee
had *but an hand-full of meale in a barrell, and a* 1. King
litle oyle in a cruse; and went to gather two sticks, 17.12.
that shee might goe in and dresse it for her and
her sonne, that they might eate it and dye: even
then Elijah the Prophet tould her, saying,
Thus saith the Lord of Israël, The barrell of vers:14
meale shall not wast, neither shall the cruse of
oyle faile, untill the day that hee Lord sendeth
raine upon the earth.

3. *The Lord* not onely *relieveth* us in our 3.
wants, but allso hee *succoureth us in our losses,*
and *comforteth* us in our *sorrowes. When* my Lu:7.
Saviour came nigh to the gate of the citty Naim, 12.
and *behould there was a dead man caried out, the*
onely Sonne of his mother, and shee was a widow,
and much people of the citty was with her: even
then, *when the Lord saw her hee had compassion* vers:13
on her, and sayd unto her, Weepe not: And hee vers:14

came and touched the beere, and they that bare him stood still; and hee sayd, Young man I say unto thee arise: And hee that was dead, sate up, & began to speake; and hee delivered him to his mother.

verſ:15

4. 4. The ſame *Lord* hath likewiſe *commanded men to helpe us.* Thus (though *Eliphaz* accuſeth *Iob*, ſaying, *Thou haſt ſent widowes away empty*, yet) *Iob* himſelfe ſaith, *If I have with-held the poore from their deſire, or have caused the eyes of the widow to faile; then let mine arme fall off from my ſhoulder-blade, and mine arme be broken from the bone.* Thus when *Ioab* did ſeeke to incline the heart of *David* to fetch home *Abſalom*, who had fled from him upon his killing of his brother *Amnon*, hee had noe other way to effect his deſires but by ſuborning *the widow of Tekoah:* And ſhee came to the King, and *fell on her face to the ground, and did obeyſance, and ſaid, Helpe ô King. And the King ſaid unto her, What ayleth thee? And ſhee anſwered, I am indeede a widow woman, and mine husband is dead, &c.* And by theſe meanes getting audience of the King who pittied her as a *widow*, ſhee prevailed at length for *Abſalom's pardon.* Thus though the un-juſt judg, which is mentioned in the Goſpel, did *neither feare God, nor regard man*; yet when *a widow troubled him, hee ſaid, I will avenge her of her adverſarie, leſt by her continuall coming ſhee wearie mee.*

Iob.22 9. c:31. 16. verſ:22

2.Sam: 14.4. verſ:5.

Lu:18. 4. verſ:5.

5. In

5. In our *wants* wee may *borrow*, and the *rich must lend to us*; yea and they are forbidden to use us with *crueltie*, or *severitie*. They must not so much as *take a pledg of us*. The Israëlites were forbidden it by God himselfe; for so saith the Lord, *Thou shalt not pervert the judgment of the stranger, nor of the fatherlesse; nor take a widowes raiment to pledg*. Yea and among those that *remove the land-markes*; that *violently take away the flocks, and feede thereof*; and those that *drive away the Asse of the fatherlesse*, Iob doeth ranke and reckon them *who take the widowe's oxe for a pledg*. 5. Deut. 24.17. Iob.24. 2. vers.3.

6. Moreover every one must be an *advocate* to *pleade* for *us*. Among other dueties required of *Iudah*, the Lord not onely commandeth that shee should *judg the fatherlesse*, but allso that shee should *pleade for the widow*: and hee therfore sendeth his wrath, and showreth his vengeance upon them, because *they judg not the fatherlesse; neither doeth the cause of the widow come unto them*. 6. Is:1.17 vers.23

7. *The judges* are allso commanded to *defend us*, and to *countenance* our *causes*. *Every one* must be a *judg* to the *distressed widow*: therfore the law runneth peremptorily, *Cursed be hee that perverteth the judgment of the stranger, fatherlesse, and widow; and all the people shall say, Amen*. 7. Deut. 27.19.

8. The *righteous* must *visit us*; for the Apostle saith that *pure religion, and un-defiled* 8. Iam:1.

before God and the father is this, to visit the fatherlesse and widowes in their affliction, &c.

9. 9. *None* may *afflict*, or *oppresse us*; for so
Ex.22. God himselfe giveth the charge, saying, *Yee*
22. *shall not afflict any widow.* Againe, by his Prophet thus speaketh the Lord of hosts,
Zech.7 saying, *Oppresse not the widow. Woe unto them*
10. (saith the Prophet Isaiah) *that take away the*
Is.10.2 *right from the poore of my people, that widowes may be their prey.*

10. 10. And lest wee should be *overborne* with *sorrowes*, and *lost* in our *griefes*, wee have authoritie even from God to be *cheerefull*, and
Deut. to *rejoyce*. So saith the Lord; *Thou shalt rejoyce*
16.14. *in thy feast, thou, and thy Sonne, and thy daughter, and thy manservant, and thy maydservant, & the Levite, & the stranger, & the fatherlesse, & the widow, that are within thy gates.*

11. Yea and wee have more freedome to
11. enter into any *religious vow*, then *formerly* was graunted *us*; yea then when wee were under the tuition of our indulgent *parents*. Though *a virgin*, by the law *might not fulfill her vow*, if
Num. it stood not with the liking, and pleasure of
30.5. her *father*; yet the Lord himselfe doeth ordaine, saying, *Every vow of a widow, as well*
vers.9. *as of her that is divorced, wherewith they have bound their soules, shall stand against her.* Saint Paul allso treating of our *libertie* to *tye* our selves in a *second vow* of *nuptiall dueties*, saith, *The wife is bound by the law, as long as her husband*

band liveth: but if her husband be dead, shee is at libertie to be maried to whom shee will; onely in the Lord. 1.Cor. 7.39.

Seeing then the Lord is so mercifull and gratious unto *us* who have lost the content and comfort of our *guides* and directours (provided that wee are *widowes indeede, and desolate trusting in God, & continuing in supplications and prayers night and day*) why sit *I* thus *disconsolate*, as if I neither had right to the societie of *Christians*, nor were regarded by my *maker*? Whence flow these *teares*? Whence arise these *sighes & sobbs* of a troubled mind? Though I have lost my *husband*. yet still I have my *God*. *Hee* is and will be *mine*, so long as *I* remaine and continue *his*. What though I misse my *head*, my *deceased Lord*, my *dead husband* in *every place*? What though hee sitteth not with mee at the *table*, and therfore I *sigh*? What though I find a misse of him in my sole and *single life*, and therfore I *grieve*? What though I want him to *instruct* mee in the wayes of goodnesse, and to *provide* for the affaires allso concerning *this life*, and therfore *mourne*? I may be *pensive* in the *remembrance* of him whom I *loved*, and I may *lament* the losse of my *instructer* and my *comforter*: but if I grieve *too much*, I shall but discover that there was *folly* in my *love*, and that there is *dispaire* in my *teares*. Hee was not *mine*, but *God's*; and with *him* hee *liveth*, 1.Tim. 5.5.

It must be my comfort that hee *lived so well* while hee was upon earth, that I may hope assuredly that hee's a *saint in heaven*: and it must be my *confidence* that *hee* is onely gone a litle before, to that *place of happinesse* whither *I* shall follow him. *Hee* who *lent* mee *him*, can furnish mee with *another*; or else give mee *content* with this *single life*. Hee was not *my* choyce, but *God's*. If I ponder upon *my losse* with *sorrow* and *griefe*; I must yet thinke upon *his advantage* with *joy* and *content*. I will therfore *reverence* his *memorie* without too many *sobbs*; and I will be thankfull to my God, because hee *once* did *lend* mee so good a *directour*. I will (by his blessing) live a *widow* with *content* and *quietnesse*, untill hee shall be pleased either to call mee againe to the state of *wedlock*, or else free mee from this *sinfull* and *troublsome world*. If I marrie noe more, the greater *command* shall I reteine of *my selfe*. I am now at *libertie* to employ my time in *religious dueties*; whereas if I were *wedded* to an *un-godly man*, even my *religion* it selfe (without the mercy of my God) might receave some *prejudice*. But if the Lord shall be pleased to bring mee againe into *obedience* to *another*; I will besiech him so to *direct mee* in my *choyce*, that I may *marry in the Lord*. I will not *rashly* attempt so weighty a matter; but with my *prayers* and *teares* I will begge of the Lord to *guide*, and

direct

direct mee. Thus that I may live in the *love* of my *God*, and that hee may allways overshadow mee with his blessings; and be *a husband unto mee*, as hee promised to be unto *Iudah* and *Israël*, I will humble my selfe at his foote-stoole, and *pray* unto him, and *say*. Ier.31. 32.

The Prayer.

BLessed God, thou who once didst promise to the barren church of the Gentiles that thou wouldest be unto her both *a Redeemer* and *a husband*: be pleased to looke upon the *low estate* of a *pensive widow*. Is.54.5 Thou knowest how irksome, and full of sorrowes this *solitarie life* is: thou viewest my sad, and dis-consolate condition. O be thou unto mee both a *husband* and a *comforter*; that *in the multitude of my sorrowes which I have in my heart, thy comforts, ô Lord*, may *refresh my soule*. Ps.94.19. It is thy promise that, though *thou wilt destroy the house of the proude*, yet thou wilt *establish the border of the widow*. Prov. 15.25. Though the wicked *doe noe good to the widow*; yea though they *slay the widow, and murder the fatherlesse*: Iob.24.21. yet thou thy selfe hast promised that thou wilt be *a father to the fatherlesse, and defend the cause of the widow*; even thou, *ô God, who dwellest in thine holy habitations*. Ps.94.6 Ps.68.5 Iob.22.9. O *send not* then *a poore* and distressed *widow*

away

away emptie : but be pleased to be my *God*, my *guide*, and my *counsellour*. Make mee to *honour thee* in all my *wayes*; to *rely upon thee* in all my *sorrowes*; to *sue unto thee* in all my *wants*; and firmely to be *wedded unto thee in*
Eph.4. 24. *righteousnesse*, *and true holinesse*. Let not the
Ps.89. 22. *oppressour exact upon mee*; *nor the Sonne of wickednesse* doe mee harme: but doe thou allways preserve mee *under the shadow of thy wings*. Be thou my *directour* in all my *wayes*, that whether I shall continue in this state of *widow-hood*, or be ordered by thee to change my *condition*, and be joyned againe in holy *wedlock*; I may sue for thy *counsell*, and be seconded with thy *blessing*. But so long as I shall leade this *single life* let mee remaine *con-*
Lu.2. 37. *tented* : and make mee like *Anna the Pro-phetesse*, *not departing from thy temple*, *but serving thee* my God *with fasting and prayer night and day*. Be *thou* unto *mee* in a more excellent manner then was *Iob* unto the *widowes*,
Iob.29. 13. *causing* my *heart to sing for joy*; that so though mine *afflictions* are *many*, and my *desolate condition* be full of *perturbations*, and anxious *thoughts*; yet I may so *cleave unto thee*, that I may have *comfort* in *thee* whilest I live upon *earth*; and be hereafter admitted into the societie of thy saints and Angells, there to reigne with thee world without end, through *Iesus Christ* my onely Lord, and Saviour. Amen.

THE

THE TWENTIE-SECOND SUBJECT. 22.

Teares of an Orphane at the death of her father.

The Soliloquie.

THE EJACULATION.

Psal.5. { verſ.1. *Give eare to my words, o Lord; conſider my meditation:* verſ.2. *Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.*

AMong other abominations which *Ieruſalem* was guiltie of it was not the leaſt that *In her had they ſet light by father and mother.* Eze.22 7. But could there live ſuch people as neglect their *parents*? Could nature become ſo ſilent in *children*, that they ſhould forget the honour due to *progenitours*? Surely if even *affection* inhabited the breaſt of a *Chriſtian*, it needes muſt dwell in the heart of a *child* and point to the *fathers*, that did beget him. Alas I feele a *deſire* of expreſſing ſuch an *affection*, which

which I would be as readie to manifest in a reall expression: but (ay mee) the *object* of my *love* and my *duety* is snatched from mee. Oh, hee that *begat* mee is *dead*: hee that tooke care to *breede mee*; hee that *supplyed* my *wants*; hee that *instructed* mee in *religion*; hee that *defended* mee from *injuries*; hee whose labour & industrie was chiefely imployed for the good of mee his boloved *child*. *I was*, oh I may say *I was, my father's child, tender, and onely beloved of my mother*. But now where, ô where is that *man of affection*? Where is that *father* who so earnestly *loved* mee; who so deerely *affected* mee? *Sick* hee *was*: *dead* hee *is*. But was my *duety* to him correspondent any way to his *care* of *mee*? Did I endeavour to requite his love by my *service*, & *obedience*? Did I *visit him in his sicknesse*, as *Ioseph* did his *dying father*? When *one tould him saying*, *Behold thy father is sick, hee tooke with him his two Sonnes Manasseh & Ephraim*, and went and visited him. This *visitation* is a *Christian duety*, and not to be denyed even to our *enemies*; much lesse to our *parents*. When *Elisha was fallen sick of his sicknesse whereof hee dyed, & Ioash the King of Israël went downe unto him*; hee *wept over his face, & said, O my father, my father, the charet of Israël, and the horsemen thereof*. Lesse then this I could not doe: for the Prophet was a *stranger* to the blood of the *King*; and yet the *King* both *visited*, and *lamented* the Prophet.

Prov. 4 3.

Gen: 48 1.

2. King 13. 14.

Had

Had *I* beene *sick* and my *father* in *health*, ô how would hee have *wept*, and *grieved!* How would hee have repaired to *Phisitians*; sought for my *recoverie*; bought it at *rates* even *beyond* his estate; & rather have chosen to have led his dayes in *penurie* and *want*, then I should have *dyed* for *want* of *cost!* Had *I dyed* and *hee sur-vived*, hee would have *mourned* for mee *many dayes*; as *Ephraim* did for his children that were slaine by the men of Gath: or (like *Iacob*, when hee heard the false report that Ioseph was slaine) hee would have *mourned*, and have *refused to be comforted*; and peradventure hee would have said, *I will goe downe into the grave unto my child*, *mourning*. Thus, ô thus my *father* would have grieved for *mee*. Yea, if mischiefe should have befallen mee, hee would have beene as readie to have sayd as Iacob did concerning Benjamin, *My gray haires shall be brought downe with sorrow to the grave*. But how did I *deserve* this *love* at the hand of my *father?* 'Tis true that *nature* and *religion* did teach him to be *indulgent*: but did *both*, or *either* of them perswade *mee* to my *duety?* Did I *honour him* according to the commandement of my God? Did I *feare* him according to the law divine? Did I *love* him, and that *entirely*; and would I have beene as forward to expresse my *love* and *respect* unto *him*, as *Rahab* (though a harlot) did manifest hers, when

1. Chr. 7. 22.

Gen. 37 34. vers. 35

c: 42. 30.

Ex. 20. 12. Lev: 19 3.

when shee convenanted with the spies, & con-
Ios:2. 13. cluded, saying, *Yee shall save alive my father & my mother, and my brethren, and my sisters, and all that they have; and deliver our lives from death?* Would *I* have beene ready to expresse *my love* and respect unto *him* (if neede had required, and opportunitie and meanes had beene offered) as *David* did to *his parens?* *Hee went to Mizpeh of Moab, and said*
1.Sam. 22.3. *unto the King of Moab Let my father, I pray thee; and my mother come forth and be with you till I know what God will doe for mee.* Was I ready thus to *comfort* him, thus to *relieve* him if neede had required, and thus to *provide* for him to the uttermost of my power? Did I never depart from him at any time, before I had craved both his *leave*, and his *blessing?*
1.King 19.19. vers.20 When *Elijah passed by Elisha as hee was ploughing, and cast his mantle upon him, hee left the oxen* indeede; but *hee ranne after Elijah, and said, Let mee I pray thee, kisse my father & my mother; and then I will follow thee.* Yea rather (on the contrarie) insteed of *honouring*
Mat:10 35. him, was I not *at variance against him?* Was I not apt to *dis-honour* my *father*, and to *rise up*
Mich:7 6. *against* my *mother?* Insteed of labouring to *relieve* and *comfort him*, was I not more ready to say unto him as did the Prodigall in the
Lu:15. 12. Gospell, *Father give mee the portion of the goods that falleth unto mee?* Certainly had not *hee sinned*, hee could not have *dyed*: and had not

I sinned,

I sinned, hee could not have beene *seperated* from *mee*. My *neglect* of my *duety* did move the Allmighty to take him *from mee*; that so I may at least *honour* the *memorie* of him now hee is *gone*, whom peradventure I did not truely *reverence* and *obey* while hee was *here*. Now, ô now is that time of heavinesse fallen upon mee, wherein I must lament with Zion, and cry, *I am an orphane and* Lam:5.
fatherlesse; my mother is a widow. Now my 3.
comforter, my defender is gone, I cannot choose but suspect that even *Christians* will become as bad as were the *Iewes* who *judged* Ier:5.
not the cause, the cause of the fatherlesse; and yet 28.
they prospered. Now the curse which the Psalmist prophetically layed upon his slanderous enemie, I dayly feare will happen unto *mee*; even that *none will favour this fatherlesse* Ps:109.
child. Hence flow my *teares*: hence arise 12.
these *mists* of *sighes*, and these *clowdes* of *sorrow*. My *father* is *gone*; hee's *departed*; hee's *dead*. O what shall I doe to lament *enough* the losse I sustaine? How shall I *sufficiently mourne* the departure of him, whom all my *sobbes* and *cryes* can never *re-call*? *Weepe* I must: I cannot choose but *weepe*. *Nature* command's it, and I hope *religion* will not forbid it. Though David complained that hee was *forgotten as a dead man out of mind*; Ps:31.
yet hee could not possibly meane that the 12.
dead were *forgotten* by their sur-viving *off-*

spring.

ſpring. O noe: the *eyes* of *orphanes* are full of *teares* when they call to mind their once indulgent *fathers*: yea and in every *teare* ſeemeth to be a *reflection* of the *deceaſed parent.* Our laments are not onely enforced by the greatneſſe of our *loſſes*, and the ſtrength of our *love* to our *departed fathers*: but even by *religion* it ſelfe which gives us a kind of encouragement to hope that in their *moderation* they have *authoritie from God.* The *captive woman* among the people of God who was *faire and beautifull*, and whom an *Iſraelite deſired to have to his wife*, was to be *brought home to his houſe*: *and* then ſhee was to *ſhave her head*, *and* to *paire her nailes*, and to *put the raiment of her captivity from off her*, *and* to *remaine in his houſe*: but firſt ſhee ought to *bewayle her father & her mother a full moneth* before the Iſraelite might *goe in unto her*; *& hee be her husband*, *and ſhee his wife.* Mee think's I could willingly yeeld to be thus farre a *ſlave*, as to *mourne for my father*: for it is ſome *content* to mee in my loſſes to have yet the *ſocietie* of my *teares.* Allthough among the *Iewes* the very *touching* of the *dead* did make the *living un-cleane*; yet among *Chriſtians* wee have noe ſuch lawes. O how would I now goe *kiſſe* his *cold* and *wann chee kes*, and *weepe* over his *ſhrowded body*; yea and *waſh* that *face* ſo full of *paleneſſe* with my *warme* and

Deut: 21.11.

verſ. 12

verſ. 13

willing

willing teares; if all that I could doe would *restore* him to *life* againe! I would not stick to *touch* him; yea to *kisse* him: and when my *lipps* would be *wearie* my *teares* should softly *court* his *hollow* and *closed eyes*. A verie *Iew* might have done thus much, who lived under the bondage of the *ceremoniall law*: yea a *Priest* himselfe was allowed these acts so naturall and pious. Though touching the *Nazarites* the command was strickt which *the Lord* delivered *unto Moses, saying, Say unto the children of Israel, when either man or woman shall seperate themselves to vow a vow of a Nazarite, to seperate themselves unto the Lord; all the dayes that hee seperateth himselfe unto the Lord hee shall come at noe dead body; hee shall not make himselfe un-cleane for his father, or for his mother; for his brother, or for his sister when they dye; because the consecration of his God is upon his head:* Yet whereas the law said, *The Priests shall come at noe dead person to defile themselves*, it ran with this exception, *But for father, or for mother, or for sonne, or for daughter, for brother, or for sister that hath had noe husband they may defile themselves.* And againe, concerning the common people the law provideth, saying, *Whosoever toucheth one that is slaine with the sword in the open fields, or a dead bodie, or a bone of a man, or a grave, shall be un-*

Num. 6 1. vers. 2. vers. 6. vers. 7. Eze: 44 25. Num: 19. 16.

uncleane: but the time of his un-cleanesse was to continue but *seaven dayes*. That *law* hath now noe power to oblige *us* who are under the *Gospel*. *I may touch* my *dead parent*, and *embrace* him, yea and *kisse* him, at least in my *thoughts* when I cannot come to his *body*. And so I will: and if there remaine any *un-cleanesse* in my *cogitations*, I will *purifie*, I will *wash* it away with the *bath* of my *teares*. Allthough *my sorrowes* cannot call *him* from the *grave*, yet they have power both to discover *mine affection*, and to satis-
Heb:11 fie my *desires*. In ancient times *women had*
35. *their dead raised to life againe*. This indeede is too much for mee to expect: yet it will not be too much for mee to *mourne* with those *women*, who were afterward thus *comforted*. But then I must be *just* in my *mourning*. As my *love* may lawfully be shewed in my *teares*, so must my *religion* be manifested in my *moderation*. It was a curse upon the Iewes which the Prophet pronounced, when hee said,
Ier.16. *Men shall not teare themselves for them in mour-*
7. *ning, to comfort them for the dead; neither shall men give them the cupp of consolation to drinke for their father, or for their mother*. I must not exceede the bounds of *modestie* in my *cryes* & *lamentations*; but I must *drinke* rather of *the cupp of consolation*, and hearken to the advice and counsell of my *comforters*. *Nature* indeede may be seene in a *teare*, and *heard* in

a *sigh*:

a *sigh* : but if those *teares* be *too many*, or those *sighes too frequent* or *too lowde*, my very *sorrowes* may be *sinfull* for my want of *patience*. *Hee* for whom I *grieve* is *better* then *my selfe*, and his condition is full of *joy* and *delight* : why then should I *mourne* too *excessively* as if hee were *lost* ; & why should I *grieve* too *immoderately*, as if I *despaired* of a *father*? *Hee* is gone to a *place* where hee is freed from *sorrowes*, and can *dye noe more* : onely *I* am on *earth*, in a *valley of teares* : but *I* shall have a time to *dye* too, and be *gathered* unto *him*. In heaven (saith Saint Iohn) *there shall be noe more death, neither sorrow, nor crying ; neither shall there be any more paine ; for the former things are passed away.* Reu. 21.4. My Redeemer saith that *they which shall be accounted worthy to obtaine that world, & the resurrection from the dead, neither marrie, nor are given in mariage : neither can they dye any more ; for they are equall unto the Angells ; and are the children of God, being the children of the resurrection.* Luc. 20. 35. vers. 36 VVhy then should *I lament* for *him* who needeth not my *sorrowes*, and my *teares* are but a fruitlesse *disturbance* of *my selfe*? If I am troubled at the *losse* of a *friend* so *deare*, I must rather labour to be *beloved* of my *God* who is so *good*. I shall one day learne with holy *Iob*, to *say to corruption Thou art my father ; and to the worme. Thou art my mother, and my sister.* Iob. 17. 14. There is yet some-

thing *earthly* therfore which I shall acknowledge a *parent* : but I must take heede that nothing upon *earth* doeth make mee an *idolater*. The house of Israel was once so sottish as to *say to a stock, Thou art my father, & to a stone, Thou hast brought mee forth.* This were a stupid madnesse in *mee* if I should so dis-honour the memorie of my *father*, as to make the *timber* succeede *him* in my reverence. But more impious it would prove, if I should reject my *heavenly father* ; and insteed of *him* I should honour (as Israel did) a *stock*, or a *stone*. The greater that my *losse* is in my deceased *parent*, the more must be my *obedience* to the *father of lights*. Hee who is and must be *the father of* my *spirit* did lend unto mee for a time the *father of my flesh*. Hee hath allso taken from mee my *naturall parent*, that my thoughts may be ever fixed upon *him* with whom hee dwelleth. If my *trust* be in *God* my *comforts* will *abound* ; my *sorrowes* will *decrease*. If my *name* be written among the *righteous*, my share shall be equall to theirs in the *protection* of my *God*. *Hee* hath ever beene mercifull to them that were *fatherlesse*, so that they *relyed* on his *providence*, and *served* him with *faithfullnesse*. *When my father and my mother forsake mee* (saith the Psalmist) *then the Lord will take mee up: a father of the fatherlesse is God in his holy habitation,*

Ier:2. 27.

Iam. 1. 17.

Heb. 12 9.

Ps. 27. 10.

Ps. 68. 5

tion. O that *I* might have the honour to be *his child*, that so I might justly call him *father*! O that I could truely say unto him, *Thou art my father, my God, and the rock of my salvation!* O that I could faithfully say, *Thou*, ô Lord, *art* my *father*, my *Redeemer*; *thy name is from ever-lasting*! O that I could call him *my father*, *and not turne away from him*! His *mercies* are *greate*: his *promises* are full of *comfort*. *I will be a father unto you, and yee shall be my sonnes and daughters saith the Lord All-mighty.* O what shall *I* doe that I may be sure to be *adopted* into the number of *his children*? Alas as *I am* I have but litle *hope* of it: for *hee* is *pure*, but *I* am *un-cleane*: but I will *wash* my selfe with my *teares* of *repentance*, and beseech his *Sonne* to *cleanse* mee with his *blood*. *Hee* is *righteous*, but *I* am *sinfull*: but *I will confesse my wickednesse, and be sorrie for my sinnes*; and then I am sure *hee* will aboundantly *pardon*. *Lord*, though I have beene thine *enemie*, thou canst make mee thy *friend*: though I have *hated* thee, thou canst incline mee to *love* thee: though I have beene *rebellious*, thou canst make mee thy *child*. O be pleased to hearken to the intercession of mine *advocate* pleading for mee: to the intercession of thy *Christ* who was obedient to thee: to the intercession of my *Iesus* who was crucified for mee. In *him* be reconciled unto *mee*; for I am well assured

Ps. 89. 26.
Is. 63. 16.
Ier. 3. 19.
2. Cor. 6. 18.
Ps. 38. 18.

Ps:103 13. that *like as a father pittieth his children, so* thou *Lord doest pittie them that feare thee.* This, *ô this* is the *way* where in I must *walke.* Thus, yea onely *thus* shall I have a *father* both *dead* and *alive. Hee* who is *dead* shall not be *immoderately bewayled*, because *hee* that is *ever living* shall *wipe* the *teares from mine eyes*, Mine *exchange* shall be full of *advantage.* For *him* who was *willing* to helpe mee, yet was not *able*; for *him* who *loved* mee, but *imperfectly*; and *left* mee *irresistably*, I shall have a *father* whose *will* cannot be *opposed*; whose *power* noe creature is able to *resist*; whose *love* is in *perfection*; and who is not subject

Dan:7. 9. either to *change*, or *dye.* Hee is *the ancient of dayes*: hee is *God from ever-lasting, and world*

Ps:90. 2. *without end.* If I could say with David,

Ps:22.9 *Thou didst make mee hope when I was upon my mother's breast*, as well as I can say with him, *Thou art hee that tooke mee out of my mother's*

vers.10 *wombe*: if I could say that *thou art my God from my mother's belly*, as well as I can say that *I was cast upon thee from the wombe*: if I could say that I had allways served thee;

Ps:71.6 then should *my praise be of thee continually*, and then should I be *safe under the shadow of thy*

Hos:14 3. *wings. Ashur shall not save us* (saith Israel); *wee will not ride upon horses; neither will wee say any more to the worke of our hands Yee are our God's; for in thee*, ô God, *the fatherlesse findeth mercy.* In *God* doe the *fatherlesse* find

mercy?

mercy? Why then doe *I bow downe my selfe* thus *heavily, mourning* for my *father*, whereas I am assured (if I serve and obey the righteous *Lord*) that *when my father and my mother forsake mee, then the Lord will take mee up?* *Hee* that is *dead* was but the *weake*, though the *loving instrument* to bring mee to *life*: but *hee* that is *living*, yea and *liveth for ever and ever*, is the *God* both of *power* and *mercy*: *hee* therfore for ever shall be my *father*. *Have wee not all one father?* Saith the Prophet, *Hath not one God created us?* Yes, yes; hee is a *father* to *all* by *creation*: but hee will not be a *father* to *all* by *regeneration*, His *flock* is but *litle*; his *children* are *not many*: I will therfore strive to be *one* of the *smallest number*, for *those alone* shall inherit salvation. His *mercies* were ever *greate* to the *godly*: his *compassions* never failed the *fatherlesse*, if *they* honoured him. When David was promised that hee should have a *Sonne*, even then the *Lord* did allso promise to *be a father unto him*. *I will be his father* (saith the Lord) *and hee shall be my Sonne*: *I will not take my mercy away from him, as I tooke it from him that was before thee.* But what shall *I* doe to gaine his *protection*? How shall I perswade *him* to call mee *his child*? If I love the *memorie* of my *father* more then I love *him*, then I cannot possibly be worthy of him: for so saith my Saviour, *Hee that loveth father or mother more then mee, is not*

Ps:35. 14.
Ps:27. 10.
Mal:2. 10.
Lu:12. 32.
1 Chr: 17.13.
Mat:10 37.

worthy of mee. I will therfore strive to honour my *God* with the strength of my *love*, in *heart*, and in *soule* : and that I may the better doe it, I will imitate my *dead father* in all that was *just* and *righteous* in him; but whereinsoever hee *failed* I will *decline* his *stepps*. *Ahaziah* was plagued because *hee did evill in the sight of the Lord, and walked in the way of his father and of his mother. Hee walked in the way of the house of Ahab; for his mother was his counseller to doe wickedly.* It is not the *losse* of a *parent* which can prevaile for a *blessing* upon the *child*; unlesse in the stead of him that was *earthly*, *hee* be made a *father* who is *Lord of heaven.* Hee looketh not on our *afflictions* with the *eye* of *compassion*, unlesse wee looke *up* to *him* with the *eye* of *faith* and *devotion.* Our *miseries* are but *judgments* unlesse wee *amend*, and doe but prophesie unto us a *destruction* at hand. When *Ieroboam* was fatherlesse hee was *called to the congregation, and they made him King over Israel:* but *hee* whose *hand* at first *was lifted against the Crowne*, and not content with that, did afterwards *put it forth against the man of God*; had *it* justly *dryed up*, *so that hee could not pull it in againe unto him.* Thus the losse of an *earthly father* could not protect a *wicked orphane*; but *hee* who *did evill above all that were before him, and had gone and made other Gods and molten images to provoke the Lord to anger,*

1 King. 22.52.

2.Chr: 22.3.

1.King. 12.20.

c:11. 26.

c:13.4.

c:14.9.

anger, and had cast the Lord behind his back; even *upon his house was evill to be brought.* verſ. 10
The *Lord* will *cutt off* (ſaith the text) *from Ieroboam him that pisseth against the wall, and him that is shut up and left in Israel; and will take away the remnant of the house of Ieroboam as a man taketh away dung 'till it be all gone.* But on the contrarie I find that unto the *godly a father of the fatherless,* Pſ:68.5 *and a judge of the widowes is God in his holy habitation. Hiram the Sonne of a widow, of the tribe of Naptali, whose father* 1.King. 7.13. *was a man of Tyre*, the ſame was *filled with* verſ.14 *wisedome, and understanding, and cunning to worke all workes in brasse*, and was therfore *sent for by King Solomon* to build his house. *After the death of Abraham* it is said Gen:25 that *the Lord blessed his Sonne Isaak. After* 11. *the death of Esther's father, Mordecai* the Iewe Eſt:2.7 *tooke her*; (shee being *his uncle's daughter*) *for shee had neither father nor mother. Hee tooke her for his owne daughter*; and afterward the Lord so blessed the *orphane*, that shee came to *sit upon the royall throne*, and to be *the preser-* c:7.3. *ver of her nation.* Thus the *poore* who *commit* verſ:17 *themselves to God* doe find assuredly that *hee is* Pſ:10. *a helper of the fatherlesse.* Hee executeth their 14. judgment: so saith Moses; *The Lord doeth* Deut: *execute the judgment of the fatherlesse.* By 10.18. Moses allso hee forbiddeth the people, saying, *Yee shall not afflict any widow, or fatherlesse* Ex:22. 22.

child. *Iob* accuſeth his pretended friends of an high offence, when hee chargeth
Iob.6. 27. them, ſaying, *Yee over-whelme the fatherleſſe.* By the Prophet *Iſaiah* a *woe* is pronounced
Iſ.10.2 againſt *them who take away the right from the poore of the people of the Lord, that widowes may be their prey, and that they may robbe the fatherleſſe.* Yea and from *God* himſelfe by the mouth of King *Solomon* the advice is given,
Prov. 23.10. *Remove not the ould land-marks; and enter not into the fields of the fatherleſſe.* By the Allmighty to the *fatherleſſe* friends are raiſed:
Iob 29. 12. c 31. 17. verſ. 22 thus was Iob: *I delivered the poore* (ſaith hee) *that cryed, and the fatherleſſe, and him that had none to helpe him.* And againe hee ſaith, *If I have eaten my morſell alone, and the fatherleſſe hath not eaten thereof; then let mine arme fall from the ſhowlder-blade, and mine arme be broken from the bone.* Thus if *I* am *God's*, then *God* will be mine. If in my *wants* I miſſe my *father*, my *God* will *relieve* mee: if in my *troubles* I want my *father*, my *God* will *deliver* mee. What could my *earthly parent* have added to my content, which my *heavenly parent* cannot much *more* ſupply. If therfore I *grieve too much* for the *death* of *him*, I forget my *God* who *liveth for ever.* If *too much* I complaine of his *abſence* who delighted in mee, I manifeſt my *rebellion* againſt *him* who ſhould
Mat.6. 9. be my *delight.* Hee taught mee to *pray*; and when I pray hee taught mee to ſay *Our father*

which

which art in heaven. On him therefore will I depend who is *the father of all that believe* in him. To him in my wants will I addresse my selfe, who is *the giver of all.* Upon him will I *call*, and to him will *I cry*, and *say.*

Rom. 4.11. Iam.1. 17.

The Prayer.

ALl-mighty *God*, heavenly *father*, who art a Lord of comfort, and a *God of consolation*; looke downe upon a sinfull and distressed *orphane* bereft of the joy and helpe of an *earthly parent.* Thou ô Lord didst *send mee* unto *him* that thy *Kingdome* might be *increased:* and thou hast *taken him* from *mee* that my *faith* and *patience* might be fully *tryed.* I was apt to *forget thee* while *hee* was *living*, looking upon *him* as the donour of blessings, and neglecting *thee* from whom they proceeded. I *relyed* too much on *the arme of flesh*; and *trusted* too fondly in the power of *man*: but now thou hast *humbled mee* by *his mortalitie*, and taught mee wholly to rely and depend upon *thee.* Mine owne unworthinesse of so loving a *father* made thee to take *him* away from mine eyes. My *disobedience* to *his commands*, and my *neglect* of *honouring him* according to thy lawes, have provoked *thee* to *anger*, and to deprive *mee* of *his comfort.*

Rom. 15.5. 2:Chr. 32.8.

Lord forgive my manifold offences : & since
1.Pet.1 I find that *all flesh is* but *as grasse*, and that the
24. *life* of man *is* but as *a vapour which vanisheth*
Iam.4. *away*; make mee allways to apply my service
14. wholly unto *thee* who *livest for ever*. Remember thy promises which thou hast made unto the *fatherlesse* : and that *I* may be capable of those thy promises, give mee grace to become thy *child* by *obedience*. Thou, *ô Lord*,
Mal.1. art my *father* to whom belongeth *honour*; thou
6. art my *master*, and requirest mee to *feare thee*: Lord make mee *feare* to *offend thee* who art a righteous *judge*; and make mee *love* and *honour thee* who art a *gracious father*. Be with mee in all the wayes wherein I shall walke in this
Lu 1. mortall life, *guiding my feete into the way of*
79. *peace*. *Comfort* mee in my *sorrowes*, *support* mee in my *miseries*, *provide* for mee in my *wants*; and in all places, and at all times be
Ps.62.6 *thou* my *father*, *my rock*, *and my strong salvation*.
Ps.82.3 Doe thou *defend the poore and fatherlesse* : *doe justice to the afflicted and needie*. *Supply* all my *wants*; *and conferre* upon mee all necessarie *blessings*. O be *reconciled* unto mee in the *blood* of thy *sonne*, that I may *here* depend upon thy *fatherly protection*, & *hereafter* be receaved into thy *celestiall Kingdome*, there to *reigne* with thee world without end, through *Iesus Christ* my onely Lord and Saviour. Amen.

Teares for the death of a beloved brother.

And may likewise serve at the decease of any other faithfull friend.

The Soliloquie.

THE EJACULATION.

Psal. 5.

verſ. 1.

Give eare to my words, ô Lord; consider my meditation.

verſ. 2.

Hearken unto the voyce of my cry, my king, and my God; for unto thee will I pray.

A *Friend* (ſaith King Solomon) *loveth at all times; and a brother is borne for adverſitie.* *Friendſhip* which is begotten by the *outward forme*, or any other ſiniſter and *by* reſpect, liveth noe longer then that *ground* of *affection*: but *nature* is ſtronger then *our election* can bee; and *religion* obligeth farre more Prov. 17. 17.

then *both*. O how greate then is *my losse* of my dearest *brother*, in whom both excellency of *feature*, neerenesse of *blood*, and a gracious *conversation* conspired together to render him *matchlesse!* To *mee* hee *was* a *friend*, but *now* to the *grave*: & what losse can be greater then the losse of a *friend?* To *mee* hee *was* a *brother*, but *now* to the *wormes*: and what losse can be more deplorable then the losse of a *brother?* But to *mee* hee was yet *more*: hee was a *friend* in his *love* and *courtesies*, a *brother* by his *blood*, yea and an *instructer*, a *teacher* of *religion* and *goodnesse*: and yet nor *love*, nor *blood*, nor *religion* could preserve him *mine*. O what *sorrowes* doe accompanie all thing *transitorie!* His *love* could not *dye*, but his *body* could: and so I am deprived of the societie of my *brother*, because my *brother* was subject to *corruption*. But is this the *adversitie for* which hee was *borne*, according to King *Solomon?* Did the wise man intend that *a brother is borne* to *bring* adversitie? Or rather to *comfort* us in the time of *adversitie?* Had *hee* beene a cause of my least *disturbance* while hee was living, hee would have eased *my griefe* by *grieving himselfe*. Hee would have *comforted* mee in the time of *trouble*, had hee lived to see my *grievous mourning*. But now alas I am left to lament *alone*; and so much the more for the want of *his comfort*. I now must *grieve* for *him* who *was* my *joy*: and my *laments* and my

griefes

griefes increase the *higher*, because for *his sake* they arise who cannot *allay* them. Had wee lived in *hatred*, his *death* peradventure might have beene my *comfort*. Had wee *loved* but *sleightly*, a *teare* or *two* I might have thought *enough* to pay at his *funerall*. But our *love* was firme, it was *strong*, yea *strong as death*; and who then can blame mee if my *sorrowes* in some measure keepe pace with my *love*? O what *tye* can be so greate as that of *affection*? What *love* so greate as of a *brother* and *sister*? And yet so vaine is man, so fraile are mortalls, that either our *affection* or our *persons* must have a *divorce*. Had my deceased *brother* forgotten the *tye* and *bond* of *nature*, and in his life had hee turned his *love* into *hatred*; yet *his fault* ought not to have lessened *my love*, to which both *nature* and *religion* did strongly *oblige* mee. Had hee loved mee but *coldly* and *faintly*, as diverse doe; yet I ought to have *warmed* his *affection* with the *fervency* of mine. But, oh, hee *deerely loved*, hee *cordially affected* mee: and yet his *love* and his *affection* could not *prolong* his *life*. There was a time when *Moses* was in the *Mount*; and while hee was receaving the written lawes of our glorious Maker, the *Israëlites* in his absence worshipped *a Calfe* insteed of the law-giver. But when Moses returned hee was so wrath with the people, that for so greate an offence against *the law of God*, hee decreed a revenge

Cant. 8. 6.

against *the law of nature:* yet was not that revenge provoked by a private and un-warranted fury, but commanded by *God:* for so hee speaketh to the sonnes of Levi, and telleth them, *Thus saith the Lord God of Israël, Put every man his sword by his side, & goe in and out from gate to gate through out the campe, and slay every man his brother, & every man his companion, and every man his neighbour.* *Neighbours* might be *neere* in *habitation*, yet not in *affection*; & thē the sword would devoure *greedily*. *Companions* might love in a *superficiall* manner, yet not in the *heart*; and then the sword might wound with *freedome*, though perhaps not with *desire:* yea and such contentions might arise in *companie*, that the sword might *execute* at the selfe same time as well a *private* as the *publike revenge*. But, that a *brother* should *slay a brother*; a *brother* more strongly allyed by *spirit* then *flesh*; a *brother* whose veines did swell with the selfe-same blood as his that executed him; ô *this*, mee think's, did seeme very *cruell*. But let mee not erre in my forward censure: there can be noe *true affection* where there is not *religion*. If a *brother* offend, if a *brother* transgresse the lawes of *God*, *religion* will pleade to silence *nature*, when *hee* who is to be beloved *above & before all*, shall require our justice even against our *brethrē*. Alas what a sad time was it with those idolaters, when the punish-

Ex:32. 27.

ment

ment did appeare as full of terrour in the *actors* as the *sufferers!* Yea it seemed easier to *dye* by the hand of a *brother*, then to *live* to remember the *brethren* they had *slaine*. Had my *brother* and *I* beene *idolaters* together, I might have believed that *that sinne* had *slaine* my *brother*. But as our *love* was *constant*, so our *religion* was *undefiled*: yea the *strength* of our *love* was founded on the *puritie* of our *religion*; and yet hee hath *payed* his *debt* to *nature*. The Lord did threaten to *set the Egyptians against the Egyptians*, and that *they* should *fight every one against his brother*. Those *Egyptians* were *heathens*, and enemies to the church; but *my brother* and *I* were united both in the *profession* and the *love* of *Christianitie*: and yet through our sinnes I feare that even *wee destroy each other*. *My sinnes* are partly *punished* in *his death*: and *his death* hath given *mee* so deepe a *wound*, that peradventure I shall not long *survive* him. Our *love* was so entire, that mee think's I could willingly *sleepe* with him in his *grave*: for while I live, my *breast* is but *his walking monument*. Such *love* as *ours* did not allwayes possesse the *hearts* of *some* as neerely *allyed*; which maketh mee *sigh* to thinke that ever there were any which had *layen* successively in the selfe same *wombe*, and yet did not *joyne* in the *unitie* of *affection*. *Such* there have beene; I must *believe* it, because I find it in the *sacred text*. Is: 19. 2.

Yet

Yet when I reade it, mee think's, I have a *thrilling* in my *blood*, and a kind of *holy revenge* burning in my *heart* against those who dishonoured the name of a *brother*. There was a time when the Iewes were so wicked, that the Prophet was faine to advise them, saying,
Ier.9.4 *Take yee heede every one of his neighbour, and trust yee not in any brother; for every brother will supplant, and every neighbour will walke with slanders.* And there was a time when the Church, complaining of her small increase, cryed out in bitternesse, and sayd,
Mich:7 2. *The good man is perished out of the earth; there is none upright among men: They all lye in wayte for blood; they hunt every man his brother with a nett.* Mee think's the advice of the Prophet may in some measure concerne *my selfe*; for I am taught *not* to *trust in any brother*, since *hee* whom I loved hath now *forsaken* mee. Mee think's the complaint of the Church may be part of an *Elegie* upon my deceased *brother*; for with her I may cry out, and that justly too, *The good man is perished out of the earth.* But neither can I say that hee was a *Iew* in *supplanting*; or an *enemie* to the *Church*, *lying in wayte for blood.* What secret *devill* did guide both the *tongue* and the *hand* of *Ioab*, when under the collour
2. Sam. 20.9. of *friendship* hee asked *Amasa*, *Art thou in health my brother? And tooke him by the beard with the right* hand *to kisse him*: & yet even at that

that time *smote him with his sword in the fifth* vers.10
ribb, and shed out his bowells to the ground that hee dyed? What cursed *fiend* did guide the *tongue* of that wicked miscreant whom the Psalmist chargeth thus, and saith, *Thou sittest* Ps:50.
and speakest against thy brother; thou slanderest 20.
thine owne mothers sonne? Had *my brother* either *supplanted* mee, or *hunted* mee with a *nett*, or sought to *slay* mee, or *slandered* mee with his *tongue*, then I might peradventure have saved this greate expence of my *teares*. But hee was allways so *good* a *brother*, that I could never justly charge him with the least discourtesie. O *noe: wee tooke swecte counsell* Ps:55.
together, and walked unto the house of God in 14.
companie. I may say of *him* as *Nehemiah* spake of *Hanani* the ruler of the pallace, *Hee was* Neh:7.
a faithfull man, and feared God above many. 2.
His *blood* was *neere* to mee; but his *soule* was *neerer*. His *person* I *loved*, as I was prompted to it by *nature*: but his *inner man* I more zealously *affected*, to which I was allured by his *gracious endowments*. *Such a one* in some measure hee was as my *Redeemer* himselfe did style *his brother*; when *hee stretched forth his* Mat:12
hand towards his disciples, and sayd, Behold my 49.
mother, and my brethren: for whosoëver shall doe vers:50
the will of my father which is in heaven, the same is my brother, and sister, and mother. And yet though thus *hee* was my *counseller*; though thus *hee* was my *companion* in the wayes of

godlinesse;

godlineſſe; though thus *faithfull* hee was, and *feared God above many*, labouring to *doe the will of him that ſent* my *Redeemer*; yet neither his *counſell*, nor his *ſociety*, nor his *fidelitie*, nor his *religion* could preſerve him from the ſentence of a *temporall death*. O what would I not doe to *call* him *back* againe? What would I not give to have him *restored to life* againe? But all that I can either *doe*, or *give*, cannot perſwade his ſoule to returne back to its *priſon*. Were I the moſt *rich* and *wealthie* in the world, yet could not my treaſures purchaſe his returne. Noe, noe: I am well aſſured of the trueth of the Pſalmiſt,
Pſ:49.6 who ſaith that *They who truſt in their wealth,*
and boaſt themſelves in the multitude of their
verſ.7. *riches: none of them can by any meanes redeeme his brother; nor give to God a ranſome for him.* Well then; ſeing that I cannot fetch him from the *grave*, I will yet ſend up my *ſighes* towards the *place* where hee is *bleſſed*. This I may doe without any check either of *reaſon*, or *religion*. It was a curſe which God did inflict
Ier:22. upon *Iehojakim* for his ſinnes; even *for his*
17. *coveteouſneſſe*, *for* his *oppreſsion*, *and for his*
verſ.18 *violence*, That *they ſhould not lament for him ſaying*, *Ah my brother*. But on the contrary
Gen: when *Deborah* (though ſhe was but *Re-*
35.8. *beckah's nurſe*) *was buried beneath Bethel under an oake*, *the name of it was called Allon Bachuth*, the *oake of weeping*. When the

enemi-

enemies of *David* were visited with *sicknesse*, hee *behaved himselfe as though they had beene his friends, or his brethren: yea hee bowed downe heavily, as one that mourneth for his mother.* Ps:35. 14.
But *hee* who now *is dead* was not mine *enemie*, but my *friend*; yea and noe *common friend*, but a *brother*; yea and not a *brother* in the *flesh* so much as in *affection*, even as *deare* as a *mother*: why then should *I* not *sorrow* for the losse of *such* a *brother*? I will *grieve*, I will *lament* when I remember the *love*, and the *courtesies* which hee shewed unto mee; and I will speake in the language of the Church to Christ, and say, *O thou that wert my brother, that sucked the breasts of my mother; when I should find thee without, I would kisse thee; yet I should not be despised.* Cant:8. 1.
I will lament *him* as *David* did Saul and *Ionathan*, and say, *The beautie of Israël is dead:* hee was *lovely, and pleasant in his life. I am distressed for thee my brother; very pleasant hast thou beene unto mee; thy love to mee was wonderfull, passing the love of women.* 2. Sam. 1.19. vers.23 vers.26

But what *advantage* to the *dead* are the *teares* of the *living*? Can *my sighes* inspire *life* into *his bosome*? Can a *draught* of my *teares* fetch him back againe to *life*? O noe: 'tis *this*, 'tis *this* therfore that doeth heighten and increase my *sorrowes*, even that my *teares* cannot *recover him* whom I *lament*. But *cease* fond *woman*, cease thy *sobbs* and *cryes* of discontent. By the *extreamitie* of thy *passion* thou

thou mayst hasten to *his grave* : yet if thou *murderest thy selfe* with excessive *sorrow*, thy *soule* may be deprived of the societie of *hu.* 'Tis true indeede; 'tis most true. Litle can I expect to come to *heaven*, if I violently force my selfe from the *earth*. Why then doe I *take on*, as if I either suspected his *happinesse*, or doubted of *following him* ? What comfort can it bring to his *body of earth*, to have it *cabined* in the *grave* with *his* dispersing *ashes*? The *dust* of both of us may mixe in the *vault*, and yet noe *joy* arise to our senseleſſe *ashes*. If *his earth* was that which drew *mine affection*, I see *my fondnesse* in the *corruption* of that *earth* : but if his gracious *soule* was the object of my *love*. I must strive to come where that *surviveth*. To *heaven* hee's *gone*, and to *heaven* I'll *hasten* : and because I will goe the surest way, I will walke in those paths which *faith* and *patience* shall direct mee in. I will noe more disturbe the peace of my mind since that cannot helpe mee to the companie of him. *Weepe* indeede I doe; I am enforced unto it : 'tis the law of *nature*; 'tis an act of *necessitie*; I cannot avoide it. Yet, though I *weepe*, I will labour for *content* : and since my *God* (as I undoubtedly believe) hath beene pleased to *crowne* my *brother* with *glory*, I will beseech him to *comfort mee* here with his *grace*. I will not *immoderately weepe*, lest I injure *my selfe* : I will not *weepe* without

hope

hope, lest I offend my *Maker:* but that I may *weepe* as I *should*, and *hope* as I *ought*, & *live* as I am *required*, I will humble my selfe at the feete of him to whom my *brother* is gone, and I will *pray* unto him, and *say*.

The Prayer.

A*ll mighty God, ever-lasting father*; thou in whom wee live, and move, and have our beeing; be pleased to take *pittie* upon thy distressed servant *grieving* for the losse of a *beloved brother*. Thou knowest, Lord, how *neerely* our hearts were knitt in affection, and therfore how *justly* I lament my losse. Behold how *these teares* doe witnesse *my love*, and imitate that *oyntment on Aaron's head, which went downe to the skirts of his outward garments*. Behold how these *dropps* like that *deaw of Harmon, and that deaw which descended upon the mountaines of Zion*, doe arise from that *unitie* which thou hast commanded. O how shall I beare the *losse* of *him* whom thou in thy law didst charge mee to *love*? *Thou*, ô God, didst *tye* us together in the *bond* of *love* & yet *thou* thy selfe hast *seperated him* from *my sight*. But since it was thy pleasure to receave *him* to thy selfe, be pleased allso to hasten *my* journie to *him*. Give mee *patience* to endure this *stroake* of thy *scourge*; and thankfully to acknowledg *thy goodnesse* in

Is:9.6.

Ps:133. 2.

vers:3.

in *his happinesse.* *Him* thou hast taken *from*
Rom:7 *the evills to come*; ô *deliver mee* allso *from this*
24. *body of death.* Make mee setle mine *affection*
onely upon *thee*, that my *delight* may be
wholly in thy righteous *lawes.* Give mee a
sight of my *sinnes* for which I have *not grieved*
so much as for the *losse* of my *deceased brother*:
and turne all my *teares* into a *godly sorrow* for
offending thy majestie. Be *thou* unto *mee* a
father in thy *provident care*, and a *brother* in thy
love; that all my *wants* may be supplyed by
thy *sufficience.* On *earth*, I see, there is
nothing *permanent*: Lord let my *treasure* be
Mat:6. stored in *heaven*; and then *where my treasure is*
21. *let my heart be allso.* When it shall be thy
pleasure to free mee from *this tabernacle of*
flesh, ô let mee be receaved into that quire of
Saints, whereof I doubt not but my *brother*
is a joyfull *member.* Graunt, ô my God, that
when I have passed the *waves* of this *troublesome world*, I may *sing* tryumphant *Halelujahs* to thy praise and glory, through the
merits of *him* who is mine *elder brother*, even
Iesus Christ my onely Lord and Saviour.
Amen.

THE TWENTIE-FOURTH SUBJECT. 24.

Teares of a woman in a deepe Consumption, or in any other languishing disease.

The Soliloquie, Consisting of three parts: viz:

1 *A complaint, and description of the nature of the disease.*
2 *The cause of the maladie.*
3 *The hope of recoverie.*

The First part of the Soliloquie, expressing A complaint, and description of the nature of the disease. 1.

THE EJACULATION.

Psal. 5.
vers. 1.
Give eare to my words, o Lord; consider my meditation:
vers. 2.
Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

ALl *flesh is as grasse* (saith the Apostle); *and all the glory of man as the flower of* 1. Pet. 1. 24.

the

the grasse: The grasse withereth, and the flower thereof falleth away. Blessed *Apostle* how truely hast thou discribed the condition of humanitie! O how sensible am I of the piercing trueth of that sacred text! Those whom age enforceth to *decline*, doe easily feele their approaching *autumne:* and when they *lift up* their *eyes and looke* on the *fields* (on the *drooping* yeeres of their *parched selves*) they easily conclude themselves to be *white allready unto the horvest.* But must death be confined to the leasure of *antiquitie*; and allways be locked out untill it hath complyed with *age* to destroy the prison? O noe: I find it otherwise. Death may as easily enter at the *gates* of *diseases*, as at the stooping *salie-port* of numerous *yeeres*, Mee think's I see it *staring* and *gaping* upon mee with an eager appetite and when I pleade the *minoritie* of my time, it telleth mee that the *flowers* may be cropped in their *spring*. True it is that every one in the *prime* of *yeeres* is like unto *grasse*, priding himselfe in the *verdure* of *youth*, if yet hee be permitted to enjoy it with delight. *Wee grow up* with the strength of a *juycie stemme*, and *beare* the *flowers* of *beawtie* and *glory*. But when our pompe hath jollied it selfe in the pleasure of earth, and our strength hath wantonned among the painted *flowers* of the *springing fields*; at length the *sappe* shall *returne*, the *Sunne* shall with-

Io:4.35

draw

draw it selfe, the *plant* shall *wither*, and the *sith* shall *cut* it downe. But is this true in those alone whose *hoarie heads* incline to the earth, and whose *stooping bodies* are *bowed* by *antiquitie*? Alas noe: *Diseases* have a power as greate as hath *age*; and can worke the carkeise in the selfe same *mould* as doeth *length of dayes*. I am *sure* it is so: I *find* it so, I *see* it so, I *feele* it so in the continuance of mine *infirmitie*. The *naturall heate* & *moisture* of my *body* decline like the *juyce* of the *flowers* in the time of their *autumne*: and, what a *number of yeares* could not easily have effected, the sharpnesse of a *maladie* can quickly conclude. *Man dyeth* (saith Iob), *and* Iob:14.
wasteth away; *yea man giveth up the ghost*, *and* 10.
where is hee? Too true, too true it is, that *I dye* while *I live*; and I *wast away* when I hope to *increase*. My *life* is but a *lingering death*; for my *meates* nourish mee not, my *drinkes* comfort mee not, my *physick* restore's mee not, my *clothes* content mee not, and my *bed* easeth mee not. When I hope that my *meate* will *nourish* mee, then the *weakenesse* of my *stomack* chides mee for my hope, and tell's mee that it is wearie of the *labour* of the *teeth*. When I desire that my *drinke* should *comfort* mee, then the *in-disposition* of my *concoction* frustrateth my desires, and causeth my stomack to render *back* the *present* in contempt of the *briberie*. When I too seriously

rely upon the skill of the *Physitian*, and have a kind of confidence that his *physick* shall *restore* mee; then, either his *ignorance* of my *disease*, or the *debilitie* of my *deaded body*, or the *in-disposition* of the *druggs* flowte's mee for my confidence, and tell's mee I must *dye*. When my *clothes* are presented to the *heate* of the fire, and requested to convey the *warmth* to my chillowed *body*; then either the *ayer* lyeth in wayte, and robbeth them of the *heate*; or else the stricktnesse of the *poares* of my *shrivelled skinne* deny it accesse by those *contracted doores*. *When I say, My bed shall*
Iob.7. 13. *comfort mee my couch shall ease my complaint;*
vers:14 *them* am I *skared with dreames, and terri-*
vers:15 *fied through visions; so that my soule chooseth*
vers:16 *death rather then life. I loath it; I would not live allway: let mee alone, for my dayes*
Ps:22. 15. *are vanitie. My strength is dryed up like a pot-sheard; my tongue cleaveth to my jawes; and I am brought into the dust of death.*
Iob:33 19. *I am chastened with paine upon my bed; and the multitude of my bones with strong paine.*
Ps:22. 17. *I may tell all my bones; they looke and stare upon mee.* Lord what *a walking ghost* am I become; even able to affright the world with amazement and wonder at the power of *Consumption! Eyes* fare *yee* well; yee shall noe more be *admird* by *spectatours*; nor convey *enticements* of wickednesse to my deluded *heart*. *Eares* fare *yee* well: yee shall noe more

more enjoy the fond delights of earthly *muſick*; nor ſhall the Ecchoeing *Choriſtars* of the yealding *ajer* any more bewitch you with the *melodie* of their *voyces*. And *yee* the reſt of my *ſenſes*, take your leaves: labour noe more the ſervice of my body; for *bitterneſſe* hath ſeized upon my *taſt*, *roughneſſe* my *touch*, and *dullneſſe* my *ſmelling*. Mine *eyes* have now none other *object*, then the bare peruſing of the *craggie mountaines* of my riſing *bones*; and the pale, dull, lead-colloured *ſkinne* is ſo *ſhrivelled* and deformed, juſt like the *parchment* which is contracted and *puckered* by the heate of the *fire*. Mine *Eares* are entertained with noe other *ſound's* then a hollow *cough* which borroweth from my *lungs* as much of their *froath* as they can ſpare at a time; and make's mee ſee how I howerly *conſume* by *mammocks*. All that I *have* is *paine*; and all that I *am* is a *burden* to *my ſelfe*. When I thinke to *walke*, my *knees* complaine, my *feete* are unwilling: & if the charitable hand of a friend ſupporteth mee, I am to beginne againe to learne to *goe*. When I thinke to *diſcourſe*, the firſt word biddeth mee be ſilent and ſpeake noe more, leſt my ſpirits ſhould *ſlinke* from mee in the *ajer* of my *ſpeech*. I am growne as much a *trouble* to *ſociety*, as they doe appeare a *burden* unto *mee*. I am not ſo weake in my *digeſtion* as I am *various* in mine *appetite*: and if *ſpeedily* I am not furniſhed

with what I long for, I am presently *passionate*; if it cometh as I desire, I am *cloyed* with the *sight*. I puzzle mine *invention* to become my *Caterer*: and if I obtaine what I thinke upon, I am *surfieted* with *looking upon it*. Full I am of *paine*; but distinctly and most predominantly I know not *where*. Every part hath a share in the *anguish*; and yet I cannot say *which part* is most afflicted. I *cry* when I am *pained*, and yet 'tis a *paine* to mee to *cry*; yea and 'tis *follie* to *cry*, because I receave a certaine *hurt* by it, but noe *release* from that which I *cry for*. I *envy* all that enjoy their *health*; and each moment I am ready to *repine* at *him* who hath brought mee so *low*. The *smile* of a *visitant* is a *dagger* at my *heart*: for while I find my selfe thus *lingering* in a *sicknesse*, I looke that the *whole world* should *decay* for *companie*. I am *fretfull*, and *peevish*, and *disturbed* with every thing; yea even by a *continuance* of the *fretfullnesse it selfe*. One while I faine would have my *life prolonged*: another while I cry out for a *speedie departure*. Sometimes I have a kind of *glimmering* of *health*; and then I am so proude of it, that I adventure *too much*. Either I *eate* too much, or I *walke* too much, or I *discourse* too much; or one thing or other exceeding its proportion speedes mee back againe to my former *weaknesse*: & then am I sorrie for what I have done; and yet am I apt either to *denie*, or *excuse* it.

Thus,

Thus, ô *thus* is my *body* perplexed : but all this while I ſay nothing of my *ſoule.* I am ſenſible of the *anguiſh* which I feele in my *body*; but in what eſtate or condition doe I find my *ſoule?* My *body* is allmoſt *reſolved* into *that* whereof it was framed; my *ſoule* therfore is not *long* to continue upon *earth.* When they ſhall *part*, it will prove either a *day* of *tryumphant bliſſe*; or elſe a *diſmall time* it will be of *horrour* and *confuſion.* O come, come thou fond and fooliſh woman : looke to *that darling* which ere long ſhall be *crowned* with a diademe of *glory*, or elſe be *damned* with the *rebellious ghoſts.* Well; I am reſolved: I will now *take up*; & baniſhing the thoughts or hopes of *recoverie*, I will *prepare* my ſelfe that I may *meete my God.* O my *God* aſſiſt mee in this my *reſolution*, and bleſſe mee in the *performance.*

The ſecond part of the Soliloquie, expreſſing the cauſe of the maladie. 2.

HAd *Adam* continued in his *integritie*, man ſhould have beene freed from the tortures of *ſickneſſe.* The *dead* and trampled *earth* ſhould not have beene freer from *thornes* and *thiſtles*, then *man* the *living earth* from

maladies and *infirmities*. But ô I feele the *sowernesse* of the *apple* in the *bitternesse* and *sharpnesse* of my *disease*; and needes must I therfore remember mine *originall corruption*. This is the *cause* of my *languishing*; this is the *ground* of my *feeblenesse*. But is this *all*? Have I nothing but the *staine* which I inherit from my *parents*, to be termed the *cause* of this my *miserie*? *One* onely offence to my greate creatour hath power enough to purchase my *disquiet*. But have I but *one*? Is mine hereditarie sinne mine *onely* crime? Surely I feare that I have something amisse in mine owne *thoughts*, and *words*, and *actions*, as well as in *my parent's* un-kind *legacie*. I cannot believe that God doeth *afflict* my *body* with these *chastisements*, yea and threaten my *soule* too with eternall *tortures*; and all this onely for a sinne of *Adam* so many ages since committed. Thus indeede hee *might* doe, and yet I
Ps:51.4 should not chuse but *justifie him when hee* should *speake*, *and cleare him when hee* should *judg*. Oh but I feele some-thing *else* at my *heart* as weightie as lead, which make's mee cry out: it is some-thing at my *conscience*, which telleth mee that I have more to answer for then the pollutions of *nature*: it assureth mee that I have *offended*; cruelly, deepely, desperately I have *offended*. 'Tis true, ô mine angrie, my disturbed *conscience*; I must confesse I *have*. Oh my *heart*: I feele there, I feele
there

there something more then an *universall guilt.* I have offended; I have sinned *actually*, greatly, mightily, bloodily in every *thought*, in every *word*, in every *action.* I have so industriously imployed my time to the *dishonour* of my God that I cannot remember I ever *pleased* him. *Guiltie, guiltie:* I must, I doe confesse my selfe, *highly guiltie* of fearefull *crimes*; such as disturbe *mee* in the very *remembrance.* O my God vouchsafe mee a *repenting heart* for them; yet never without the assurance of thy *mercy* and *pardon* through the sufferance of thy *Sonne.* How can I choose but find my sinnes even in my very feeble and consuming *sicknesse?* Since I have so many testimonies in the sacred *pages*, that God is noe *revenger* untill mee are *delinquents!* All *disturbances* of the *body* doe un-doubtedly arise from the *pollutions* of the *soule.* The Prophet David confessed it, and said, *There is noe soundnesse in my flesh because of thine anger; neither is there any rest in my bones, by reason of my sinnes.* Ps: 38. 3
My Redeemer justified it, when hee who had beene shaken with *a palsie* was *brought unto him lying upon his bed:* for hee cured him, and said, *Sonne be of good cheere, thy sinnes be forgiven thee.* Mat: 9. 2.
And againe when *thirtie & eight yeeres* had beene spent by a man in a *lingering disease*; and after that my *Iesus* had cured him, when hee *found him in the Temple*, his words to him were, *Behould thou art made* Io: 5. 14.

whole; sinne noe more, lest a worse thing come unto thee. Saint Paul assured the Corinthians, that because they did unworthily approach
1.Cor: the table of the Lord, even *for this cause many*
11.30. were *weake and sick among them, and many slept.* Thus the *punishment* is sent from *God*; but the *offence* is both *in*, and *from our selves.*

But have all *diseases* the *same* originall? Is *sinne* the ground of *every* sicknesse? Cannot I be afflicted with this *languishing maladie*, but it must needes proceede from the *wickednesse* I have committed? Noe doubtlesse: for *this* very *kind* and manner of *sicknesse* hath particularly beene *threatned*, yea and *sent* too as a *punishment* for *disobedience.* A *languishing* hath beene threatned and sent upon the very *creatures*, for the *sinnes* and *wickednesse* of the *offending people.* Thus the Prophet bemoaneth the punishment of the Iewes for their greate rebellions, and saith,
Is:24.4 *The earth mourneth, and fadeth away; the world languisheth, and fadeth away; the height of the people of the earth doeth lan-*
Ier:14. *guish.* Thus in a grievous famine *Iudah*
2. *mourned, and the gates thereof languished: they were black unto the ground, and Ierusa-*
Is:16.8 *lem was gone up.* Thus *the fields of Hesbon languished, and the vine of Shibmah: the lords of the heathen brake downe the prin-*
Ioel.1. *cipall plants thereof.* Thus among the
10. Iewes, *the field* was *wasted; the land mour-*
ned,

ned, for the corne was wasted; the new wine was dryed up; the oyle languished: the vine was dryed up; and the figg-tree languished. verſ:12
Thus in the confuſion of Egypt *the fishers mourned, and all that did cast the angle into the brookes lamented; and they that spread netts upon the waters did languish.* Is:19.8 Thus among the enemies of the church *the earth mourned and languished; Lebanon was ashamed and hewen downe; Sharon was like a wilderneſſe; and Bashan, and Carmel did shake off their fruits.* c:33.9 But what was the *reason* of all theſe judgments; of all this *languishing* ſent upon the *creatures?* I neede not goe farre to ſeeke the *cause:* the Prophet will ſoone determine it: for hee complaineth of the people, that *By swearing, and lying, and killing, and stealing, and committing adulterie they brake forth; and blood touched blood.* Hos:4. 2. Theſe were their *sinnes*; but what was the *effect?* The ſelfe ſame Prophet immediately after threatneth them with it, ſaying, *Therefore shall the land mourne, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowles of heaven.* verſ.3. Here was *the earth*, and the *world*; the *citties*, and the *fields*, and the *vines*, and the *plants*, and the *lands*, and the *corne*, and the *oyle*, and the *figtrees*; and all *languishing*, grievouſly *languishing*; and the *cause* thereof was the *people's sinne.* But yet, mee think's, this cannot

much concerne *mee.* Shall I for a *smootie eare* of *corne* or two, or for the *drying* of the branch of a *vine* or a *figtree*, presently conclude that the *withering* of *them* can paralell *my consumption*? Yes doubtlesse: I must, if I looke into the *cause.* The *trees*, and the other of the smaller *plants* could never either be *guiltie* of an *offence*, or be *sensible* of a *punishment*: but the *men*, the *men*, they were the *offenders*; and for *their transgressions*, their *mother earth* had her *second curse.* I cannot pleade mine owne *innocency*; or pretend that *I* am free from the guilt of *enormities.* Noe, noe; I cannot. I may therfore conceave *my selfe* one of the *trees* which I find so *cursed*: for my *branches* (mine *armes*, my *leggs*, & my *thighs*) doe *pine* away: my *fruits* (my *workes*, and my *labours*) are now *decayed*: and what can I say, or pleade for my selfe? I am one of those *trees* which the Apostle speaketh of, *whose*
Iud. 12 *fruite withereth*; *without fruit*; *twice dead*: and now am I ready to be *plucked up by the rootes.* Yet for all this my stubborne *heart*, mee think's, stand's out; and would faine perswade mee that the *curse* of the *trees* resemble's not *my disease.* But I hope that I shall *tame* this *heart* of mine, and put it to *silence*, when I shall search more narrowly in to the *sacred booke.*

Is. 28. 22. Wherfore did the Prophet say that hee *heard from the Lord God of hosts a Consumption*

tion determined even upon the whole earth?
VVas it not *because the people sayd, They* verſ:15
had made a covenant with death; and with hell they were at agreement: when the overflowing scourge should passe thorow, it should not come nigh them: for they had made lyes their refuge; and under falsehood they had hid themselves? Doeth not the Lord by the mouth of Moses threaten the people, saying, *If yee will not hearken unto mee, and* Lev:26
will not doe these commandements, I will allso 14.
doe this unto you: I will even appoint over verſ. 16
you terrour, Consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart? Doeth hee not againe menace them, and say, *The Lord shall* Deut:
smite thee with a Consumption, and a feaver, 28.
and with an inflammation, and with an extreame burning? Doeth not the Prophet tell the people, saying, *The Consumption* Is:10.
decreed shall over-flow in righteousnesse: for 22.
the Lord God of hosts shall make a Consump- verſ.23
tion, even determined in the midst of all the land? O my *conscience*, my *conscience*, thou art now at a *stand*. O my *heart*, my hardest *heart*, thou art now struck *dead*. Loe here's *my* very *disease*, my *Consumption*; and is here not my *sinne* too? Have *I* never *made a covenant with death*; or beene *at agreement with hell*? Have *I* never *made lyes my refuge*; or *hid my selfe under false-hood*? Have *I* not

refused to hearken to my *God*, *and to doe his commandements*? O how faine would I have attributed my *disease* to *second causes*; and rather have thanked the *Physitian* then the *Divine* for telling mee the *ground!* But now I am at a stand; and must needs confesse in the midst of my torments, that I find in *them* the *displeasure* of my *maker*. I cannot urge *one* act of *goodnesse* that ever I did, to pleade my *pardon* for the *least*, for the *smallest sinne* which I have committed. Alas I find my *destinie* in the booke of Psalmes, where the Prophet telleth mee that *The wicked shall perish, and the enemies of the Lord shall be as the fatt of lambs: they shall Consume; into smoake shall they Consume away.* O were *I* but worthy to be ranked in the forme with *Abraham*, I might as well as *hee*, be styled *The friend of God.* But my conscience telleth mee, that though *God* be *my friend* in his goodnesse and longsuffering; yet never was *I* hitherto *a friend of his*. Such a *friend* to *him* indeede *I am*, as *hee* was whom in his meekenesse *hee* called a *friend*; hee who shifted in for a dinner among the guests that were invited. But what became of him? Alas when hee was found *not having on a wedding garment*, the *Lord then said unto his servants, Bind him hand and foote, and take him away, and cast him into outward darknesse; there shall be weeping, and gnashing of teeth.* O *this* dreadfull

Ps:37. 20.

Iam:2. 23.

Mat:22 12.

vers:11 vers:13

dreadfull sentence have I deserved, besides this *consumption* which I now groane under: and all because I am an *enemie* of the *Lord's*. *This shall be the plague* (saith the Prophet) *wherewith the Lord shall smite all the people that have fought against Ierusalem: Their flesh shall consume away while they stand upon their feete; and their eyes shall consume away in their holes; and their tongue shall consume away in their mouth.* *Ierusalem* is the *vision of peace*; But *I* have allways *warred* against it. The *Church* upon earth hath found *mee* an *adversarie*; and that *Ierusalem which is above* hath found mee an *enemie*. This is my *fault*; and justly therfore doe I feele this *punishment*. For this offence *my flesh consumeth away while I stand on my feete*; mine *eyes* are *mistied*, and *over-cast* with *dimnesse*; and my *tongue* is so *feeble*, that I can skarce *complaine*. I may now cry out as *Hezekiah* did, and say, *Mine age is departed, and is removed from mee as a sheep-heard's tent: I have cutt off, like a weaver, my life: hee will cutt mee off with pining sicknesse: from day even to night wilt thou make an end of mee.* But let mee not forget the sinne of *Hezekiah*. *His heart was lifted up; therfore there was wrath upon him, and upon Iudah, and upon Hierusalem.* Let mee not forget mine *owne sinne*. *My heart hath beene lifted up* too: I have beene *proude*; yea I have swelled with *scorne*, and *contempt*. O that with *Hezekiah* too, I could

Zech: 14.12.
Gal: 4. 26.
Is: 38. 12.
2. Chr: 32.25.
vers: 26

could *humble my selfe for the pride of my heart; so that the wrath of the Lord* might *not come upon mee.* O that I could *pray*, with *Hezekiah*, & *weepe* with *Hezekiah*; that the Lord might
Is:38.5. say unto mee as hee did unto him, *I have heard thy prayer, I have seene thy teares!* That *curse* which David prophetically layed upon the wicked in his time: mee think's, doeth
Ps:58.7 seeme at the first *severe*; but yet it is *just: Let them melt away as waters which runne continu-*
vers.8. *ally: as a snaile which melteth let every one of them passe away; like the untimely fruit of a woman, that they may not see the Sunne.* The *snaile consumeth* wheresoëver it crawleth: and yet the providence of God is such, that the *consuming snaile* is often found a *remedie* for the *Consumption.* Thus what is good for my *disease* is troubled with the *same:* and that which some have found to be a *remedie*, is to mee a certaine *remembrancer* of my *miserie:* ô that every thing might put mee in mind as well of the *cause* of this my disease!

Lord how my *flesh* doeth *quiver*, though but *litle* is left of it! How my *heart* doeth *tremble*, as if noe comfort were left mee! I have *sinned:* I have done very *wickedly.* But doeth the *cure* of my *sicknesse* as much exceede the *power* of my *God*, as the *skill* of my *Phisitian?* Noe, noe: hee may, if hee please, *restore* mee to *health* againe: and hee may, when hee pleaseth, commit mee to

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the *wormes*. *All* is in his hand: ô what shall I doe to purchase his favour? What shall I doe to have him *reconciled*? Faine I would *weepe* for my *sinnes*, but I know not *how*. Faine I would shed some penitent *teares*; but hardly will nature afford mee *moisture* enough. But I resolve howsoever that noe excuse shall save a *teare*, or a *throb*; since without *these* I cannot hope for excuse, and pardon. Alas my *sinnes lye* heavie *at the doore*: Gen:4.
but I will *rowle* them *away* with the force of 7.
a *water-course*. I will *grieve* for my offending so mercifull a God: I will *lament* for the offences which I have committed against *him* that *visiteth mee*. I have but a *litle time* to continue upon *earth*, unlesse it shall please him to restore mee to *health*. *Earth* I *am*; I must confesse it: but I would not be *drie*; I would not be *dust*, untill I am layed to *sleepe in the dust*. *Hee* who *made clay with his spitle* Io:9.6.
to cure the *blind*, can *open mine eyes* with the *blessing* of a *teare*. Mee think's I am like unto the *corne* that is *ground* in a *mill*; for *so* am I *torne* so am I *crumbled*, & *worne* into *meale*. But since I am *so*, I will make *dough* of this *meale*: I will *leaven* it with my *sorrowes*; I will adde unto it the *water* of my *teares*; I will *kneade* it by *contrition*; and *bake* it with the *heate* of that *zeale* which I will preserve in my *heart*: and then will I *pray* that it may be a present *accepted* by my God. *Thus* will I *weepe* in my

longuishing

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Gen:4. 7.

Io:9.6.

languishing

languishing sicknesse; *thus* will I *lament* for the *cause* of my *sicknesse*: but I will *weepe* in *faith*, and I will *lament* in *hope* that my *Iesus* will say unto mee as hee did to the woman that touched his garment, *Daughter be of good comfort*; *thy faith hath made thee whole*; *thy sinnes are forgiven thee*.

Mat:9. 22.

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3. The Third part of the Soliloquie, setting forth the Patient's hope of recoverie.

THe hower of *death* seemeth neere approaching; and putteth mee in remembrance of my *last account*. The *weakenesse* of my *body* telleth mee now that the time is comeing wherein I must *appeare* at the greate *tribunall*. Mee think's these *leane* and *languishing joynts* doe seeme to wonder at mee for so long entertaining the fleeting *ayre*; and doe *groane* under the burden of this *sharpe disease*. Lord I cannot hope to continue here *long*, since the litle *house* of my *body* is so *tottering* and *shaking*. And yet mee thinks I have not sufficiently compleated the worke of my *repentance*; and cannot therfore account my selfe *ready* to meete my *God*. I *repent* indeede of whatsoever formerly I have *done amisse*; and yet I cannot choose but *doe amisse againe*, even as soone as I have *repented*, I *tremble* when

when I thinke upon the *punishment* due to *offenders*; and yet I *tremble not* when I *commit*, when I *act* mine *offences*. Readie I *am not* to *dye*; *too desirous* I would not be *to live*: and yet *dye* I *must*; and yet *live* I *may*. Lord if thou *prolongest* my *life*, *renew* mine *obedience*. I would be *contented* to *live*; but then I would live *without sinne*. I could yeeld to continue a *while* that I might *perfect* my *repentance*; but then I am sure I should *adde* to the number of those *sinnes* whereof I *repent*. I will resolve therfore neither to *hasten* my *death*, nor yet *too eagerly* will I *desire life*. I must needes confesse that I am *willing* enough to live. Lord graunt that if I doe *live*, I may *live* to thy *glory*; and if I doe *recover* my *health*, I may expresse my *thanks* in a *religious life*. Thus I pray with my *lipp*; but doe I pray so with my *heart*? I am apt to *promise* unto God more then I feare I shall be able to *performe*; and all these *promises* are made in *hope* that I may *recover* my *strength*. Yea and it may please *him* who is the *Physitian* both of the *soule* and *body*, to *restore* my *body* to *health* and *strength*. I know that it is in his *power*; hee may doe it if hee pleaseth. *With men* indeede *this* seemeth *impossible*; *but with God all things are possible*. If I live, I will spend my time in his *service*: and upon these conditions I may *hope* to *live*. Yea and so I will *hope*: why should I not? *Hee*, in whom alone I doe *hope*, hath

Mat: 19 26.

power

power to graunt the thing that I *hope for*; yea and to give a *blessing* thereto if hee fullfilleth my *hopes*. By *him* even *dead bodies* have beene *restored to life*: it is not hard therfore for him to restore a *living body* to *health*.

Act:9. 37 When *Tabitha was dead, and washed, and layed*
vers:39 *out, Peter went into the upper chamber, where all the widowes stood by him weeping, and shewing the coates and garments which Dorcas had made whilest yet shee was with*
vers:40 *them*. Then the Apostle *put them all forth, and kneeled downe, and prayed: and turning him to the body hee sayd, Tabitha arise; and shee opened her eyes: & when shee saw Peter, shee sate up*. Here was a *wonder* wrought by a *man*, farre *greater* then the *recoverie* of *my health* would prove: but this *man* receaved

Mat.9. 8. his *power* from *God*. Well might *the people marveile when they saw such things; and glorifie God, who had given such power unto men*. But Saint Peter is *dead*; and in these latter times those miracles are *ceased* of *restoring the dead*. What then? *I* am yet *alive*; and my *cure* is not *difficult* to *him* who is *omnipotent*. *Hee*

Act:19 11. did *worke* many *wonders by his* Apostles, even upon the *living*; and *speciall miracles by the hand*
vers:12 *of Saint Paul; so that from his body were brought unto the sick, handkercheifs or aprons; & the diseases departed from them, & the evill spirits went out of them*. And *hee* who wrought cure of the people *without meanes*, can give such a blessing

sing *to* the *meanes*, that *I* may thereby be *restored againe*, *many diseases* my Redeemer *himselfe* did *cure*, while hee was upon *earth*. It is true that hee is now not *here* in the *flesh*: hee is *ascended into heaven*. But what of that? Though his *humanitie* be *there*, yet his *divinitie* is *every where*. I will therfore *submit* to his *pleasure*; and I will *hope* for my *health*. While hee was upon *earth* hee *delighted* in *cures*; and his *mercie* remaineth *still* the same: *readily* will I therfore *submit* to his *pleasure*. Once was a man so weake with the *palsie*; that hee *was borne by fower*: and *when by reason of the preasse they could not come neere the doores of the house where* my Saviour *was, they un-covered the roofe, and let him downe in his bed. When Iesus saw their faith, hee said unto the sick of the palsie, Sonne thy sinnes be forgiven thee. When Peter's wive's mother was sick of a feaver*, my Saviour did but onely *touch her hand, and the feaver left her, and shee arose, and ministred unto them. The people brought unto him all sick folke that were taken with diverse diseases, and torments; and those that were possessed with devills, and those that were lunatick, and those that had the palsy; and hee healed them*. It is *hee alone* that *can heale*; and therfore *to him alone* will I *pray* that I may be *healed*. Were my *disease* as *ould* as my *body*, & my *body* as *ancient* as *time* it selfe; yet *hee* that

Mar. 2. 3. vers 4.

vers. 5.

Mat: 8. 14. vers. 15

c. 4. 24.

can

can *remit* my *sinnes*, can *restore* my *health*. But my *disease* is not so *ancient*; and therfore the *cure* doeth not seeme to be so *hard*. Suppose that I have languished a *moneth*, a *quarter*, a *whole yeare*: What if *three*? What if *sixe*? What if a *dozen yeares*? It exceedeth not either his *power*, or *skill* to make mee *whole*.

Mat. 9. 20. Hee cured *a woman who for twelve yeares together had beene diseased of an issue of blood* in her body. *Shee*, poore woman, *had suffered many things of many physitians, and had spent all that shee had*; *and* yet *was nothing bettered*, *but rather grew worse*. Thus despairing of any helpe from *man*, shee addressed herselfe to him who is both *God and man*. To *him* that cure was so *easie*, that shee did but onely

Mar: 5. 26.

vers. 29 *touch the hemme of his garment, & strait way the fountaine of her blood was dryed up, and shee felt in her body that shee was healed of that plague.* There was a *miracle indeede*, that with the *touch* of a *garment* the *disease* should be *cured*. If such *power* did lye in the *hemne of his garment*, what *vertue* must I needes believe did *lie* in his *body*! But what *comfort* can I receave from this which I *reade*, when I know that *that body* is *ascended* into *heaven*? Fond woman as I am, why doe I thus *waver*? Though his *flesh* be *from* mee, yet his *spirit* is *with* mee. Yea and his *flesh*, and his *blood* is offered *still* unto *Christians* upon *earth*. Hee giveth not onely his *garment* to *touch*, but allso his *flesh*;

and

and that not to *touch*, onely, but even to *eate*, to *feede upon* in the blessed sacrament. *That woman* was cured by the *touch* of his *garment*; and shall not *I* hope for his mercy who *feede* upon his *flesh and blood* in the *Eucharist*? Yes, yes; I must, I will believe that hee *for his owne* sake will *remitt* my *sinnes*; and that (if it may advantage the glory of his name) hee *can*, and *may* recover my *health*.

Yet all this while I thinke but of a disease of *twelve yeares* standing. What if I had beene sick for *eighteene yeares* together? Might I therfore *despaire* of his *power*? Noe, noe; I might not; I durst not. Doe not I reade of *a woman who had a spirit of infirmitie eighteene yeares, and was bowed together, and could in noe wise lift up herselfe?* A *disease* shee had which in *effect* was not alltogether unlike unto *mine*; for *I stoope* too, and am allmost *bowed together* through the weakenesse and infirmitie of my body; and *cannot lift up my selfe*, but am enforced to require the aide of my friends and attendance to *raise mee*, and to *support* mee. Yet I reade that *when Iesus saw her, hee called her unto him, and said unto her, Woman thou art loosed from thine infirmitie: And layd his hands on her, and immediately shee was made straite, and glorified God.* It may be his pleasure to speake such comfort allso unto *mee*: for I have not beene sick *so many*

Lu:13. 11.

vers:12

vers:13

yeares

yeares as was shee: and *I seeke my Saviour*, which *shee* did *not*, allthough I must acknowledge it is his *grace* which worketh in mee this my *seeking* of *him*: yea and I *begge* the *cure*, whereas *shee* was *asked* if *shee would be cured*. Why then should I not *hope* that hee will lay his hands upon *mee*, and make *mee straite*, and *restore mee whole*, as hee did that woman, that I may *glorifie him* for it?

But suppose that my disease had continued above *twentie yeares*: suppose above *thirtie*: should the *long continuance* make mee determine the *cure impossible*? Nothing lesse: for

Io. 5. 5. I reade that *a certaine man was at the poole of Bethesda, who had an infirmitie thirtie and*

vers. 6. *eight yeares: and when* my *Iesus saw him lye there, and knew that hee had beene now a long time in that case, hee said unto him,*

vers. 7. *Wilt thou be whole? The impotent man answered him, Sir I have noe man, when the water is troubled, to put mee into the poole; but while I am coming, another steppeth*

vers. 8. *downe before mee. Iesus saith unto him, Rise,*

vers. 9. *take up thy bed, and walke: and immediately the man was made whole, and tooke up his bed, and walked.* Loe here is some *comfort* still: *thirtie and eight yeares* continuance was nothing to Christ. Hee who is *eternall* seeth all things *at once*, and *doeth all things* without *difficultie*. Surely *that man* was intended for a *patterne of patience*; and that *I* might learne

contentedly

contentedly to *suffer* what my God shall lay upon mee. Hee despaired not of *health* though his disease was *inveterate*; but hee *lay at the poole*, and *expected still* the hand of mercy to lift him into the *water*, nothing doubting of the cure if hee could in due time but get into the *poole*. Nor may *I despaire* of what my *God* can *doe*; but I must continue in my *supplications*, enduring mine affliction with *patience*, and referring all to his holy *pleasure*. *I* must be as constant in my *prayers* as the *man* was constant in his *attendance* at the *poole*. At
" *thy gate*, ô Christ, I must, *I doe* continually
" *lye*. Thy *blood*, ô *Iesus* is the onely *Bethesda*
" for my distressed soule. Lord leade mee into
" that *poole of blood* by the hand of *faith*, and
" then I shall not distrust the effect of that
" *laver*. O cleanse my *soule*, and then I shall
" willingly submit to thy pleasure for my *body*.
"

But *still*, ô *still* my *paines increase*, and my *flesh consume's*. I *pray*, and I *begge*, and I *beseech*; and yet I find noe *ease*, noe *reliefe*. The *continuance* of my *sicknesse* doe's but teach mee the *ignorance* of the *Physitians*; or the *deadnesse* of the *druggs* and *potions*. I am *dyeted*, and I am *physicked*, and my *body* is become the very *shop* of an *Apothecarie*; and yet I find noe *ease*, noe *comfort*. 'Tis true that *thirtie and eight yeares* continuance of a maladie hindered not *Christ* from curing with a *word*. But if it had remained *longer*, could hee

hee have done the like? Yes surely: why not? Hee himselfe could as well have done *that*, as have given power to his Apostles to restore the *Criple*, who had beene *fortie yeares lame*. This was done by Peter and Iohn:

Act:14 22. c:3.2. *for the man that was above fortie yeares ould,* and *had beene lame from his mother's wombe,* even *on him was shewed this miracle of healing.* *I* may hope for some favour too from the hands of my *God*: for though *to mee* it might appeare allmost a *miracle* that I should *recover*; yet *with God* it is as easily effected by a word, as was the *greate creation* of heaven and earth. I will therfore *submit* to his *pleasure*, and *rely* upon his *goodnesse*. Hee is *a God of mercy, and tender compassion*: hee is the greate *Physitian* both of *soule*, and *body*: hee hath allways delighted in acts of *charitie*. It was his promise upon some conditions, to *heale a whole*

2.Chr: 7.14. *land*: for his owne words are, *If my people, which are called by my name, shall humble themselves, and pray, and seeke my face, and turne from their wicked wayes; then will I heare from heaven, and will forgive their sinne, and will*

" *heale their land*. I am one of the *people*, ô *Christ*,
" that is *called by thy name*; for a *Christian* I am,
" though a sinfull, and a feeble *Christian*; and
" thou hast *humbled mee* with this thy *visitation*;
" and grace thou hast given mee (I blesse thee
" for it) to *humble my selfe* in the consideration
" of mine *iniquities*, and to *pray*; and to *seeke*

thy

thy face. Lord perfect thy good workes, and ,,
make mee *turne from mine iniquities*; and ,,
then heare mee from heaven, and forgive my ,,
sinne; and (if it may stand with thy eternall ,,
decree) *heale* thy servant. ,,

Hee hath likewise shewed his mercy even
in *healing* of *waters*: for his Prophet *Elisha* 2. King
went forth to the spring of un-wholesome waters, 2. 21.
and cast salt in there, and said, Thus saith the
Lord, I have healed these waters; there shall not
be from thence any more death, or barren land.
So the waters were healed, according to the saying vers: 22
of Elisha the Prophet. Lord *I* have *waters* too ,,
that require thy *helpe*; for they are *un-whole-* ,,
some, they are *sinfull.* I *weepe*, and I *lament*; ,,
my *teares runne downe on my cheekes*; and all ,, Lam.
either with *extreamitie* of *anguish*, or *feare* of ,, 1. 2.
death, or *despaire* of thy *power* to *restore* mee ,,
to *health*: *few* of them are for my *sinnes*, few ,,
of them for my *transgressions.* But some hope ,,
I have that thou wilt likewise *heale these* ,,
waters; for allready thou hast *cast some salt* ,,
into them; I find by my *tast* that they are ,,
brackish, that they are *brinish.* Lord let mee ,,
be noe longer a *barren land*, but make mee ,,
fruitfull in good works, that I may be *like* unto ,, Col:
a tree planted by the rivers of water, that bringeth ,, 1. 10
forth his fruite in due season: and then though ,, Ps: 1.
this *leafe* for a time may *faile*, though the ,, 3.
flower of my *body* may be *cropped*, or *mowed* ,,
for the *harvest*; yet I know that my Redee- ,,

» mer will not cast it into the *fire*, but will
» make it *spring* up hereafter in *eternall glory*.

Hee hath allso *healed* the *persons* of diverse
Ps:107. of his *people*; for so saith the Psalmist, *Hee*
20. *sent his word and healed them*, & delivered them
frō their destructions. So Isaiah prophesieth con-
Is:19. cerning Egypt, saying, *The Lord shall smite E-*
22. *gypt; hee shall smite and heale it; and they shall returne even to the Lord, and hee shall be intreated of them, and shall heale them.* O what comfortable words were these to *Egypt!* Hee may, if hee please, cheere *mee* up allso with the like; for hee hath allready *smitten* mee; and in his loving kindnesse hee hath so *sanctified* this *affliction*, that by *it* hee hath made mee to *returne unto him.* O Lord now, if it be thy pleasure, be thou *intreated of mee, & heale mee.*

This God is the same *God* who speaketh by the mouth of Moses, and saith, *See now*
Deut: *that I, even I am hee, and there is noe God with*
32.39. *mee: I kill, and I make alive; I wound, and I heale; neither is there any that can deliver out of my hand. This* is the same *Lord* whom *Hannah* did magnifie in her thankfull Song, and said, *The Lord killeth, and maketh alive; hee*
1.Sam. *bringeth downe to the grave, and bringeth up.*
2.6. *This* is the same *God* of whom *Iob* his servant professeth and boasteth, saying, *Hee maketh*
Iob.5. *sore, and bindeth up; hee woundeth, and his*
18. *hands make whole. This* is the same *Lord* VVhom *David* commandeth his soule to

magnifie

magnifie, and saith, *Blesse the Lord ô my soule, and all that is within mee blesse his holy name: Blesse the Lord ô my soule, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases;* and *who redeemeth thy life from destruction.* *this God* is the same *God* who alone hath power over *soule* & *body*; & can, if hee pleaseth, *preserve* them both. *Hee* it is whose mercies were promised to his Church, when by his Prophet hee said, *The light of the Moone shall be as the light of the Sunne; and the light of the Sunne shall bee seavenfold as the light of seaven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroake of their wound.* *Hee* it is who giveth such Euangelicall promises to penitent *Iudah*, and saith, *I have seene his wayes, and will heale him; I will leade him allso, and restore comforts to him, and to his mourners. I create the fruite of the lipps, peace, peace to him that is farre off, and to him that is neere saith the Lord, and I will heale him.* *This* is *hee* who inviteth *Israel* to come unto him, and saith, *Returne yee back-sliding Children* and I *will heale your backsliding.* And *this* is *hee* to whom *Israel* replyeth, and saith, *Behold wee come unto thee, for thou art the Lord our God. Truely in vaine is salvation hoped for from the hills, and from the multitude of mountaines;*

Ps. 103 1. vers: 2. vers: 3. vers: 4. Is: 30. 26. c: 57. 18. vers: 19 Ier: 3. 22. vers: 23

taines; truely the Lord our God is the salvation of Israel. This is *hee* who promiseth unto
c:30. 17. Zion, saying *I will restore health unto thee, and I will heale thee of thy wounds, saith the Lord, because they called thee an out-cast, saying, This is Zion whom no man seeketh after.* *This* is the *same Lord* to whom the people of Israel ad-
Hos. 6. 1. dressed themselves, when they said, *Come & let us returne unto the Lord; for hee hath torne, and hee will heale us: hee hath smitten, and hee will bind us up.* Since then my God hath cured both *lands*, and *waters*, and *bodies*, and *soules:* Since *hee woundeth, and hee healeth; & none can deliver out of his hand:* Since *hee bringeth downe to the grave, and bringeth up:* Since *hee woundeth, and his hands make whole:* Since it is *hee* onely *who forgiveth all our iniquities, healeth all our diseases, and saveth our lives from destruction:* Since it is *hee* that *bindeth up the breach of his people, and healeth the stroake of their wound:* Since it was *hee* that promised to penitent *Iudah*, that *hee would restore comforts to him and to his mourners:* Since it is *hee* alone who *is the salvation of Israël:* Since it is *hee* that promised unto *Zion* to *restore health unto her, and to heale her of her wounds: I* will *resolve* therfore, with the people of Israel, to *returne unto him; for hee hath torne mee, and hee* alone *can heale mee; hee hath smitten mee, and hee* alone *can bind mee up.* To *him*, to *him* will I humbly sue for the *cure* of my *wounded*

and

and *distressed soule*; and to *him* will I willingly *submitt* my *weake*, and *feeble body*. I will powre out my soule unto *him*; I will send up my *supplications* unto *him*, and will *pray* and *say*.

The Prayer.

GReate Creatour, *full of compassion*; who both *sendest sicknesse*, and *restorest health*; be thou graciously pleased (I most humbly beseech thee) to *turne* thy *wrath* from thy distressed servant. Thy hand, ô Lord, is heavie upon mee in this *languishing consumption*; and the *sting* of my *transgressions* pierceth mee with *sharpe*, and *grievous torments*. Yet I must confesse, ô my *God*, that my *sufferances* doe not any wayes *equall* mine *offences*; nor can the *paines* which I endure *satisfie* thee mine offended Lord for the *least* of my *transgressions*. O, *my sinnes are upon mee, and I pine away in* the punishment for them; *how then shall I live?* My *body languisheth*, my *flesh consumeth*; and now am I very neere drawne *unto the dust of death. Thou with thy rebukes doest correct mee for mine iniquities; thou makest my beautie to consume away like a moath.* I am *chastened with paine upon my bed, and the multitude of my bones with strong paine, so that my*

Eze:33 10.
Ps:22. 15.
Ps:39. 11.
Iob.33 19.
vers:20

life abhorreth bread, *and my soule the daintie*
verſ:21 *meate* that is to be deſired. My *fleſh is conſumed away that it cannot be ſeene*; *and my bones*
verſ.22 *that were not ſeene, ſtick out.* My *ſoule draweth neere unto the grave*; *and* my *life to the deſtroyers.*
But yet I know that with *thee*, ô *God*, is
Mat:9. compaſſion, and tender mercies. *The whole*
12. *have noe neede of the Phyſitian*; *but ſuch as I*, who am *ſick*, and in miſerie. O that it might be ſayd of *mee* as it was by Mary concerning
Io:11. her brother *Lazarus*, even that *Shee whom*
3. *thou loveſt is ſick.* O my God make *mee* thy *friend* in *heart* and *ſoule*, and graunt that I may expreſſe it in my dutifull obedience to all thy commandements: and then be *thou* my *friend*
Pſ:41.1 in thy *ſuccour* and *reliefe.* *Deliver* mee now
verſ.2. *in this time of trouble*; *preſerve* mee, *and* (If it may be thy good pleaſure) *keepe mee alive*; *make mee bleſſed upon the earth*, *and deliver mee*
verſ.3. *not over into the hands of* death. *Lord ſtrengthen mee upon this* my *bed of languiſhing*: *make thou*, & turne thou *all my bed in my ſicknesse.* Thou
Pſ.118. *haſt chaſtened mee ſore*; ô give *mee not over unto*
18. *death*; but *deliver my ſoule from death*, *mine*
Pſ.116. *eyes from teares*, *and my feete from falling*, that
8. *I* may *walke before thee in the land of the living.*
verſ.9. *Vnto thee*, ô my God, doe *I ſtretch forth my*
Pſ.143. *hands*: *my ſoule thirſteth for thee as a thirſtie*
6. *land.* *Heare mee ſpeedily*, ô *Lord*; *my ſpirit*
verſ:7. *faileth*: *hide not thy face from mee*, for *I am* become *like unto them that goe downe into the*

pit.

pit. Thou hast promised by thine Apostle, that *the prayer of faith shall save the sick, and* that *thou* wilt *raise him up.* Lord I *pray* unto *thee*; strengthen thou my *faith*: I am *sick* Lord; *raise* thou *mee up*, and make good unto mee, that, thy promise by thy holy Apostle. *Heale mee, ô Lord, and I shall be healed; save mee and I shall be saved; for thou art my praise.* O *Lord I call upon thee; hast thee unto mee; consider my voyce now I cry unto thee*, and restore mee to *health.* But howsoever if thou hast otherwise determined of mee, ô my *Iesus cleanse* thou mee by thy *blood*, and *cure* my *soule* by the *merits* of thy *passion.* My *sinnes*, I must confesse, are the *cause* of my *sicknesse*: but doe thou, ô God, *blott out as a thick clowde my transgressions, & as a clowde my sinnes: returne unto mee, for thou hast redeemed mee.* O give mee *patience* in this time of *adversitie*; give mee *comfort* in the examples of thy *mercy*; and give mee *assurance* of thy *love* in the *sanctifying* of this *sicknesse* unto mee. As my *body* doeth *dayly* draw neerer to the *earth*, so make my *soule* allso *dayly* draw neerer unto *heaven.* If it may be thy *pleasure* to *restore* mee to *health* againe; ô let it be thy *mercy* allso to *renew* mine *obedience.* But if thou art resolved by *this disease* to free mee from the *labours* of this *wearisome world*, and to bring mee downe to my *grave*; for thy *Christs sake*, o my mercifull and indulgent

Iam: 5. 15.

Ier: 17. 14.

Ps: 141. 1.

Ps. 44. 22.

father, bring thou my *soule* into thy celestiall *paradise*. O graunt that my *sinnes* may *consume* farre faster then doeth my *flesh*: and as thou *takest away* the *strength* of my *body*, so be pleased to *adde* unto the *strength* of my *faith*. *I* am *thine*, *ô Saviour*, and cost thee *deere*, even the very *blood* that issued from thy *crucified body*: be *thou* allso *mine*, *ô Iesus*, both *now* and *for ever*. Abate the *temptations* of Satan; and arme mee with *strength* to resist his *suggestions*. Ravish my soule with the *love* of *thy selfe*, that so I may with *willingnesse* forsake the *vanities* of this *world*; with *readinesse* lay downe this *tabernacle of flesh*; and with *comfort*, that my soule may *meete thee* my *God*, and my mercifull *Redeemer*. O God *comfort* mee: O Christ *strengthen* mee: O Iesus *save* mee. *Prepare* mee for the happie hower of my *deliverance* from this *world*: and then bring mee out of this *valley of teares* to those *waters of comfort*, where I may *sing tryumphantly* to the honour of thy name, through *Iesus Christ* my *Lord*, and my *Redeemer*. Amen.

THE

THE TWENTIE-FIFTH SUBJECT. 25.

Teares of a mother on her death-bed blessing her children.

The Soliloquie Consisting of two parts: viz:

1 *Her preparation to blesse them.*
2 *The blessing it selfe; ending in a prayer.*

The First part of the Soliloquie, being her preparation to blesse them. 1.

THE EJACULATION.

Psal. 5.

vers. 1.

Give eare to my words, ô Lord; consider my meditation.

vers. 2.

Hearken unto the voyce of my cry, my king, and my God; for unto thee will I pray.

CHildren are an heritage of the Lord (saith the Psalmist); *and the fruit of the wombe is* Ps. 127. 3.

is his reward. True indeede, they *come from* the *Lord*; and happy are they if they *returne unto him. Gracious* hath my God beene to mee in the *loane* of my *issue:* but unlesse hee shall be pleased to adde *grace* unto *nature*, his *blessing* will be fearfully converted into a *curse. Weakenesse* possesseth my *body*; *faintnesse* my *spirits*; and *the time of my departure is* neere *at hand.* Goe I *must*; yea and I am *willing* and *joyfull* to *meete my God:* but oh the thought of my *children* disturbeth my mind; and the consideration of what may become of them, filleth my *dying heart* with *cares* and *anxieties.* If they live not in the *feare* of *him* who *lent* them unto *mee*, my poore *issue* may become the *fewell of hell.* What shall I doe? If I should *live*, I would take such care (by the blessing of my God) as that I might be a meanes to nurture them up *in the feare* of the *most high:* but if I am *taken away* from them, who can tell what their *education* may prove? *Strangers* may *governe* them, and *such people* (for ought I know) may undertake their *tuition*, as may *neglect* the care of *religious instructions*, and suffer them to runne head-long to the *gulfe of perdition.* O what a curse would it prove beyond expression, if *that part* of *my selfe* which is *divided into litle ones*, if *those* which cost mee so many *pangs* and *throwes*, should be *disobedient* to my *God*, and so be sentenced to the

2.Tim. 4.6.

flames

flames of *eternall horrour!* Alas I can doe noe more then what the Lord will permit mee. While I am *here* I am bound both by *nature* and *grace* to endeavour my *utmost* for their holy advantage: but when I shall be *dissolved*, & lye in the *cold clods* of my *mother earth*, then can noe more care be expected from *mee*. Ah my poore infants; litle doe they thinke how they will *misse* their *mother*; and wish mee *alive* againe, as if they envyed my happinesse. *Hither* and *thither* they may be *tossed* and *tumbled*; and (which is worst of all) they may be brought up in *ignorance*, or in *lewdnesse*, and *sensualitie*. Mee think's I see the frownes of a *stepmother*, and the *knitted browes* menacing nothing but *crueltie* and *tyrannie*: and then, mee think's, they *weepe in one corner*, and *lament in another*; & bemoane their hard happ in the losse of my selfe. Their *hungrie bellies* may be pinched with *famine*, their *bodies* with *cold*, and their *backs* with *stripes* when *I* shall not either *heare*, or *see*, or *know* it, my *head* being layed in the *low* and silent *grave*. *Helpe* they may call for, when none will have the pittie to render them helpe. So they may *want* and *cry*; and be *beaten* and *cry*, and be *turned out of doores* and *cry*, when yet neither *mercy* will *heare*, nor *charitie hearken* to the complaints of the *motherlesse*.

But why doe I spend so many of these

swift minuits of my *short continuance* in such pensive, melancholick, and *distrustfull thoughts* and *feares* of what may happen? True it is that *these*, and *others*, yea and *worse inconveniences* may happen to their *bodies*, and yet they may prove the *children* of the *Most high*. That, ô *that*, is all that I aime at: for though I would not willingly have them suffer in their *bodies*; yet I would not for a thousand worlds that they should suffer in their *soules*. *Hunger*, and *thirst*, and *stripes*, and *nakednesse* may be endured; and in time, either *age*, or *wealth*, or *friends* may free them from these *out-ward sufferances*: but *ignorance* and *ungodlinesse* (without the infinite mercies, and goodnesse of my Redeemer) will be punished with *torments* that shall *never have end*. O what shall I doe then for my poore distressed *children*? *Grieve* I doe; but I feare that I *offend* in it: *mourne* I doe; but I doubt it is more then indeede I *ought*. *God* is not *weake*, or *ignorant*, or *impotent*. *Hee* hath beene a *father* to *mee* from the time of my conception; and shall I yet *distrust* in his *providence* and *protection* of my *children*? This were either to *suspect* his *power*, or to *deny* his *mercie*. I know it is *his desire* that they should be *heires of salvation*; and I know that hee can *effect* whatsoever hee *desireth*. To *him* therfore I will leave *them*; to *his care* and *tuition* I will referre my tender and beloved *plants*, And that *hee*

may

may the more willingly become their *guardiaen* when I shall leave them, while I live I will beseech him with abundance of my *teares* to admitt them *his servants*. The wife of Zebideus made a *bolder request* to my gracious Redeemer: for *shee besought him that those her two sonnes might sit, the one on his right hand, and the other on his left, in his Kingdome. Shee* poore woman (as Christ replyed) *did not know what shee asked.* Shee knew not that the Kingdome of Christ was *celestiall*; but dreamed of an *earthly diademe* and *glory*. Her request was therfore the fuller both of *boldnesse* and *ambition*, whom *noe place* would serve for those her children, but what was highest and next to *supreamest majestie*. Yet mee thinks I cannot much blame *her* for her *love* to *them* whom so dearely shee had *bought*. There is noe *earthly love* to be compared to the *love of a woman*; nor is any *womans love* to be compared to *the love of a mother*. Surely David did not know how *strong his* passion of *love* is in the *weaker vessells*, when hee said, *The love of Ionathan to him was wonderfull, passing the love of women.* Wee mothers are like unto the *charet of King Solomon whereof though the pillars were of silver, and the bottome of gold, and the covering of purple; yet the midst thereof was paved with love for the daughters of Ierusalem. Can a woman* (saith God) *forget her sucking child, that shee should not have com-*

Mat: 20.21. vers. 22

2.Sam. 1.26.

Cant: 3. 10.

Is: 49. 15.

paßion on the sonne of her wombe? 'Tis very *rare* indeede, and yet it is *poßible*: for hee himselfe doeth say that *they may forget.* Yet seldome is love forgotten in the *mother of children*, in whom it is commonly *as strong as death*: for *many waters cannot quench it, neither can the floods drowne it.* Much therfore I cannot blame the *wife* of *Zebedeus* for the fervency of her *affection* to her beloved *Sonnes.* All that shee erred in was both in the *thing* shee requested, and in the *person* to whom shee tendered her petition. Surely without offence I may likewise besiech my mercifull *Saviour*, that hee will be pleased to undertake the *protection* of my *young ones.* It is a *petition* more proper for *mee* then *her's* was for *her*; for *shee* was *living*, and might have beene a comfort unto them: but *I* am *dying*; I am leaving the world; I lye *drawing on*, and *wayting* for that blessed hower of my *Saviours comeing.* All that is left mee now to doe is onely to *blesse them* before my departure: and this is the best *legacie* that I can *bequeath* unto them. I must, I will *blesse them* by the leave and favour of my *God*; yet not as *from my selfe*, but onely *from God*: not as thinking that *my power* can purchase *their happinesse*; but *praying* to *him* that his *blessing* may *prosper them.* Thus *by faith* did *dying Iacob blesse both the Sonnes of Ioseph, and worshipped leaning upon the top of his staffe.* Thus old Isaak said

Cant. 6. vers. 7.

Heb. 11 21.

said unto Esau his Sonne, *Behold now I am* Gen.27
old, I know not the day of my death: now 2.
therfore take I pray thee thy weopons, thy vers.3.
quiver, and thy bowe, and goe out to the
field, and take mee some venison; and make vers.4.
mee savourie meate, such as I love, and bring
it to mee that I may eate, that my soule may
blesse thee before I dye. Thus Isaak blessed
Iacob, and said, *God All-mighty blesse* c.28.3.
thee, and make thee fruitfull, and multiplie
thee, that thou mayest be a multitude of
people. Thus *Iacob blessed the twelve tribes* c.49.
when *hee spake unto them, and blessed them;* 28.
every one according to his blessing hee blessed c.31.
them. Thus *Laban* even in the time of his 55.
health *rose up, early in the morning; and*
kissed his Sonnes and his daughters, and bles-
sed them; and then departed, and returned
to his place. Yea thus even *Moses* (who
was but a *leader of the people*, and not so
neerely linked unto them by the bonds of
nature) blessed them, and sayd, *The Lord* Deut.1.
God of your fathers make you a thousand 11.
times so many more as yee are, and blessed you
as hee hath promised you. Thus the same
Moses againe, drawing neere to the time of
his leaving the world, *with his blessing did* c.33.1.
blesse the children of Israel before his death. Thus
when *the dayes of David drew neere that hee* 1.King
should dye, hee gave a charge and a blessing *to* 2.1.
his beloved *Sonne Solomon.* And noe marveile,
since

Num: 22.6. since it is most true that *hee whom* God *blesseth is blessed, and hee whom* hee *curseth is cursed.* The *blessing* of a *parent* is nothing but a *prayer* to Iam. 1. 17. the *giver of good things*, that hee may be pleased to send *his blessing* on *their issue.* Mee thinks therfore the words of Samuel which hee sayd unto the people, doe take a deepe 1. Sam. 12. 23. impression in *my breast:* for hee sayd, *God forbid that I should sinne against the Lord in ceasing to pray for you.* With *leave* then of my *God* I will *see* my *children*, and I will *kisse them* as *Laban* did *his* and I will likewise *blesse them.*

„ The *Lord* direct mee in my *prayers* for *them*;
„ and the *Lord* accept my *prayers*, & grant my
„ *requests* which I shall make unto him for
„ *them.*

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2. The Second part, being the benediction or blessing it selfe; ending in a prayer.

MY *deerest children*, yee whom *I love* in the tender & yerning *bowells* of *affection*; *draw neere*, and *attend* to the words of your *dying mother.* A *weake* woman *yee see* I am; but yet *sinfull* I am, which peradventure *yee see not.* O *weepe* not, my *prettie ones:* doe not *pierce* and *breake* my troubled *heart* with your *sad laments.* *I* must *dye*, my *litle ones*, and goe to a *better place*, whither *yee* I hope shall

shall one day *follow mee.* Wee came not *together into* the world; nor shall wee goe *together out* of it. In vaine doe yee shed those *teares* of *sorrow*: for allthough *nature* teacheth you to *bewayle* my *departure*, yet *grace* will teach you to *moderate* your *mourning*. My *heart* even *bleede's* to *leave* you behind mee, fearing lest yee will *forget* the *commandements* of your *God*. I should be sorrie to have just cause to say unto *you* as Moses did to the *Levites*; yet I will put you in mind of his words *Behold* (sayd hee) *while I am yet alive with you this day, yee have beene rebellious against the Lord; & how much more after my death? I know that after my death yee will utterly corrupt your selves, and turne aside from the way which I commanded you; and evill will befall you in the latter dayes, because yee will doe evill in the sight of the Lord, to provoke him to anger through the worke of your hands. But I am perswaded better things of you and things that accompanie salvation, though I thus speake.* O my *deare ones*, hearken unto the words which I shall say. They must be my *legacie* unto you: *heare* mee with *patience*; and treasure up in your memories the *last speech* of your *fainting*, your *dying mother*.

Deut. 31.27.

vers. 29

Heb. 6. 9.

How *deare* yee cost mee *before* yee had *life*; and what *pangs* and *torments* I suffered for you *before* yee were *heard* or *seene* in the *world*, yee cannot

cannot *imagine*, nor *I expresse*. Yet all was
Ioa:16. *forgotten for joy that yee were borne*; and hoping
21. that yee would adde unto the *quire of Saints*. To this purpose I have laboured and taken care for the *nourishment* both of your *soules* & *bodies*; and for your *sustentation* (so much as in mee lay) from the *breast* to this *instant*. O what sad and perplexed *thoughts* have I had for *you* in the *day times*; and how many *howers* have I borrowed from my *sleepe* in the *nights*, to thinke what would *become* of you, if yee should not be *obedient* to the *commandements of my God!* To the same *God* they are best knowne. O how often upon my *knees* have I *prayed* for your *happinesse*; and *wept*, and *mourned* when yee have done what yee *ought not*! To *him* is it best knowne to *whom* I now am *goeing*. Sometimes when yee have *offended*, I was enforced to *correct* you: but each *stripe* which *yee* receaved did *cut mee* into the *heart*. In many things *yee failed*, because yee were *young*: and in many things *I failed* too, because I am a *weake* and a *sinfull woman*. If at any time yee thought that *I* did not *my duety*, take heede that hereafter yee remember it not to my *dishonour*. Ponder in your minds that curse which wretched *Ham* the father of Canaan receaved from Noah, when hee saw his
Gen:9. *nakednesse* and tould his brethren. *Cursed*
25. (said Noah) *be Canaan: a servant of servants*

shall

shall hee be to his brethren. But because *Shem and Iaphet tooke a garment, & layd it* verſ: 23. *upon their ſhowlders, and went backward, and covered the nakedneſſe of their father, and their faces were backward, and they ſaw not their father's nakedneſſe*; therfore *hee ſayd, Bleſſed be the Lord God of Shem,* verſ: 26 *and Canaan ſhall be his ſervant. God ſhall* verſ: 27 *enlarge Iaphet, and hee ſhall dwell in the tents of Shem, & Canaan ſhall be his ſervant.* Conſider with your ſelves that I am your *mother.* Whatſoever *imperfections* yee have diſcovered in *mee*, doe in ſome kind *reflect* even upon *your ſelves*: for as *your bodies* were *mine*, ſo *my credit* and good name you muſt account to be *yours.* But I cannot thinke that yee will neede more advice for this, which even *nature* it ſelfe ſhould teach you to practiſe.

My *time* is but *ſhort*; my *ſpeech* beginneth to *faile mee.* I will not trouble you with *much*, allthough ſomething more I muſt ſay unto you, which I hope *yee* will *remember* when *I* ſhall *ſleepe in the duſt.* Your *firſt* and chiefeſt *duety* muſt allways be for the *ſervice of your God.* If yee will *dayly* obſerve the *benefitts* which hee ſendeth you, yee cannot choole but thanke him *dayly* for his *bleſſings.* Let it be your care to *ground* your *actions* upon his written *law.* *Vnder-take* nothing which is not warranted by his *word*: and

goe

go: forward in nothing *by unlawfull meanes*, or *to a bad intent*. *Beginne* all in *him*, and *continue* in *him*, and *end* in *him*; and *hee himselfe* will be *your reward*. If yee allways preserve *religion* in your *hearts*, yee will allways have *quietnesse* and *content* in your *minds*. First make *him* your *God*, and then *distrust not* his *providence*; noe nor his *love* and *compassion* while yee remaine *his children*. In whatsoever *vocations* yee shall leade your lives, be sure that yee be *constionablie industrious* and *laborious* in them; & then leave the *event* and the *blessing* to *his* good *pleasure*. I would feine have you be *his children* much more then yee are *mine*: for yee have nothing from *mee* but your *sinne* and *corruption*; but from *him* you must expect both *grace* and *glory*. If therfore yee strive to *blesse* and *magnifie* your *God*, yee may be sure that *your God* will both *blesse* and *glorifie you* his *children*. Remember that *the*
Prov. 10.22. *blessing of the Lord maketh rich; and hee addeth noe sorrow with it*. Take heede therfore to your selves, & let *him* be in all your *thoughts*; for even for *them* yee must account at his greate *tribunall*. Take heede unto your *words*, that *they* give none offence either to *God* or
Ps:62.4 *man*. There is a sort of people who *blesse with their mouths, but they curse in their inward parts*. I would not have you be of the number of
Ps:109 them: for *as they love cursing, so it shall happen*
17. *unto them: they delight not in blessing*, *therfore*

shall

shall it be farre from them. As they cloath them- vers:18
selves with cursing like as with a garment, so it shall come into their bowells like water, and like oyle into their bones. Take heede allso unto your *actions*, that there be not *wickednesse* in the *intent*, nor *sinne* in the *prosequution* of them: for howsoëver they shall appeare in the *eye* of the *world*, they will be stricktly & justly *examined* by the *righteous judg*. First be yee sure that yee *blesse* your *God*, and then yee may expect a *blessing* from *him*. *When* Deut:8
yee have eaten and are full, then yee shall blesse 10.
the Lord your God. Remember *the congrega-* 1.Chr:
tion of Israël, how they *blessed the Lord God of* 29.20.
their fathers, and bowed downe their heads, and worshipped the Lord. Remember how *the* Neh:9.
Levites encouraged the people unto it, and *said* 5.
unto them, Stand up, and blesse the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing, and praise. Remember how the Psalmist moved them unto it when hee cryed, *O blesse our God* Ps.66.8
yee people, and make the voyce of his praise to be heard: be thankfull unto him, and blesse his Ps:100.
name. Remember how David resolved 4.
saying, *I will blesse the Lord which hath given* Ps:16.7
mee counsell. Remember how hee decreed saying, *I will blesse thee while I live, I will lift* Ps:63.4
up my hands in thy name. Remember how hee encouraged his soule to this duety, saying, Ps:103
Blesse the Lord ô my soule; and all that is within 1.

mee

vers. 2. *mee blesse his holy name: Blesse the Lord ô my soule, and forget not all his benefits:*
vers. 3. *Who forgiveth all thine iniquities; who healeth all thy disease.* Remember how hee
1. Chr: 29. 10. practised it when *hee blessed the Lord before all the congregation, and sayd, Blessed be thou Lord God of Israël our father for ever and*
vers. 11 *ever. Thine ô Lord is the greatnesse, and the power, and the glory, and the victory, and the majestie; for all that is in the heaven, and in the earth is thine: thine is the Kingdome ô Lord, and thou art exalted as head above*
vers. 12 *all. Both riches and honour come from thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make greate, and to give strength unto all:*
vers 13 *Now therfore our God wee thanke thee, and praise thy glorious name.* And remember
Neh. 8. 6. how *Ezra blessed the Lord, the greate God; and all the people answered Amen Amen with lifting up their hands; and they bowed their heads, and worshipped the Lord, with their faces to the ground.* Thus if *yee blesse* him, if *yee love* him, if *yee honour* him, if *yee obey* him, *hee* will so blesse *you* that yee shall *delight* in his *service*, and be *filled* with his *goodnesse.* Carie in your minds those words
Ps. 128. 1. of the Psalmist, *Blessed is every one that feareth the Lord; that walkeeth in his wayes: For thou*
vers. 2. *shalt eate the labour of thine hands: happy shalt*
Ier: 17. 7. *thou be, and it shall be well with thee. Blessed*

is the man that trusteth in the Lord, and whose hope the Lord is. Remember how *after the death of Abraham, God blessed his Sonne Isaak.* So hee *may you*, and so hee *will you*, when *I*, your poore feeble *mother*, am *streched forth* and returned to the *earth*; if yee will *heare his voyce, and observe his statutes.* If so yee will doe, then *the Lord your God will blesse you in all the workes of your hands which yee shall doe.* Hee who *created man in his owne image both male and female* and *blessed them*; even the same Lord will *blesse you* if yee be *righteous*; *and with favour hee will compasse you as with a shield. Hee will blesse them that feare him, both small and greate.*

Gen.25 11.
Deut: 14.29.
Gen.1. 27. vers 28
Ps.5.12
Ps:115. 13.
2.Tim: 4.6.

And now my children I have not much more to say to you; for *the time of my departure is at hand.* If yee doe *heartily love* your *God* I know that yee will *affectionately love each other*: yee will be *observant* to your *guardians*, and *instructours*: yee will be *courteous* unto *all.* Be not *dismayed* at any *crosse*, or *affliction*; at any *losse*, or *povertie* which may fall upon you: *but seeke yee first the Kingdome of God, and his righteousnesse; and then all other things shall be added unto you.* Then *the Lord shall command the blessing upon you, both in your store-houses, & in all that yee set your hands unto. Hee shall blesse your bread, and your water; and take away sicknesse from the midst of you. Blessed shall yee be in the citty, and*

Mat:6. 33.
Deut: 28.8.
Ex:23. 25.
Deut: 28.3.

blessed

vers.4. *blessed shall yee be in the field. Blessed shall be the fruits of your bodies and the fruits of your grounds, and the fruits of your cattell, and the increase of your kine, and the*
vers.5. *flocks of your sheepe: Blessed shall be*
vers.6. *your basket, and your store. Blessed shall yee be when yee come in, and blessed shall yee be*
c.7.13. *when yee goe forth.* The Lord *will love you, and will blesse you, and multiplie you: hee will allso blesse the fruit of the wombe unto you, and the fruit of your land, and your corne, and your wine, and your oyle, and the increase of your kine, and the flocks of*
c.28. *your sheepe in the places* where yee shall live.
12. *Hee will open unto you his good treasure; the heaven to give the raine unto your land in his season, and to blesse all the worke of your*
Gen. *hands: and yee shall lend unto many, and yee*
49.25. *shall not borrow. Hee shall helpe you, and blesse you with the blessings of heaven above; blessings of the deepe that lyeth under; and blessings of the breasts, & of the wombe.* And that hee may *thus blesse* you, the same *Lord* direct your *hearts*, & *preserve you* in his *blessing*.

All that I can doe now, is to *pray* for you; and my *weakenesse* will hardly permit mee to doe *that*: yet so long as I can *speake* I trust I shall *pray*; and in my petitions remember both *my selfe* and *you*. While I am yet alive it is *my duety* to *pray* for *you*; and it is *your duety* allso to *pray* for *mee*. The Lord graunt

that

that wee may all doe what hee requireth at our hands. Doe not yee *grieve too much* that I am ſo neere my *reſt:* for it is the *decree* of my *God*, and the longing *expectation* of my wearied *ſelfe*. The Lord give *you patience* to endure this *affliction:* and the Lord give *mee patience*, and *perſeverance* unto the end. Now *I goe the way of all the earth: Keepe* yee *the Charge of the Lord your God, to walke in his wayes; to keepe his ſtatutes, and his commandements, and his judgments, and his teſtimonies, as it is written in the* Scriptures; *that yee may proſper in all that yee doe, and whitherſoëver yee turne your hands.* The Lord give you *the bleſſing of Iudah, and heare your voyces; and let your hands be ſufficient for you; and let him be an helper to you from your enemies.* And the Lord give you the bleſſing of *Benjamin: The Lord cover you all the day long, and dwell betweene your ſhoulders.* And the Lord give you the bleſſing of *Ioſeph: Bleſſed of the Lord be your land for the pretious things of heaven; for the deaw, and for the deepe that couchetb beneath; and for the pretious fruits brought forth by the Sunne; and for the pretious things put forth by the Moone; and for the pretious things of the earth, and fullneſſe thereof; and for the good will of him that dwelt in the buſh. The eternall God be your refuge, and underneath you the everlaſting armes. And now, ô Lord God, let it pleaſe thee to bleſſe the*

1.King 2.2. verſ.3.

Deut. 33.7.

verſ.12

verſ.13

verſ.14

verſ.16

verſ.27

2.Sam. 7.26.

 houſe

verſ.29 *houſe of thy ſervant, and with thy bleſſing let the*
Deut. *familie of thy ſervant be bleſſed for ever. Looke*
26.15. *downe from thine holy habitation from heaven,*
pſ.67.1 *and bleſſe them.* O my *God be mercifull unto them, and bleſſe them, and cauſe thy face to ſhine upon them.*

Gen. And now (with *Iacob*) *I have made an end*
49.33. *of commanding you*; and ready I am to *gather up my feete into the bed, and to yeeld up the ghoſt, and* to be *gathered unto my fathers.* Onely come yee neere my *deere ones*, that I may *kiſſe you*, and that my *cold* and *clammy hands* may be *layed* upon your *heads*, that I may once more *bleſſe you* and *dye.*

Fare-well my *prettie ones*: *farewell* the
2.Cor. *children* of my deare *affection.* I muſt *leave*
13.11. *you*; and I hope I *ſhall leave* my *God with you*, who will be unto you a *father of mercies*, *and a*
1.Pet.3 *God of all conſolation* Once more *fare-well.*
8. *Love as brethren*; and *the God of love and peace*
2.Tim. *be with you. The Lord Ieſus Chriſt be with your*
4.23. *ſpirits. Grace be with you all. Amen.*

THE

THE TWENTIE-SIXTH SUBJECT. 26.

Teares of a dying woman; wherein is set downe her religious exercises.

in
- 1 *A Soliloquie; in which is set forth.*
  - 1 *A desire of life.*
  - 2 *The certaintie of death.*
- 2 *A godly preparation against the minuit of death.*
- 3 *A prayer of the sick.*
- 4 *The consolation of the godly in the hower of death.*
- 5 *The resignation of the soule into the hands of God.*

The Soliloquie: wherein is set forth. 1.

1. *A desire of life.* 1.

THE EJACULATION.

vers. 1.

Psal. 5.
Give eare to my words, o Lord; consider my meditation:

vers. 2.

Hearken unto the voice of my cry, my king, and my God; for unto thee will I pray.

VVHen *Abazia had fallen downe through a lattesse in his upper cham-* 2. King 1. 2.

ber that was in Samaria, and was sick of the fall; *hee sent messengers to enquire of Baal-zebub the God of Ekron whether hee should recover of that* dangerous sicknesse? Every one desireth a *fore-knowledg* of *events*, that they might *prevent* those dangers which otherwise might *ensue*. Herein, mee thinks, wee endeavour a kind of *imitation* of our *maker*, labouring unjustly for his attribute of *præ-science*. But if wee *desire* what hee forbiddeth, wee seeke but our *destruction* in the pursuit of our *desires*. Of *some things* hee often permitteth us a *fore-knowledg*; and *somethings againe* hee *hideth* from us; that so both by our *knowledg* wee may conjecture at what a *blessing* wee should have enjoyed, had not *Adam transgressed*; and allso that by our *ignorance* wee may learne to *depend* upon *God*. Some things wee *thinke* wee can certainly *foresee*, consulting with *reason* about those *causes* and *effects* which are meerely *naturall*: but yet wee often *faile* in our expectations, either through the *defect* of *reason*; or the *indisposition* and *weakenesse* of the *second causes*; or else, yea and most chiefely by the *order* of the *Most High*. Yet some are so fond as to magnifie their *reason*, and thereupon ground a *necessitie* of *events*; not well considering that Allthough this *reason* obligeth *men*, yet it tyeth not *him* who is farre *above* both *reason* and *nature*. Some againe in their curiositie prying

prying *too neerely* into *things to come*, borrow their assistance from the *Prince of the ayer*; accounting their knowledg an excellency not tyed to the *lawes* of *religion*. Thus did that wicked King *Ahazia*: but (contrarie to his expectation) hee receaved an answer from a Prophet of the Lord: for *Elijah said unto him, Thus saith the Lord, Therfore thou shalt not come downe from that bed on which thou art gone up, but shalt surely dye.* O what a *dreadfull sentence* was this! Especially to *him* who sought to the *Devill*, that *lyer*, for his *knowledg*; but receaved such an answer from *God* who could *not deceave*. Thus am *I* gone up to *my bed* too, as was that *bruised King*: I am tormented with sicknesse, and I *languish* in a *disease*. O what shall I doe? Faine, mee thinks I would *be certified how long I have to live*: faine I would *live*; and yet I am not *certaine* of *life*. I am not *readie* for *death*; and yet I am heartily *afraid* that I shall find this *death* too readie for mee. But why should I not *dye*? Am I not disturbed with *heates* and *colds*; with *weakenesse* and *feeblenesse*? Am I not in a *world* that giveth *noe content*? That can neither *bound* my *desires*, nor yet *afford* what I *seeke*? While I am *here* I am subject to miseries every *moment*. When I shall be *gone*, this *faintnesse* and *weakenesse*, these *troubles* and *perturbations* shall *forsake* my *weake* and *infirme body*. But what then?

vers. 6.

Ps. 39. 4

When my *body* shall *sleepe* in the silent *grave*, shall it *continue* there *for ever*? Or shall the *soule* have a *decay*, and yeald to *corruption* together with my *body* of *clay*, and *earth*? Noe, noe: nothing lesse. The *body* shall indeede *lye downe in the dust*; but yet it shall one day be summoned to *rise* againe: but the *soule* is *eternall*; it shall continue for *ever*. For *ever* it shall rest in *continuall peace*; or for *ever* it shall be *tormented* in *ever-lasting flames*. Noe merveile then, ô my sorrowfull *soule*, that thou art *unwilling* to leave this *tabernacle of flesh*, since thou knowest not *whither* thou shalt flye at thy *departure*. But why should not I as well *hope* for *felicitie*, as *dread* those *torments*, when my life shall end? Doe I aske *Why*? The reason is too plaine. What good can I expect from the hands of *him*, whom I have *never loved*; whom I have *never obeyed*? *Those* whom hee crowneth with *heavenly blisse*, are *they* who sought for it in a *miserable life*. But *I* have so lived upon *earth* as if *earth* should *continue*; and I have made choyce of *this world* for the seate of my *happinesse*. But now, alas, to my woe I find, that *earth* can neither afford any *true content*, nor yet a *continuance* of that which I accounted *good*. What now shall I doe? O whither shall I betake my selfe, that I may be partaker of those *joyes* which are the *inheritance* of the *godly*? Faine I would *dye the death of*

Num. 23.10.

the

the righteous; and I wish that *my last end might be like unto his.* But is this a desire *easie* to be *graunted?* Alas, had I *lived the life of the righteous*, I might then have beene sure I should have *dyed the death of them.* But that, *ô that* is it which pricketh mee at the heart. I have *lived* in *sensualitie*, and this *evill day* hath beene out of my remembrance; so that I cannot comfort my selfe with the smallest *hope* of what I so eagerly covet. But what then? Is there noe remedie at all, but that I must have the *bitter portion* with the *damned* in *hell*? *God forbid. Hee* who hath *forborne* mee so *long* when I *went on in my wickednesse*, may *yet* (if hee please) afford mee his *mercy.* It is not *above* his *power*; nor will it *eclipse* his *glory.* It was once his free promise to a *thiefe* even dying upon the *crosse*, *This day shalt thou be with mee in paradise.* His *promises* allso are sure: they *are in him yea, and in him Amen:* I doubt not therfore but his *mercy* was as *greate* as his *word* was *sure.* Thus hee saved *one*, which forbiddeth mee *despairing:* yet it was *but one*, which forbiddeth mee *presuming.* But surely it can be noe *presumption* to build upon his *goodnesse.* Hee *delighteth not in the death of a sinner.* What good can the condemning of *mee* doe either to *him*, or his *creatures?* True it is that his *justice* maybe *magnified* by it; but yet it will adde noe *glory* to his *mercy.* Againe, there are but *a few* in *heaven* to sing forth his

Lu:23. 43.
2.Cor. 1.20.

praises; but *infinite millions* in *hell* and destruction *dishonour* him in their *blasphemies*. In *heaven*, mee think's, there is *one* too *few*, untill *I* shall come thither to adde to the number. In *hell*, mee think's, there would be *one* too *many*, if I should be throwne into that *gulfe of perdition*. O my *God* since thou hast vouchsafed mee the *knowledg* of a *heaven*, yea and of *thee* the *Lord of heaven and earth*; allthough my *knowledg* be *imperfect*, & *thou* art *offended*; yet for the *merits* of thy *Sonne* be pleased to make *mee* a *cittizen of*
Rev:21 *heaven*. It is most true that *there shall in noe*
27. *wise enter into* that place *any thing that defileth, neither whatsoever worketh abomination, or maketh a lye; but they* onely *which are written in the Lamb's booke of life*. Upon these termes my *hopes* indeede doe *languish*, and grow more *faint* then my *feeble body*. But *who* is that which *condemneth* the *wicked*? Is it not *hee* who likewise *calleth* the *wicked*, and *inviteth* them to *mercy*? Is it not *hee* who telleth mee by his Prophet, and saith it him-
Eze:18 selfe, *If the wicked will turne from all his sinnes*
21. *that hee hath committed, and keepe all my statutes, & doe that which is lawfull and right;*
vers.22 *hee shall surely live, hee shall not dye: All*
vers.23 *his transgressions that hee hath committed they shall not be mentioned unto him. Have I any pleasure at all that the wicked should dye? Saith the Lord God: and not that hee should returne*

from

from his wayes, and live? O *who* is *more wicked* then *I*? Who *more sinfull* then *I*? My *life* hath beene nothing but a *continued rebellion*; and my *time* hath beene wasted in nothing but *disobedience*. Yet while I have *life* I have *hope*. If I can but *know mine iniquities*, and get a *sorrowfull spirit* for them, and *rent my heart*, and *amend* my *life*, and *faithfully rely* upon the *passion* of my *Redeemer*; I may then assure my selfe that hee will *correct mee with judgment*, *and not in his anger*. I know that *dye* I *must*; but *in him* I earnestly desire to *dye*. When I *was* in *health*, I thought not of *mortalitie*: and therfore now I *am* in *sicknesse*, I can skarce so much as *hope* for *immortalitie*. But I will beseech him to *spare mee a litle*, that I may *repent*, *before I goe hence*, *and be noe more seene*. I faine would *live*; not that I might *adde* to my *sinnes*, but that I might be *sorrie* for my *sinnes*. I would faine *continue here* a litle *longer*, that so I might make my *peace* the *surer*. Long I have continued in *wickednesse*: *ô* my God *spare mee a litle* time to spend in *contrition*. If I may enjoy my *life* but for a *litle longer space*, I will resolve (by the grace of my God) to *dedicate* it wholly to the *service* of *him*: and that I may in some measure make up my *repentance* before my *departure*, I will beseech him (if it may stand with his immutable decree) to lend mee a *litle more time*,

Ioël:2. 13.

Ier:10. 24.

Ps:39. 13.

wherein by his grace I may labour my *reconciliation* with *him*. My time of *death* indeede *seemeth* to draw nigh; and yet I *doe not* consider, or at least I *have not* considered, that all this time which I have *lived* I have beene truely *dead*. Surely thus I have beene;
Prov. 21.16. for so saith King Solomon, *The man that wandereth out of the way of understanding, shall remaine in the congregation of the dead.* Thus have I beene *dead*, even *in trespasses and sinnes*: justly therfore now my *life* doeth
Eph:2. 1. *hasten* away, and my *death approacheth*. I am now *layed* upon my *bed of sorrow*: Not as
2.Sam. 13.5. the un-chast *Amnon* was, who lingered after an un-cleane enjoying of his sister Tamar, onely *counterfeiting a sicknesse*: Nor
1.King 21.4. like the coveteous *Ahab*, who vexed himselfe because *Naboth* had denyed to *sell him*
2.Sam. 4.7. *his vine-yard*: Nor like *Ishbosheth*, ready to be slaine by a *Rechab and a Baanah*; unlesse my *sinnes*, and my *sicknesse* the *effect* of my *sinnes*, be that *Rechab* and that *Baanah*: But *languishing* I *lye*, allmost *despairing* of *recoverie* by reason of the *weakenesse* of my neere *consumed body* and *spirits*, through the sharpnesse
Is:14. 11. of my *disease*. *My pompe is even brought downe to the grave, and the noise of my violls: the worme is spread under mee, and the wormes* are ready to *cover mee*. But let mee say with holy
Iob:10 20. Iob: *Are not my dayes few? Cease then,* ô my God, *and let mee alone, that I may take*

comfort

comfort a litle, Before I goe whence I shall vers.21
not returne, even to the land of darknesse, and
the shadow of death: A land of darknesse, vers.22
as darknesse it selfe; and the shadow of death
without any order, and where the light is as
darknesse. There is noe worke, nor device, Eccl.9.
knowledg, nor wisedome in the grave whither 10.
I am *goeing. In death there is noe remem-* Ps:6.5.
brance of thee, ô my God; *in the grave who*
shall give thee thank's? The dead praise not Ps:115
thee, ô Lord; neither any that goe downe into si- 17.
lence. The grave cannot praise thee; death Is:38.
cannot celebrate thee: they that goe downe 18.
into the pit cannot hope for thy trueth. The vers:19
living onely, *the living, hee shall praise thee;*
the father to the children shall make knowne
thy trueth. Thou thy selfe hast professed
that thou *art not a God of the dead, but of* Matt:
the living: wilt thou then *shew wonders to* 22.32.
the dead? Shall the dead arise and praise Ps:88.
thee? Shall thy loving kindnesse be declared 10.
in the grave? Or thy faithfullnesse in de- vers.11
struction? Shall thy wonders be knowne in vers.12
the darke? And thy righteousnesse in the
land of forgetfullnesse? Consider then, *and* Ps:13.3
heare mee, ô Lord my God: lighten mine eyes, Ps:69.
that I sleepe not in death. Let not the water- 15.
flood over-flow mee; neither let the deepe swallow
mee up; and let not the pit shut her mouth upon
mee. Heare mee, ô Lord, for thy loving kind- vers:16
nesse is good: turne unto mee, according to the

1.Sam: 2.6. *multitude of thy tender mercies.* Thou art hee who doest both *kill, and make alive*; who *bringest downe to the grave, & bringest up againe.*

2.King 4.20. When *the Shunamite's child* had *sate on his mother's knees untill noone, it then departed:*

vers.21 but *shee went up, and layed him on the bed of the man of God, and shut the doore upon him, and*

vers:32 *went out. And when Elisha was come into the house, behold the child was dead, and laid upon*

vers.33 *his bed: hee went in therfore, and shut the doore upon them twaine, and prayed unto* thee, my

vers.35 greate and powerfull *God*: *And the child neezed seaven times; and the child opened his eyes.* When *the ruler of the Synagogue worshipped*

Mat:9. 18. my Saviour, *and sayd, My daughter is even now dead; but come and lay thine hand upon her,*

vers:25 *and shee shall live:* Then *hee went in, and tooke her by the hand, and the mayd arose.* O my God, to *thee* I *submit* my selfe: doe with *mee* as thou *pleasest*. In thy power it is to *spare* mee for a while. It will not be harder for thee to *restore mee* to *health*, then it was to *restore* the *dead* unto *life*. Faine I would *live longer* that I may *repent more*. Lord, if it be thy pleasure, *adde* yet some more *dayes* unto my *life*: restore mee to *health*; and make mee praise thee for thy *mercies*. Longer I would *not live*, unlesse thou shalt be pleased with my *life* to *renew* mine *obedience*: and yet *dye* I would *not*, unlesse thou shalt first be pleased to give mee a *sense* of my *sinnes*, and a *sorrow*

upon

upon that *sense*, and a comfortable and contenting *joy* upon that *sorrow*. *Thou art the potter, and I am the clay:* allready thou hast *made* mee; and it is now in thy power either to *breake* mee into *sheards*, or to *preserve* mee *whole*. *I*, who have *cryed* so much in the extreamitie of mine *anguish*, doe now *beseech* thee with my *teares* to *spare mee*. O *speake the word onely, and thy servant shall be healed*. But yet howsoëver I *submit* to thine owne good *pleasure*. Lord (if it may be thy will) let the *skill* of my *Phisitians*, and the *power* of my *medicines*, and whatsoëver shall be administred unto mee, take a *blessing* from *thee*: &, if thou shalt *restore* mee againe, to *thee* and to *thy service* will I devote my *life*. My *time* shall be *thine*; my *dayes thine*; my *thoughts*, my *words*, and mine *actions thine*. So shall thy mercy be magnified, and *thy praise* I will be for ever singing and will *set it forth from day to day*.

Mat. 8. 8.

Ps: 96. 2

The Second part of the Soliloquie; wherein is set forth the certaintie of Death. 2.

A*braham is dead, & the Prophets are dead*; and my Saviour Christ sayd, *If a man keepe my sayings, hee shall never tast of death*. At this the *Iewes* were very much *stumbled*;

Io: 8. 52

and mee think's they had some collour for their *contention* about it. For if *Abraham* were dead, who was *the father of the faithfull*; who was *the friend of God*; hee *in whose seede all the nations of the earth* were promised a *blessing*, because hee obeyed the voyce of the Lord: And if *the Prophets were allso dead*, those *holy Prophets which have beene since the world began*, and by whom the Lord did reveale his pleasure unto the people: If all *these* were *dead*, well might the Iewes wonder when our Saviour said, *If a man keepe my saying hee shall never tast of death.* Well indeede they might *wonder*; for *ignorance* is the cause of all our *merveiles*. Did wee but *know* a certaine *reason* for every *event*, wee should never *wonder* at that which happeneth; but wee should magnifie the *first* & greatest *cause*, which is *God*. The Iewes *wondered* because they were *ignorant*; and supposed that our Saviour had spoken of a *temporall death*; whereas hee meant that which is *eternall*. True it is that the *temporall death* is an *effect* and *fruit* of the *first sinne*; but *eternall death* is the *punishment* of *impenitencie* and *infidelitie*: for those who both *can*, and truely *doe repent*, neither *can*, nor *shall* be lyable to an *eternall death*. Nay *dye* they *cannot* in any kind: for *this* which wee call *a death*, shall be to them but a *deliverance*; and *that death* which is a *perpetuall living death* in the *land of darknesse*, they

Rom. 4 11. Iam: 2. 23. Gen: 22 18. Lu: 1. 70.

they shall be certainly freed from by the *blood* of the *Sonne* of *God*. Yet this *passage*, this sweete *change* in the *godly*, and allso this *gate* which openeth to the *ungodly* the way to *eternall woe*, the Scripture doeth commonly tearme a *death*: & this *death* cannot possibly be *avoyded* by the *children of Adam*, for *it is appointed unto men once to dye*. 'Tis true, 'tis true indeede: I am ready to find it verefied in *my selfe*: for the *harbingers* of this *death* have taken up my *body*, where it intendeth to *lodg*. The *weakenesse* of my *limbs*, and the *faintnesse* of my *spirits*, and the *shortnesse* of my *breath*, and the *lownesse* of my *voyce*, and the *palenesse* of my *cheekes*, and the *hollownesse* of mine *eyes*; all these doe but assure mee of the *approaches* of this *death*. But is there noe *resistance*? Is there noe *reversing* of the *decree*? Noe *repealing* of the *statute*? Alas noe; none at all. This *body* which hath beene *pampered* with the delicacie of *meates*, must now be *slaughtered*, and make a *feast* for the *wormes*. These *bones* which have layen upon the *beds* of *ease*, must become as *tables* for the loathsome *vermine*: And this *skinne*, this *prowde skinne*, which hath stollen so much time to imploy in the *suppling*, and *colouring*, and *smoothing*, and *covering* of it, must serve like a *cloath* spread on these *tables*, whereon must be presented this *collation* for the *wormes*. *Short* is my *life*: *fleeting* are my *dayes*: and my winged

Heb. 9. 27.

winged *minuits* fly with such *speede*, that I can hardly *count* them so fast as they *consume*. *Whē* I enjoyed the most sound and beloved *health*, even *then* the *shortnesse* of my *life* was discovered in my *breath*: for I was intrusted onely with a *litle ayer*, which neither was in my power *long* to *keepe*, nor *long* without it could I possiblie *continue*. I was so *false* in my *promises* which I made unto my *God*, that hee would not *trust* mee long with the keepng but of a *litle* of that *element*. I have allways *lived* at the *brinke of death*; and yet never seriously enough thought of *that* which now is ready to approach. I never *thought* indeede of the *hower* of my *death*, by a due *preparation* to entertaine it when it should come. Nay, I fondly imagined that it must of necessitie keepe the *roade* of *diseases*, & *sicknesse*; whereas it might have hastened by wayes *un-expected*. When I was *healthfull* I grew so *proude*, that I imagined certainly it either *could not*, or *durst not* assayle my *body*: and yet when I was afflicted with the smallest *paine*, then againe I was so cowardly *dejected*, that I was afraid it hastened by each *part* and *member*. When I *smarted*, I was taken off from my *pride*; but the *cure* of that *sinne* was an immoderate, and a slavish *feare*. But *now* I am well assured that neither *strength*, nor *youth*, nor *beauty*, nor *physick*, nor any thing else can secure our *bodies* from *returning to the earth*. True it is, that

the

the dead know not any thing; neither have they any more a reward; for the memorie of them is forgotten: but *the living know that they shall dye. There is noe man that hath power over the spirit, to reteine the spirit: neither hath hee power in the day of death.* Wherfore then have *I* so long lived in *ignorance*, or *forgetfullnesse* of mine *end?* If I had *remembred* it, I would have *fitted* and *prepared* mine *accounts* against the time it should come. If I had *knowne* it, I would have laboured to have made the *judge* my *friend.* But, ô, I *forgot* it: for I *increased* my *sinnes*, and thought not of the *debt:* I was *ignorant* too, and knew not the terriblnesse of the *Iudg.* *Now*, mee think's, these *cold* and *clammie sweats* doe chiefely arise from my chiding conscience; and from the *convulsions* which *there* I suffer through the *guilt* of my *sinnes.* I *never* was so *carelesse* or *ignorant* of *death*, as I *now* am *certaine* of it; yet *afraid* to *dye.* Now I am sensible that my *dust shall returne to the earth as it was. I know that* the Lord *will bring mee to death, & to the house appointed for all the living. Die*, say I? Yes. But *must* I dye? Yes. But *when?* That I know not: many *dayes* or *howers* I cannot expect to *live*, who am allready *pined* into the *leanenesse* of an *Anatomie.* But *where* must I dye? That I know not neither: even in *this bed* it is most likely, where I now lye *languishing* in the torments of my *disease.* But *how*,

Eccl:6. 5.

c:8.8.

Eccl: 12 7.

Iob.30. 23.

how, or *by what meanes* must I dye? Nor can I tell that; allthough this *sicknesse* seemeth to be dispatched hither for this very purpose. But if it be so sure that *dye I must*, is it likewise as sure to *what place* I shall *goe*? O this question is the common troubler of the *dying*. There are but *two havens* where soules can arrive: the *one* is the *holy land*; the *new Ierusalem*; the *haven* of eternall *happinesse*: the *other* is a *land* too, but it is *a land of darknesse*; a *land* of *smoakes*, and *stinkes*; a place of *eternall horrour*. To the *former* the *godly* are wafted by a convoy of *Angells*: to the *latter* the *un-godly* are hurried and tumbled by cursed *fiends*, and staring *ghosts*. Here indeede
Iob. 21. 13. *the wicked spend their dayes in mirth*: but *in a*
Ps 49. 14. *moment they goe downe to the grave. They are layed, like sheepe, in the grave; death shall feede on them; and the upright shall have dominion over them in the morning: and their beauty shall consume in the grave from their dwelling.* From *thence* there is *noe redemption*. Noe, noe!
Lu: 16. 26. *there is a greate gulfe*; and greater there will be, when *the earth shall be dissolved, and the*
2. Pet. 3. 12. *elements shall melt with fervent heate. Then* onely *heaven* and *hell* shall remaine; and from either of these there is noe *departure*. The *wicked would* be freed out of *hell*, but *cannot*: the *godly* neither *can*, nor *would* be deprived
Lu: 16. 26. of *heaven*. *Betweene us and you* (said *Abraham* to *Dives*) *there is a greate gulfe fixed, so*

that

that they which would passe from hence to you cannot; neither can they passe to us which would come from thence. Doest thou heare *that*, ô my perplexed *soule?* Doest thou know that *thy sentence* will be either *Come thou blessed*, or *Depart thou cursed?* Doest thou consider that *that sentence* will be *immediately*, so soone as thou shalt take thy flight from my *body?* O my *conscience*, why hast thou not *checked* mee for those *sinnes* of mine which have deserved the *sentence* of *horrour?* O my *soule*, why hast thou forgotten that thou must leave my *body?* Dye I *must*; for *what man is bee that liveth, and shall not see death? Shall hee deliver his soule from the hand of the grave?* The *righteous* and the *reprobate*, even *both* of them shall assuredly *dye*: but the *latter* shall have a *second death*; the *former* by *death* shall enter into *life*. *The wicked shall be* as *chaffe, which the wind driveth away from the face of the earth*; and when they *dye*, they shall be cast into *un-quenchable fire*: but the *righteous* shall be like the *wheate*, which *shall be gathered into the barne*. But first they must be sowed, before they be reaped. *Except a corne of wheate fall into the ground, and dye, it abideth alone: but if it dye, it bringeth forth much fruit.* They *dye to sinne* in their *regeneration*; and they *dye* by reason *of sinne*, at their *change*: but this all is, that they may *spring* up in *glory*. Lord since *I* needs must *dye*, let mee

Mat. 25 34. vers. 41

Ps: 89. 48.

Ps: 1. 4.

Mat: 3. 12.

Mat: 13 30.

Io: 12. 24.

mee *dye* in *thy favour*, that I may *live* for ever in thy celestiall *Kingdome*. *Pardon* all the *sinnes* I have committed; especially my *forgetfullnesse* of the time of my *dissolution*. So long as I *live*, let mee *repent* mee of my *life*, and *remember* my *death*. Give mee as *certaine* an *assurance* of a *life* in *glory*, as I know and am *certaine* of a *temporall death*. So shall my life *here* be spent in *sorrow* for my *sinnes*; and by *death* I shall passe to those mansions of *eternitie*. I *know* that *I shall dye*; I *begge* that *I may live*. Let my *sinne here* have a *death* in
Col. 3. mee; and let my *soule hereafter* have a *life* for
3. ever *with Christ in God*.

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2. A godly preparation against the minuit of death.

Ps: 44. 25. MY *soule is bowed downe to the dust*; *my belly cleaveth unto the earth*; and that litle *all* that is left of my declining *body*, hasteneth apace to the *chambers of death*. Mee think's I heare my greate *Creatour* speaking unto *mee* as hee did once to *Hezekiah* lying
Is: 38. 1 on his sick bed, and saying, *Set thine house in order*; *for thou shalt dye, and not live*. But what *house* is that which I must *set in order*? Is it my *body*? Alas I have noe power to order *that*. I have referred it to the *Physitians*; and they instead of *composing* it, and regulating

regulating it for the *recoverie* of my *health*, doe but vexe it with *druggs*, and torment it with *medicines*. I feele the *hand* of *death* lying *hard* upon mee, and seizing upon every *part* and *member* of my *body*. But if it be not the *house* of my *body*, is it then my *house-hold* or *familie* which I must *set in order*? To this indeede I am instructed even by common *civility*: for I have a *journie* to take; a *long*, and a *farre journie*; and *never* more shall I *returne* to this place of miserie. I must therfore bid my people *farewell*. I must give them a *charge*, and tell them what my *pleasure*, what my *desire* is they should performe in my *absence*: and that is onely to be *obedient* to the *lawes* of my *God*. But yet, mee think's, this is not *all*. There is yet *another house* which I must *set in order*: a *house* of farre more consequence to mee then either of the other. The poore *rotten house* of my *body* is ready to fall, and to come to *ruine* by the *stormes* of my *sicknesse*. Yet I strive to *mend* it, and to *support* it by the various *potions*, and severall *dose's* prescribed mee by the learned: but all I believe will not prevaile: *downe* it must, and *fall* into *ashes*. My *familie* and *house-hold* may long *continue*, allthough *I depart*, and *leave* them behind mee. But all this while what have I done for my *inner house*? What course have I taken for my sinfull *soule*, which must shortly appeare at the

the greate tribunall? That, ô *that*, is the *house* which I must *order*, where the *King of Kings* doeth looke for *entertainment*. If *that*
Mat: 12 be not *empty*, *swept*, *and garnished*, it can ne-
44. ver content my *husband*, my *Lord*, my *Iesus*. *First* therfore by an humble confession I will *empty* it of all *pollutions* and *uncleanesses* which have long obscured themselves, and lurked in the corners: *Then* will I *sweepe* it by *repentance*, *watering* it with my *teares*: and afterwards I will besiech my *God* to adorne and *garnish* it with his *spirituall graces*. I now be-
Ps. 4. 4. ginne (I blesse my God) to *commune with mine owne heart upon my bed*, and to *search out mine iniquities*. O my *God* be pleased to give mee a *quick apprehension* of all mine *enormities*. Sharpen my *memorie*, and rowze up and awake my sleeping *conscience*, that I may muster up all my sinnes in order, and examine the wicked and sinfull passages of my *life*. I will beginne with mine *infancie*; and proceede through all the crooked *turnings* and *by-paths* of my *life*, even unto *this* very *minuit* of my *sorrow*. I will search.

1. What *sinnes* I have *committed*?
2. How *long* they have *dwelt* with mee?
3. What *chidings* and *contentions* I had in my conscience for the *committing* of them?
4. How *often* I *repented* for them?
5. How *true* that *repentance* was?

6. What

6. What *amendment* did follow upon that *repentance*?
7. What *thankfullnesse* I rendered unto *God* for that *repentance*?
8. What *joy* I receaved in my *new obedience*?
9. What *holy resolutions* I made to continue in the *way* of the *commandements*?

And when I have *met* with a *sinne*, I will never leave it 'till I have *chased* it *away*: 'till I have done my best to *wash off* the *staine* with my sorrowfull *teares*. I will *struggle* with my *God* for the help of his *grace*; and will not leave him untill hee assureth mee that my *sinne* is *blotted* out by the *blood of the Lamb*. For *every* offence that I can remember, *I will arise, and goe to my father*, with the *teares* standing in mine *eyes*, and with *dropps* of *blood* falling from my *heart* in an earnest & sharpe *compunction*. In a *loathing* and *detestation* of my selfe for offending his Majestie I will *humble* my selfe, and *fall* at his *feete*; and with bashfullnesse and shame I will besiech him, saying, *Father I have sinned against heaven, and before thee; and am noe more worthy to be called thy child: make mee as one of thy hired servants.* I know hee will heare mee, for so hee hath promised and sayd *Call upon mee in the day of trouble; I will deliver thee, and thou shalt glorifie mee.* And when hee *heareth*, I am sure hee will *helpe* too;

Gen:32. 25.
Lu.15. 18.
vers.18
vers.19
Ps:50. 15.

Ps:46.1 too: for *hee is my refuge, and strength; a very present help in trouble.* And *leave him* I will not; *leave crying* I will not; *leave weeping*, and begging I will not, untill I find that hee
Lu:15. 20. *espyeth mee comeing.* O *now* (I blesse him) I find that *hee cometh to mee*, and armeth mee with this *resolution*; & I find that *I am comeing unto him* too, by the small sparkes of *grace* which *warme* my *resolution.* But *here* I must not *stay*; *on* I *must*; *follow* him I *will*, and never leave him untill hee takes compassion of mee, and *runne's*, *and fall's upon my neck, and kisseth mee.* I will not leave following
vers:22 him untill hee *bringeth forth the best robe*, even the *robe of his Sonne's righteousnesse*; & *putteth* it *upon mee.* I must have a *ring* too put *upon*
Rom:4 11. *my hand*; a *sealed ring*; even *the seale of the righteousnesse of faith* in the *meritts* of my *Re-*
Lu:15. *deemer.* I must allso feede upon the *fatted Calfe*;
vers:23 upon *him* who was *sacrificed* for my *transgressions*; even the *Sonne of his bosome*, who is *fatt* as it were, and *full* of all *divine vertues* and abundance of *grace*, able to *satisfie* for *the sinns of the whole world.* I will *feede* upon *him* in the participation of the holy *sacrament* and *communion of his* owne most *blessed body and*
vers.24 *blood.* And when I *eate* I will *be merry*; for *through faith* I shall have an assurance that
Reu:19 9. *hereafter* I shall be entertained at *the supper of the Lamb* in the Kingdome of my God. *Thus* my *omissions*, and *thus* my *commissions*; *thus*

mine

mine *infirmities*, and *thus* my *presumptions* shall be layed to *his* charge who is *the Lamb of God that taketh away the sinnes of the world.* Unto *him* I *will acknowledg my sinnes*; *and mine iniquities I will not hide. I will confesse my transgressions unto the Lord*; *and hee shall forgive the iniquitie of my sinnes*, when I say unto him with a sorrowfull Spirit, *Lord be mercifull unto mee: heale my soule, for I have sinned against thee.*

Io:1.29 Ps:32.5 Ps.41.4

When I have thus *confessed*, and *abhorred my selfe in dust and ashes*; I will then *resolve* for the time to come (by the grace of my God) and I will promise that *I will take heede to my wayes, that I sinne* not against him; or not *willingly*; or not *continually*; or howsoever not *impenitently*. Thus will I *sweepe*, and sweeping I will *weepe*, and weeping I will *pray* that for every *uncleane spirit* which hath dwelt in my *soule*, I may *now* have this *soule garnished* with the divine and excellent *graces* of the *Spirit* of my *God*. By *faith* I will come unto thee ô *Christ*, and call thee *my Iesus*. By *hope* I will come unto *you* ô yee blessed *quire of Saints and Angells*; and *with you* I will sing those ravishing *Halelujahs*. By *charitie* I will *reconcile* my selfe to my *offended brother*. I will (as much as in mee lyeth) *requite* and *satisfie* my *injured neighbour*. I will freely *freely remit* the *injuries* I have *receaved*; certainly assuring my selfe that the *offences*

Iob.42.6. Ps:39.1

 which

which have beene offered *mee* (though never so *high* in mine owne esteeme) are not *bad enough* to be compared to the *least trespasse* which I have committed against my *God*. And (as I am taught by the rules of *charitie*) I will not onely *love* my *friends*, to which I am prompted both by *nature* and *civility*, but mine *enemies* likewise I will *love*, as I am commanded by *God*. Yet (lest I missetake in my *charitie*) my *God a bove all* I will both *love* and *obey*; and that for noe other cause but onely for *himselfe*. *Next*, and in order unto him, I will *love my neighbour as my selfe*. I will *love* the *Lord* for his *power*: I will *love God* for his *wisedome*: and I will *love the Lord my God* for his *goodnesse*. I will *love the Lord*, who *created* mee by his *power*: I will *love God*, who instructeth mee by his *wisedome*: I will *love the Lord my God*, who hath *communicated* his *goodnesse* to a creature so despicable. I will not onely *know* my *God*, but I will allso *love* him. I will not onely *feare* him, but I will allso *love* him. I will not onely *feare* him as hee is an *omnipotent Lord*, or *honour* him as hee is *God* but I will allso *love* him as hee is *Mine*. Yea I will *love* him *with all my heart*, because hee gave mee a *Beeing* at my *creation*: I will *love* him *with all my soule*, because hee *preserveth* mee in this my *beeing*: I will love him *with all my mind*, because hee hath created mee *a new*, and given mee a *well-being* by

regenera-

regeneration: and I will *love* him *with all my strength*, because I know assuredly that hee will *glorifie* mee in the *most excellent Beeing*. I will *love* him *with all my heart*, *understandingly*, without *errour:* I will *love* him *with all my soule*, *willingly*, without *contradiction:* and I will *love* him *with all my mind*, treasuring him up in my *memorie*, without *forgetfullnesse*. I will *love* him *with all my heart*, *wisely*, lest I be *seduced* by the suggestions of the *devill:* I will *love* him *with all my soule*, *sweetely* and *delightfully*, lest I be *tempted* by *allurements* of the *flesh:* and I will *love* him *with all my strength*, *couragiously*, lest *I sinke* under the *pressures* and heavy *burdens* of the *world*. I will *love* him *with all my heart*; for all my *cogitations* shall reflect upon *him:* I will *love* him *with all my soule*; for all my *affections* shall be *directed* to *him:* and I will *love* him *with all my mind*; for all my *senses* shall be *obedient* unto *him*. I will *love* him *with all my heart*, *devoutly: with all my soule*, *discreetely:* and *with all my Mind*, *perseveringly*. And when *thus* I have endeavoured to *love* my *God*; then *next* in order unto *him*, and in *obedience* to his *commands*, I will *love my neighbour as my selfe*. I will *love* him *with the same affection* as *my selfe:* For *his sake* for whom I *love my selfe*, even for *God's:* For the same *reason* as *my selfe*; even for *grace* conferred in *this life* present, and for a certaine *hope* of

eternall glory in the *life to come : In the same order* as *my selfe* ; which shall be *above the world*, but *inferiour to* my *God : Vpon the same ground* as *myselfe*; even because of the *image of God* imprinted in *him* ; and because *hee is capable of* immortall *happinesse* : & lastly *as long as myselfe*; even *from the beginning unto the end*, untill this fraile *flesh* shall be forsaken by my pensive, my sad and sorrowfull *soule*. And that my *brethren*, my *neighbours* may be the better assured of *my love*, which cannot be *firme* unlesse I accord with them in the *same beliefe* ; and that it may be knowne that (through the grace of my God) *I hold fast the*
Heb:4. 14. *profession* of my *faith* wherein I have lived, even the same which was taught by my *Saviour* and *his Apostles* according to the *trueth* and *puritie* of the same, without leaning either to *prophanesse*, *atheisme*, *superstition*, or any other *errour* or *heresie* ; and to the intent that they may joyne with mee in *thanksgiving* to my God for *preserving* mee in *the same*, and in *prayer* unto *God* that I may *continue* in *the same* both *to the end*, & *in the end*; I will therfore *cheerefully*, *faithfully*, and *confidently* rehearse the articles of my *beliefe*, and say.

I beleeve in God the Father Allmighty, Maker of heaven and earth : and in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost,

Ghost, borne of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day hee rose againe from the dead, hee ascended into heaven, and sitteth on the right hand of God the Father All-mighty, from thence hee shall come to judg the quick and the dead. I beleeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgivenesse of sinnes, the resurrection of the body, and the life everlasting. Amen.

Thus *I believe*, *Lord helpe my un-beliefe*; and graunt that I may not be *tossed to and fro*, *and caried about with every wind of doctrine*, *by the sleight of men*, *and cunning craftinesse*. *whereby they lie in wayt to deceave*: *but* that *speaking* and *believing* this *trueth in love*, *I may grow up unto him in all things*, *which is the head*, *even Christ* my Redeemer. And that I may thus *repent* mee of my *sinnes*, and *continue* in *love*, and *persevere* in the *faith*, and *submit* to his good *pleasure*, I will with a *bended heart*, and a *sorrowfull spirit*, and *weeping eyes pray* unto him, and *say*.

Mar. 9. 24. Eph. 4. 14. vers. 15.

3. 3. *The Prayer of the sick.*

FAther of mercies, Lord of life; thou God
Ps:6.2. which art *a refuge in the time of trouble, have*
Ps:143. *mercy upon mee, for I am weake*, and *my heart*
4. *with in mee is desolate.* A *sinner* I *am*, (I must confesse it) not deserving thy *mercy*, a *fowle*, a *grievous sinner* I *am*, who *have disobeyed* thy *statutes*, and *broken* all thy *commandements*; and never have I set my selfe in any good *way* to *seeke* my *peace* and *reconciliation* with *thee.* My *conscience check's* mee, and my *sinnes testifie against mee*, and mine *adversarie the devill* striveth to pluck from mee my *confidence* in *thee.* O *Lord* be thou my *protectour*, and my gracious *father.* Be *reconciled* unto mee in *Iesus Christ* in whom alone thou art
Io:16. well pleased, and *in whose name whatsoëver I*
23. *shall aske of thee*; *I* am sure *thou wilt give it unto mee.* Heavenly *Father* doe thou *assist* mee, doe thou *comfort* mee in these my *tryalls*,
Ps:60. and *afflictions: o be thou* my *helpe in trouble*,
11. *for vaine is the helpe of man.* To *thee* I *cry*, to *thee* I come with a *panting heart*, with a *sorrowfull soule*, with an *humble spirit. I have sinned, ô I have sinned*, and *done amisse*; and my *portion* might be justly therfore in the *land of darknesse*, there to be *tormented with the devill and his angells for-ever.*

But

But ô thou who haſt promiſed to *heale all* Pſ:147
thoſe that are broken in heart, *and* to *bind up* 3.
their wounds; be reconciled unto mee in the
wounds of my *Redeemer*. Speake *peace* unto
my *conſcience* in this *agony*, in this *ſorrowfull*
and *deepe ſighing* for my *ſkarlet ſinnes*. *To thee*, Pſ:143.
and to thee alone *I ſtretch forth my hands*: to 6.
thee *my ſoule gaſpeth as a thirſtie land*. *Heare mee* verſ.7.
ô Lord, & that ſoone, for *my ſpirit waxeth faint*:
hide not thy face from mee, *leſt I be like unto*
them that goe downe to deſtruction. O let not
theſe *teares* be *refuſed*, nor theſe *groanes* be
ſighed and *ſobbed in vaine*: but by the power
of *his paſsion* out of whoſe pretious *ſide did*
iſſue both water and blood, be thou *reconciled*
unto *mee* the unworthieſt of thy creatures.
Though my *ſoule* be *deepely ſtained* with the
pollutions of my *tranſgreſsions*, yet *his blood*
hath power to make it *white as ſnow*. On
that *remiſsion of ſinnes* by his *torments* and
ſufferings doe I wholly *rely*. *My ſelfe I abhorre*, Iob:42.
and repent in duſt and aſhes; my *workes* I *diſ-* 6.
claine, for I know their *unworthineſſe*: on
thee alone, ô my *Ieſus*, I wholly *depend*, and
by *thee* alone I *hope* for *remiſsion*. Be thou my
Ieſus, be thou my *Saviour*. *Cure* mee by thy
wounds; *heale* mee by thy *ſtripes*; *eaſe* mee by
thy *torments*; *comfort* mee by thine *agonie*;
refreſh my fainting ſoule by thy *bloodie ſweat*;
revive mee by thy *death*; and ô Sonne of God
and Saviour of the world, *preſent* mee to thy

Ps:94. *father* in the *robe of thy righteousnesse. Give*
13. *mee patience in* this *time of adversitie* that I may *quietly* and *contentedly* submit to thy good *pleasure*; *rely* upon thy *mercy*; be *thankfull* for thy *chastisement*; and in all things so *looke* up unto *thee* in this time of my *sicknesse*, that I may *hereafter* be raised to *glory* by the power of thy *resurrection. This sicknesse* (for ought I know) may be *unto death*; but *in thee*, I trust, it shall be a *passage* unto *life*. If thou hast passed the *sentence* of the *first death* upon mee, decreeing to execute it by this my *sicknesse*, & to lay mee in the *dust* by this present *visitation*; howsoever be pleased, ô my *father*, for the worthinesse of thy *sonne* to *free mee* from the *horrour* of the *second death*. Let mee
2.Pet:3 *be found of thee in peace*, that it may clearely
14. appeare to mee that thou art a *God of trueth*,
Hab:3. and *in the midst of judgment remembrest mercy.*
2. *Vnto thee* I *turne*, for *thou hast smitten mee*; and
Is:9.13 *the thing that I so greatly feared is fallen upon*
Iob.3. *mee.* My body thou *makest sick in smiting, by*
25.
Mich:6 *reason of my sinnes*; yet in *confidence* and *full*
13. *assurance* of thy *mercy I commit the keeping of*
1.Pet 4 *my soule unto thee, as unto a faithfull Creatour.*
19. O *let* that *live*, *and it shall praise thee*, for *in thee*
Ps:119. *doe I trust: let mee not be confounded*, neither
175. let mee *despaire* of the greatnesse of thy *mercies.* And *though* now *I walke in the shadow of*
Ps:23.4 *death*; yet I know that it is in thy *power* to restore mee to *health*. Lord (if it may stand with

thy

thy secret will) be pleased to *recover* mee, that I may *glorifie* thy goodnesse in thy worke of *power*. Blesse all the *lawfull meanes* that shall be used for that purpose. Give *skill* to the *Physitians*, *vertue* to the *medicines*, *strength* to my *spirits*, and *health to my body*. Let mee *recover* my *strength*, that I may imploy it in thy *service*; and *restore* mee to *health*, that I may be more active in mine *obedience* to all thy *commandements*. But if otherwise thou hast determined, and resolvest at this time to *make mee as water spilt upon the ground*; graunt mee a *willing*, and *ready submission* to thy *decree*. Either *abate* the *torments* of mine afflicted *body*, or *increase* my *patience*; that I may not offend thee in my *sufferings*. Make mee to *magnifie thee*, whether *by life* or *by death*: and graunt mee so safe a passage and conduct in the *armes* of thy *mercy*, that I may be conveyed safely into *Abraham's bosome*. Graunt this *ô father* for the love and merits of thy *Sonne* Iesus Christ my onely intercessour and redeemer: in whose name & words I farther call upon thee, saying.

2. Sam. 14. 14.

Our Father which art in heaven, Hallowed be thy name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our dayly bread. And forgive us our trespasses as wee forgive them that trespasse against us, & leade us not into temptation: but

deliver us from evill; for thine is the Kingdome, the power, and the glory for ever and ever. Amen.

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4. 4. The consolation of the godly in the hower of death.

Iob.3. 20. VV*Herfore is light given to him that is in miserie* (saith holy Iob) *and life*
vers.21 *unto the bitter in soule? Which long for death, but it cometh not; and digge for it more then for*
vers.22 *hid treasures: Which rejoyce exceedingly, and are glad when they can find the grave.* This was the complaint of a *faithfull man*, and may now be the lamentation of a *sorrowfull woman.* I have *grieved*, and I have *mourned* for my *sinnes:* and my good God (I blesse him for it) is gratiously pleased in the *bowells of* his *mercy* and *compassion* to give mee an *assurance* of *happinesse* by the *merits* of my *Iesus.* But when comest thou, ô my *sweete*, my *longed for*, my desired *Saviour?* Thou knowest my *paines*, which draw from mee many *sinfull thoughts*, and *un-fitting cryes.* Thou takest notice of the cunning *suggestions* of my greatest *adversarie*, and his busie *allurements* to rob mee of my *hope.* Thou seest how sometimes hee would leade mee into *carnall securitie*; and sometimes into a beliefe that my verie *vices* are *vertues*, or *not seene* by *Thee*, or *not* to be

punished

punished by *thee:* and sometimes againe hee striveth to *hurrie* mee into the verie *gulfe* of *despaire.* But I know and am assured that through the merits of my Redeemer *the gates of hell shall not be able to prevaile against mee*; for whom thou loveſt thou wilt *love unto the end.* I know that *in the way of righteousnesse there is life, and in the path-way thereof there is noe death.* Hence away therfore yee fowle *fiends*, and rebellious *tempters.* What doe yee here *fawning* and *grinning*, hoping to *betray* a penitent *soule?* These *teares* which *I shed* for the *wounds* that I made in the *body* of my *Saviour* by my *piercing sinns*, are *too pretious* a *water* for *you* to *bath in*; too *choyce* a *wine* for *you* to *tast of:* here are noe hopes for the *enemies* of mine indulgent *Iesus.* Though my *groanes*, alas, cannot be *free* from the *pollution* of *sinne*; yet they shall not advantage *you* in what yee desire. *Away from mee yee wicked* ones: *I will keepe the commandements of my God.* Thinke not to affright mee with my approaching *death*; for *I desire to be dissolved, and to be with Christ. Death* I *feare* thee *not:* come, come, and trye thy *power*; but know that thy *countenance*, which is so *terrible* to *reprobates*, is the producer of *joy* & *comfort* to my *wearied heart.* Thou poore, feeble, despised *nothing*, what *power* or *strength* is left thee to boast of? *Grave* why *gapest* thou, why standest thou so *open* as if thou

Mat. 16 18.
Io: 13. 1
Prov. 12. 28.
Ps. 119 115.
Phil. 1. 23.

Hos:13 didst hope to *tryumph*; and *conquer* mee?
14. My *Christ* did threaten to be *thy plagues*, *ô death*: my *Iesus* did resolve to be *thy destruction*, *ô grave*; and that *repentance should be*
Is:25.8 *hid from his eyes.* Hee promised to *swallow up*
1 Cor: *death in victorie*, and to *wipe away teares from*
15.54. *off all faces.* This hee *did promise*, and this hee *hath performed*: for by his blessed Apostle I am well assured that *death* it selfe *is swallowed up in victorie.* Now I dare *challenge you*, ô yee impotent and powerlesse *adversaries*:
vers:55 I dare *scorne*, and *contemne* you. *O death, where is thy sting? O grave, where is thy victorie? Thy sting, ô death*, was *pullud out* by *him* who is the *Lord of life.* The *strength* of thy *sting* was that *law* which was *fullfilled* by
Hos:13 my mercifull *Iesus.* Hee, *hee* hath *ransomed*
14. mee *from the power of the grave*, & hath *redeemed*
Ps:49. mee *from death.* Hee hath *redeemed my soule*
15. *from the power of hell, for hee shall receave mee.*
Rom: *To this end hee dyed and rose againe, & re-vived,*
14.9. *that hee might be Lord both of the dead and of the*
Ps:68. *living. Hee that is* my *God is the God of sal-*
20. *vation, unto whom belong the issues from death.*
Ps.48. *This God is* my *God for ever and ever: hee*
14. *shall be my guide, even unto death. I live*
Rom: *not to my selfe; nor doe I dye unto my selfe:*
14.7. *for whether I live, I live unto the Lord; &*
vers.8. *whether I dye, I dye unto the Lord: whether*
Phil:1. *I live therfore, or dye, I am the Lord's. Christ*
20. *shall be magnified in my body, whether it be by*

life

life or by death : for to mee to live is Christ, verſ. 21
and to dye is gaine. I come not to the mount Heb. 12
that might not be touched; nor to blackneſſe, 18.
and darkneſſe and tempeſt : but I come unto verſ. 22
mount Sion, to the generall aſſemblie, and verſ. 23
church of the firſt-borne which are written in verſ. 24
heaven; and to God the judg of all, and to the ſpirits of juſt men made perfect; and to Ieſus the Mediatour of the new covenant; and to the blood of ſprinkling, that ſpeaketh better things then that of Abel. I know that if Rev. 2.
I am *faithfull unto death, hee will give unto* 10.
mee a crowne of life. I know that *all things* 1. Cor:
are ours ſo long as *wee* are *his; whether the* 3. 21.
world, or life, or death, or things preſent, or verſ. 22
things to come; all are ours, and wee are Chriſt's, verſ: 23.
& Chriſt is God's. Why thē doe I *crie* out upon my *paines?* Is any *paine* which I can *ſuffer*, either *ſo much* as I *deſerve* by offending my *Ieſus* or *comparable* to *his torments* which hee *ſuffered*; for *mee? Fleſh*, thou haſt diſturbed mee all my *life*; & with thy *ſweete*, and *ſugered baites* haſt allured mee to *ſinne :* but I will *drowne* thee therfore in my *teares.* Thou art allready drawen *low* by my *ſickneſſe*; and yet (becauſe this puniſhment is not enough) thou who wert kept from *ſtaines* with curious (though ſimple) *art*, ſhalt now be tumbled into the *dirt* from whence thou *cameſt.* For the *beds* of *downe* on which thou haſt *ſtretched* thy ſelfe, thou ſhalt *lye downe* in the hard and ſtonie

earth : for the greate and ſpatious *chambers* which thou didſt pride thy ſelfe in, thou ſhalt be confined to the ſkantneſſe & narrowneſſe of a *coffin* : for the curious *hangings* which adorned thy *roomes*, & were the coſtly adventures and labours of forreiners, thou ſhalt be cloſely wrapped & bound in thy *grave-clothes*: and for the gallant *ſocietie* which thou ſo cheerefully delightedſt in, thou ſhalt have the companie of nothing but *wormes*; yea and *ſuch wormes* too as thou didſt *loath* in thy ſeeming *proſperitie*, ſhall be at once both thine *aſſociates*, & thy greedie *devourers*. *World* thou art an *impoſtor*, & haſt treacherouſly deluded mee with *hopes* of *vanitie* : but now I find that thy *braverie* is but *follie*; thy *riches* but *fumes* & *ſmoakes* that *vaniſh*; thy *friendſhip* but *hatred*; thy *pride* but *madneſſe*; thy *beautie* but *uglineſſe*; and all thy *temtations* are but *leaders* to *deſtruction*. I *hate thee* therfore, thou vaine *world*, and leave thee *behind* mee, as *contemning* the ſocietie of trifles ſo un-worthy : and though for a time thou mayſt *foole* the *un wiſe*, and *bewitch* them with the *falſe glaſſes* of thy ſeeming *glory*; yet know thou that the time ſhall come when thou ſhalt *conſume* in thy *flames*, and ſhalt *burne* in a *heape* at the day of *revenge*. And as for *you*, ô yee *black* and *uglie ſlaves* of *perdition*, yee *helliſh crew* of infernall *fiends*; goe ſeeke *ſome other* to delude with your *ſuggeſtions*; in *mee* yee have neither

ſhare,

ſpare, nor *hope*; for neither ſhould *your torments* be *leſſened* if yee could *ſeduce mee*; nor ſhall, nor can your *madneſſe* prevaile againſt my *redeemed ſoule*, to increaſe the number of your *ſchreeches* and *howlings*.

And now, *ô my Ieſus*, come, *come away*; for *I* am *thine*, and *thou* art *mine*. Why *ſtayeſt* thou ſo *long*? Why *delayeſt* thou the *time*? The *longer* I *live*, I doe but the *more offend* thee; and the *more* I *offend* thee, the *more* doe my *ſorrowes burden* mee for theſe mine *offences*. O would it not be more for thy *glory* to free mee from *corruption*, that I might ſing *praiſes* to thy *name* without any *feare* of *diſpleaſing thee*? *How long*, *Lord*, *how long* wilt thou keepe mee from thy *tryumphant quire*? *My* Pſ.42.2
ſoule is a thirſt for thee; my *heart panteth* after thee: *ô when ſhall I come and appeare* in thy preſence, ô my *God*? O how truely and eagerly doe I *long* for *death*, that I may live with *thee* who art *the truth and the life!* I know Io:14.6
that one day *dye* I muſt, but my *death* ſhall be nothing but a *paſſage unto life*: for though *in Adam all dye*; yet *in* thee, *ô Chriſt*, *ſhall* 1.Cor.
all be made a live. I *cry*, Lord, I *cry*: *to thee* I 15.22.
cry, becauſe *thee* I have *offended*: to *thee onely* I *cry*, becauſe *thou onely* doeſt *heare*; and wilt *helpe*: to *thee onely* I *cry*, becauſe *thou onely* haſt *redeemed mee*: to *thee*, ô to *thee* I *cry* to *haſten*, to *come* with *ſpeede*: O *God* make *ſpeede* to *ſave mee*: O *Lord* make *haſt* to

helpe

Dan.9. 19. *helpe mee. O Lord heare : ô Lord forgive : ô Lord deliver mee from the body of this death.* These *pale cheekes*, and these *hollow eyes*, and these *staring bones*, and this *shrivell'd skinne* are now, mee think's adorned with *beautie*, because they bring mee the *glad tidings* of the *approaches* of my *Redeemer*. This *bed* is *hard* to what I shall find in the *grave*: these *sheetes* are *course* and *un-easie* to that which I shall be *wound* in. Come, *ô Christ : ô stay noe longer.* I feare thou art *angrie* with mee, or else ere now I should have seene thy *face*: but if thou art *angry*, I am well assured that *thy wrath endureth but the twinkling of an eye, and in thy presence is life*. My *spirit* cryes *come*; and my wearied *soule* cryes *come*; and my weake *limbs* cry *come*: Come therefore, ô my *Redeemer*; *Come Lord Iesus, Come quickly.*

Rom:7 24. Ps:22. 17.

Ps:30.5

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5. 5. The resignation of the Soule into the hands of God.

THe Prophet *Ieremiah* admonished the house of Israel, saying, *Give glory to the Lord your God, before hee cause darknesse; and before your feete stumble upon the darke mountaines; and while yee looke for light, and hee turne it into the shadow of death, and make it grosse darknesse.* That *glory* I have *given*, and *now* I *doe render* to the *Lord my God*,

God, so farre as hee in his goodnesse is pleased to enable mee. And now *that time* is come, *that* happy *moment.* O *Well-come* blessed *hower* so long *expected*, so long *desired.* How *rebellious* hath beene my *flesh* that it *held out* so long, and now *hides it selfe* under my *dryed skinne*, and *shrink's* it selfe *up* as *unwilling* to *yeeld*! Away *proud dust*; thou canst have noe hope of a freedome from *putrefaction*, allthough the time shall come when the Lord will *glorifie thee.* *That time*, I know *will* come indeede, yea *I know it assuredly; for the Lord is on my side. I know that my Redeemer liveth, and that hee shall stand at the latter day upon the earth: and though after my skinne wormes destroy this body, yet in my flesh I shall see God; whom I shall see for my selfe, and mine eyes shall behold, and not other, though my reines be consumed within mee.* Ps: 56. 9 Iob. 19. 25. vers: 26 vers: 27

I have (though *weakely*, and *imperfectly*) endeavoured to *glorifie* my *God* before this hower approached, both in the *confession* to him of my grievous *sinnes* (ah those *uglie sinnes*) which I *still* grieve for & am *sorry* for *them*; and yet not without a certaine *confidence*, and *assurance* of his *mercy.* Lord I thanke thee for this *happy hower*: Now I find that though *the wicked is driven away in his wickednesse*, yet *I* am filled with *hope in my death. Wicked*, alas, I *was*; and (woe is mee) *wicked* I *am*, if considered in *my selfe*; but in *thee*, ô *Iesus*, Pro: 14 32.

I am

I am *holy*; in thy *righteousnesse* I am *righteous*;
& therfore I am strongly assured that *shortly*,
Ps.36.9 even *presently*, *in thy light*, in thy Kingdome
Reu:21 whereof *thou thy selfe art the light, I shall see light*
23. Now doe I with heavenly comfort assure *my*
Eccl.7. *selfe* that *the day of death is better*, farre better
1. *then the day of* my *birth*: for I was *borne* to
Ps.23.4 *sinne*, but I dye to *reigne*. Now *though I walke*
through the valley of the shadow of death, I
can *feare noe evill*, *for thou art with mee*;
thy rod and thy staffe they comfort mee.
Ps.88.4 VVhat though *I am counted with them that*
goe downe to the pit; *and am as a man that*
Iob.17 *hath noe strength?* VVhat though *my*
1. *breath be corrupt*; though *my spirit be spent*;
though *my dayes be extinct*; and though
vers.13 *the graves be ready for mee?* VVhat though
the grave be mine house, *and* presently *I*
shall make my bed in the darknesse? VVhat
vers.16 though *corruption*, *and the worme shall goe*
downe to the barrs of the pit; and *our rest*
shall be together in the dust? VVhat though
Ier.9. *death be come up into my windowes*, into
21. mine *eyes*; *and be entered into the tabernacle*
Ps:107 of my *body?* VVhat though *my soule ab-*
18. *horreth all manner of meate*, *and I draw*
neere unto the gates of death? VVhat though
Ps:55. *my heart be sore pained with in mee*, *and the*
4. *terrours of death be fallen upon mee?* *Yet*
Ps:44. *though all this be come upon mee*, *I will not*
17. *forget thee*, O my God; *neither will I deale*
falsly

falsly in thy covenant. My heart shall not be verſ.18
turned back; neither shall my stepps decline
from thy way: noe; though thou hast sore verſ:19
broken mee in the place of dragons, and doest
cover mee with the shadow of death.

I am goeing now *the way of all the earth,* Ioſ:23.
and doe know in my heart, and in my soule, 14.
that not one thing shall *faile mee which the*
Lord my God hath promised to his *elect.*
Now am I joyfully *goeing to the gates of the* Iſ:38.
grave: I am deprived of the residue of my 10.
yeares: I shall behold man noe more with the verſ.11
inhabitants of the earth. Mine age is de- verſ:12
parted, and is removed from mee, even as
a shep-heard's tent. But yet, *Lord, what is* Pſ:39.7
my hope? Truely my hope is even in thee. I
shall *speedily depart*, & then shall I joyfully be
freed from *sinne. The soule* of my Redeemer Mat:26
was exceeding sorrowfull, even unto death; and 38.
all for *my sake* as well as for *others*; that I
might *now* be *joyfull*, and *rejoyce* unto *life.*
Mee think's *that voyce from heaven* which was
heard by the *Apostle*, is now sounding in
mine eares, and saying, Blessed are the dead Reu.14
which dye in the Lord from hence forth: yea, 13.
saith the spirit, that they may rest from their la-
bours; and their workes doe follow them. Mee
think's I find the words of the Psalmist full
of truth and comfort, that *Precious in the sight* Pſ:116.
of the Lord is the death of his saints. O *now,* 15.
mee think's, (like that blessed martyr Saint
Stephen)

Stephen) looking up to the heavens I see them
Act:7. *open; and the glory of God; and* my *Iesus stan-*
55. *ding on the right hand of his father.* I come,
Ps:31.5 Lord, I come. *Into thy hands I commend my*
spirit; for thou hast redeemed mee, ô Lord, thou
God of truth. Take mee into thine *armes,*
Act.7. ô God: Convey mee to thy Kingdome,
59. ô Christ: *Lord Iesus receave my spirit.* Amen.

The

The

TWENTIE-SEAVENTH SUBJECT. 27.

Teares in the distressed time of civill warrs.

The Soliloquie, containing a patheticall and grievous lamentation for the present distractions both in the Church & Commonwealth, by reason of these cruell & most bloody warrs.

THE EJACULATION.

Psal. 5.

vers. 1.

Give eare to my words, ô Lord; consider my meditation.

vers. 2.

Hearken unto the voyce of my cry, my king, and my God; for unto thee will I pray.

Shall a trumpet be blowne in the city, and the people not be afraid? Amos. 3.6. Saith the Lord by the mouth of his holy Prophet. A trumpet? Why?

Lev.25 Why? Is that so dreadfull? So terrible?
9. I find that *a trumpet of Iubilee was appointed to be sounded in the day of atonement throughout all the land* of promise, when the Israelites should come into it: and certainly when that trumpet sounded the people rejoyced, & were not afraid. Yea, but the Lord called not to rejoycing and Iubilees, when he threatned Israel by the mouth of that Prophet
Amos. *who was among the herdmen of Tekoa.* The
1.1. first sound of a trumpet that ever was heard, as the Scriptures mention, was a cause of
Ex.19. trembling: for *the third day* after Moses
14.15. went downe from the Mount unto the peo-
vers.16 ple; *in the morning there were thunders, and lightnings, and a thick clowde upon the mount, and the voice of the trumpet exceeding lowd, so that all the people that were in the campe trembled.* Yea they so trembled, and were so afraid,
c.20. when *they saw the thunderings, and the light-*
18. *nings, and the noise of the trumpet, and the mountaine smoaking, that they removed, and*
vers.19 *stood a farre off, and said unto Moses, Speake thou with us and wee will heare: but let not God speake with us, lest wee die.* This was the first sound of a trumpet that ever was heard; and I find that this was a cause of trembling. Againe, I reade that the *trumpet* was ordained
Num. for the sounding an *all arme*: and that, o *that*
10.5. is it which now sound's in our eares: Nothing but a *point of warre*: nothing but newes of

fire

fire and *sword* is heard among us. The trumpets, the trumpets, oh, they sound, they sound: a shrill and horrid dinne a fearfull noise they make in our eares: and our *new-fenced* cities, and our *new-fortified* townes are encompassed as once *Iericho* was, when the *trumpets of rams-hornes* were blowne by Ios.6:8. the *priests*, and *the people showted*. Surely that vers.16 day is come upon us which the Lord threatned Ierusalem with, by the mouth of his Prophet: for *the mighty man cryeth bitterly: the* Zeph.1 *day of wrath is come upon us; the day of trouble* 14. *and distresse*; the *day of wastnesse and desolation*; *the day of darknesse and gloominesse*; the vers.15 *day of cloudes and thick darknesse: the day of the* vers.16 *trumpet, and all-arme against the fenced cities, and against the high towers. Distresse* is come vers.17 upon us, that *we walke like blind men, because we have sinned against the Lord; and our blood is powred out as dust, and our flesh is as the dung.* Oh, *that is* fallen upon us which was threatned to *Egypt*. *Our land is watered with blood,* Eze:32 wherein wee doe swimme, even to the mountaines; and the rivers are full of us. Good God, what a menace was this which went out against Egypt! What, *water* the land with *blood?* Yes, with blood. And good reason: for that countrie which had beene so fertile through the *overflowings of Nilus*, was now growne more glutted with skarlet sinns, then their river was pregnant & teemed with

with misse shappen monsters. Thus God *can* doe: and thus God *will* doe, when his patience is over-pressed with the infinite increase of insufferable crimes. And thus, o thus he now doe's to my poore, native, bleeding countrie. *This*, this land, which was *like the land of Egypt*, even as *the garden of the Lord:* which was *great among nations*, *and Princesse among Provinces*, is now. *Made an astonishment*, and an *hissing*, and a *desolation*. The *voyce of mirth*, and the *voyce of gladnesse*, and the *voyce of the Bride-groome*, and the *voyce of the Bride*, and the *sound of the mill-stones*, and the *light of the candle*, are taken from us; and this *whole land by* degrees become's a desolation, and an astonishment. *Her priests sigh*; her *virgins are afflicted*; and *she is in bitternesse*. Lord, what a strange and sad alteration is here in every corner of the Kingdome; in all estates and conditions of the people! Our *cities* are become *prisoners* even to their *owne fortifications*; and seeme to be coffind in the walls of their strength. The *grave* and *ancient* inhabitants of them, who had *out-lived* their sweat and labour, are now enforced to become young *apprentices* to their allmost forgotten crafts; and finding their stiffe & stickie fingers unapt to *purchase bread* for their *bellies*, they *moisten* their shrivell'd cheekes with those few teares their age can allow them. The *cornets* and the *sack-buts*

Gen. 13 10.
Lam. 1. 1.
Ier. 5. 9
vers. 10
vers. 11
Lam. 1. 4.

sack-buts are turned into *trumpets and fifes:* our *feasts are turned into mourning, and all our songs into lamentation; and sack-cloth is brought upon all loines, and baldnesse upon every head; and our mourning is as for an onely sonne; and the end of our mirth is this our bitter day.* Our *dances* are changed into *marches*; our *banquets* into *famine*; our *gownes* and *liveries* into *garments* made of the *skinns of Elkes and Buffeloes:* and the *suites of gold and Tissue* into *glittering armour.* The *hatts* composed of *the soft wooll* of the *Beaver* are turned into *helmets* & *beavers* of *hard* and *heavy mettall:* the *lofty* & *proud structures*, into *poore* and *narrow hutts* and *tents:* and the *pride* of the *cup-board*, and the *glory* of the *fingers* into *salarie* for *souldiers*, and *the price of blood. Warre is proclaimed in our gates; it is prepared: our mighty men are awaked: all the men of warre draw neere, and come up.* Our *plough-shares* are beaten into *swords*, and our *pruning hookes* into *speares.* Our citizens hands forget the cunning of their trades and occupations, by *teaching their hands to warre, and their fingers to fight.* Our *penns* are turned into *pikes*; our *maces* into *swords*; our *walking staves* into *halbeards*, and *partizans*, and *leading-staves*; and our *voyces* of *harmonie* and *musick* into *showtes* and *horrid cries* of *formidable armies.* The *bells* which merrily *rang* the *peales* and the *changes*, either *roare* out our destructions in *engines of warre*

Amos. 8.10.

Ioel.3. 9.

vers.10

Ps.144. 1.

by a strange metamorphosis; or if they continue in their ould condition they skarce know any other tone then *knells* for the *slaine*, the death of whom causeth the wringing of hands among *orphanes & widdowes*. Our *Beth-els* are turned into *Beth-avens*;
Amos. 5.5. so that now wee skarce *dare* to *seeke Bethel*, or *enter into Gilgal*, or passe *unto Beersheba*. Our
Dan.6. 16. *Daniels*, oh our *Daniels*, are *cast into the denns of Lyons*; and yet few of us doe *passe the*
vers.18 *night in fasting*; nor *doe we send away the instruments of musick from before us*; *nor doth our sleepe goe from us*. O that wee would yet once
vers.26 *tremble and feare before the God of Daniel, who is the living God, and stedfast for ever; and his Kingdome that, which shall not be destroyed; for his dominion shall be even to*
vers.27 *the end. He delivereth, and rescueth: and hee worketh signes and wonders in heaven, & in earth.* Sad was the time with Ieremiah
Ier:37. 12. the Prophet, when *he went out of Ierusalem to goe into the land of Benjamin, to separate himselfe thence in the midst of the people.*
vers.13 *For, when he was in the gate of Benjamin, a captaine of the ward was there whose name*
vers.14 *was Iryah; and he tooke Ieremiah the Prophet, saying, Thou fallest away to the Caldeans: but Ieremiah said, It is false; I fall not away to the Caldeans; but he hearkened not unto him. So Iryah tooke Ieremiah, and*
vers.15 *brought him to the Princes: wherfore the*

Princes

Princes were wroth with Ieremiah, and smote him, and put him in prison in the house of Ionathan the Scribe; for they had made that a prison. Bad, o full bad are our times too: for our *Ezekiels* live among *briars and thornes*; and dwell among *scorpions.* The Prophets of the Lord have their trialls of cruell mockings; yea of bonds, and imprisonment. *They are stoned, they are tempted, they are slaine with the sword: they wander about in sheepe-skinns, and goate-skinns, being destitute, afflicted, and tormented; of whom the world is not worthy. They wander in deserts, and in mountaines, and in denns, and caves of the earth:* This thou hast seene, *ô Lord; keepe not silence: ô Lord be not thou farr from them. Stirre up thyselfe, and awake to their judgment, and to their cause,* o our God, and our Lord. The time is allready come *that judgment* hath *begun* at the *house of God:* and if it first *begin* at *them, what shall the end be of them that obey not the gospel?* Wee *see* not our *signes*; there is skarce any Prophet more: *and who is there among us that knoweth how long?* Wee *have unsettled* people among us, who are apt *to say to the Seers see not; & to the Prophets, Prophesie not unto us right things: speake unto us smooth things; Prophesie deceits. Get yecout of the way, turne aside out of the path: cause the holy one of Israël to cease from before us.* The Prophet Ieremiah complained that in his

Eze:2. 6.
Heb:11 36.
vers.37
vers.38
Ps.35. 22.
vers.23
1.Pet. 4.17.
Ps.74.9
Is.30. 10.
vers.11

Ier:5. 30. time *a wonderfull and horrible thing was*
verſ. 31 *committed in the land: the Prophets prophe-*
ſied lies; and the people loved to have it ſo:
and what (ſaith hee) *ſhall wee doe in the end*
c:14. *thereof?* Againe he cries out. *Ah Lord*
13. *God, behold the Prophets ſay unto them, Yee*
ſhall not ſee the ſword, neither ſhall yee have
famine; but I will give you aſſured peace in
verſ. 14 *this place. The Prophets Prophesie lies in thy*
name whereas thou ſenteſt them not; neither
haſt thou commanded them, nor ſpoken to
them: they Prophesie unto the people a falſe
viſion, and divination, and a thing of
nought, and the deceipt of their heart. And
is it not as bad in theſe times as it was in
thoſe? Nay doe not they now *profeſſe prophe-*
Amos. *ſying* which are *noe Prophets*, neither *ſonns of*
7.14. *Prophets*; but *heard-men*, and *gatherers of Sy-*
comore fruits; and yet will not believe but that
verſ. 15 God ſaith unto them; *Goe, Prophesie unto my*
people Iſrael? Surely if ſuch be crept in among
us through the windowes, and ſo ſtopp our
Zech: light, the day will come when *they ſhall be*
13.4. *aſhamed every one of his viſion when he hath*
Prophesied; and ſhall noe longer weare a rough
garment to deceave; and each of them ſhall ſay, I
verſ:5. *am noe Prophet; I am an husband-man; for man*
taught mee to keepe cattell from my youth. Nay,
Mic.2. is not he now the Prophet of this people in
11. many places, who walketh in the ſpirit of
falſhood; and lyeth, ſaying, I *will Prophesie*

unto

unto thee of wine, and of strong drinke? Ah, are not the *doores* of many of our *temples shut* up, and diverse of our *lamps* put out; & noe *incense burnt*, or burnt offerings offered in the holy places unto the God of Israel, as they were wont to be? Doe not some of *the lowest of the people* pretend to be *priests of the high places?* Nay doe not many fowle people (cunning fishers in our troubled waters) *rob even God* himselfe in tithes and offerings? *For these, ô for these things, the very stones doe cry out of the walls, and the beames out of the timber doe answer them.* O most justly therfore hath the Lord his controversie with the inhabitants of this land: and it is to be feared that *noe truth, nor mercy, nor knowledg of God* will be left therein. Is it not now among us in many places, come to that ould proverb, *Like people like Priests?* Have wee not those who thinke that *to* one of *them is given, even by the spirit of God, the word of wisdome; to another the word of knowledg by the same spirit; to another Prophesie; to another discerning of spirits; and to another interpretation of tongues?* Whereas if they would *trie the spirits* peradventure they should find that *these are not of God*; but that *many false Prophets are gone out into the world.* Alasse such a spirit is the same, and noe other then the same *spirit that now worketh in the children of disobedience.* It is *the spirit of errour; an evill spirit; a lying spirit; a perverse spirit; a*

2.Chr: 29.7.
1.King 13.33.
Mal.3. 8.
Hab:2. 11.
Hos:4. 1.
vers.9.
1.Cor: 12.8.
vers.10
1.Io:4. 1.
Eph.2. 2.
1.Io:4. 6.
1.Sam. 16.14.
1.King. 22.22.
Is.19. 14.

c.29. 10. Zech: 13.2. 1.Cor: 2.12. Reu.18 2. Eze:13 3. Is.11. 2. Col:2. 23. Iam.3. 15. vers:17 Rom:2 20. Luc:11 52. 1.Cor. 8.1. Iam.2. 14. vers.20 1.Tim. 6.12. 1.Thes. 5.8. Gal.5.6 Lam.1. 2.

spirit of a deepe sleepe; an uncleane spirit; the spirit of the world; a fowle spirit; their owne spirit; rather then the spirit of wisdome and understanding; of counsell, and might; of knowledg, and of the feare of the Lord? They *have* indeede a *shew of wisdome: but I feare this wisdome discendeth not from above; but is earthly, sensuall, and devillish. The wisdome that is from, above is first pure, then peaceable, gentle, & easie to be intreated, full of mercy & good fruits, without partiality & without hypocrisie.* They pretend to knowledg; but is it not the *forme onely of knowledg, and of the truth in the law?* Have they not all this while beene kept out, and entred not for want of the true *key of knowledg?* Or if they doe know what they ought, doth not this *knowledg pusse them up?* Hee knoweth most, and best, who knoweth him selfe most, and that hee is the worst. *They say, they have faith: but what doth it profit though a man say he hath faith, and have not works? Can faith save him? Faith without works is dead.* I pray God that all of us may *fight the good fight of faith, putting on the breast-plate of faith and love; even of that faith which worketh by love.* O mercifull God, how doth thy poore spouse *weepe sore in the night, and her teares hang on her cheekes; and that because among all her lovers she hath few, or none, to comfort her!*

her! Her friends have dealt trecherously with her, and are become her enemies.

Mee think's our two indulgent *Nurses*, who should have beene preserved *chast*; whose breasts have beene full of sweete and wholsome milke; and who were wont to feede us *with the sincere milke of the word*; the *Presse*, and the *Pulpit*, are clad like mourners: and that because *they* are *forced*, and *ravished* by so *many profane penns*, *and tongues*. O how are the *black penns* of our *railing Scripturients* (borrowed from the *wings* of the *simplest fowle*, which hisses at them for their madnesse) surfeited with their excessive *drinking* of *gall* and *vineger*: and how from their *nibbs*, their *noses* doe dropp the very *loathsome purgations* of their *Masters contaminated braines!* They *gape*, as if they would *devoure* him whom they point at. They *scratch* him: they *blott*, and *blurre* his good repute: yea they have *teeth* too; and with those teeth they *bite* so malliciously, so venemously, that often times the *wounds* doe *fester*, *and grow incurable*. Wee are now certainly in the *Autumne* of the *world*; and assured thereof by the dayly *falling* into our hands of the *lye-blowne fruit* and *leaves* of these *saplesse trunks*, these *un-pruined trees*. The *small coyne* which formerly wee caried about us for the *relieſe of the poore*; is now frequently *bestowed* upon the *falshood of the times*. *Vntruthes* are *pressed* 1. Pet. 2. 2.

into the *world:* the *mother* suffers but a *minuits paine*, and so soone as she is *delivered*, the *daughter runn's abroad* before shee is so much as *wrapped in swadling clothes.* That heavie
2.Thes. curse is fallen upon us, that *God hath sent us*
2.11. *strong delusions, that wee allso believe lyes.* Nor is the *Pulpit* freer then the *Presse.* O *my*
Ps:84.2 *soule longeth, yea even fainteth too for the courts*
vers.3. *of the Lord:* and that because the *Sparrow hath* found *an house*, and the *Swallow a nest for herselfe where she may lay her young; even thine Altars, ô Lord of hosts, my King and*
vers.4. *my God:* and yet I cannot be so *blessed as to dwell in thine house.* Alasse, alasse, in too
Is.34. many places of this land *the shreech owle lodg-*
14. *eth there: the cormorant, & the Bitterne possesse*
vers.11 *it; the Owle allso, and the Raven dwell in it:*
c.13. *wild beasts of the desert lodg there; it is full of dole-*
21. *full creatures; and the rough Satyrs dance there.*
Nay more: there are those now among us, who turne the *Temples* into *stables*, and *Oratories* into *oasteries:* and thinke to *find Christ*,
Lu:2. as the *shepheards did, lying in a manger. King*
16. *Nebuchad-nezzar made a decree that every peo-*
Dan:3. *ple, nation, and language which spake any thing*
29. *amisse against the God of Shadrach, Meshech, and Abednigo, should be cut in pieces, and their*
So the Geneva translation. *houses should be made (Iakes):* but now wee *have all pretending to be worshippers of that God;* yea even those who esteeme our *Churches* noe better then what those *Blasphemers houses*

were

were to be turned into: yea and in good earnest, such, *such places of stench and filthinesse* they account *fitt and good enough to offer their incense in to the God of heaven.* But doe they not thinke that *their stinke doth come up*, and *their ill savour come up unto the great God*; and that he will say unto them, *your incense is an abomination unto mee?* *Idolatrie* hath in ancient times *foolishly* set forth our *Churches* with *Pageantrie*, and *gawdie trickings* of *superstition*: & in our *later times* wee dreaded *the courtings*, and the *slow-paced* but *cunning* and *subtle insinuations* of the *prowd whore of Babylon*: and now mee think's wee have a strang kind of alteration; for here is not onely *a Kingdome* (ô woe is the time) *divided against it selfe*, but allso *Satan* in some places seeming to cast out Satan; *profaneneſſe* to cast out *superstition*. Nay every *troubler of our Israel*, every *Schismatick*, every *Sectarist*, every *Vpstart* as well as *ould Heretick* comes in among us as did the *wise men, & the sorcerers, the magicians of Egypt before Pharaoh, and casteth downe every man his rod, and they become serpents.* But o when will *the seede of the woman bruise*, nay *breake these serpents heads?* When will that *Angel which hath the key of the bottomlesse pit, come downe from heaven with a great chaine in his hand, and lay hold on the Dragon that old serpent*, and all the young ones *made* of the *magicians rod's*, and *bind them*, and *cast them into the*

Ioel. 2. 20.
Is: 1. 13
Mat. 12 25.
1. Chr. 2. 7.
Ex: 7. 11.
Gen. 3. 15.
Reu. 20 1.
vers. 2.
vers. 3.

bottomlesse pit, and *shut them up*, and *set a seale upon them*, *that they deceave the nations noe more?* Is not *this time* hoped to be *the time of Reformation*? Why then doe Iacob and Esau still *strugle in the wombe of* our *Rebeckah*? What *troubleth our host*; and *taketh off our charet wheeles*, that they *drive so heavily*? Why *tarry the wheeles of the charet*? Why are not the *wheeles* like the *whirlewind*? Shall the *children come to the birth*, *and* shall there *not* be *strength to bring forth*? Shall the *seamlesse coate* of Christ be allways thus *torne in pieces*? Shall the *souldiers* still *teare* it? Shall they still *cast lots what every man should take*? Yea and not content with *tearing* his *coate*, shall the *souldier with a speare pierce his very side allso*? O God, *how long shall the adversarie reproach! Shall the enemies blaspheme thy name for ever*?

Heb:9. 10. Gen. 25:22. Ex.14. 24. vers:25 Iud.5. 28. Isa.5. 28. c:37.5. Ioa.19. 23. Mar. 15.24. Ioa:19. 34. Ps.74. 10.

Time was when *Micah* had an *house of gods*, *and made an Ephod*, and *Teraphim*, and *consecrated* one of his *Sons*, who became his *Priest*: *but in those dayes* (saith the text) *there was noe King in Israel*; *but every man did that which was right in his owne eyes*. Wee cannot truely say wee have noe King; but too truely wee may see that allmost every man striveth to doe that which is right in his owne eyes. *Alas! Who shall live when God doth this*? *When will the Lord turne his hand upon us*, *and purely purge away our drosse and take away all our tinne*? When shall *Zion be redeemed*

Iud:17 5. vers:6. Num: 24.23. Is.1.25 vers,27

with

with judgment, and her converts with righteousnesse? When shall *the counsell of Achitophel* be *turned into foolishnesse? The whole head is sick, and the whole heart faint: From the sole of the foote even to the head there is noe soundnesse; but wounds, and bruises and putrifying sores, that are neither closed, nor bound up, nor mollified with ointment.* O that the men that devise mischiefe, and give wicked counsell might once come to an end! Lord, how wee long for a *Iehojada to make a covenant betweene the Lord and the King, and the people*, that wee should be the Lords people; *betweene the King allso, and the people:* and that *all the people of our land would goe into the house of Baal, and breake it downe; breake his altars and his images in pieces* thorowly: and that he would take the *rulers over hundreds*, and the *captaines*, and *the guard*, and the *people of the land; and all of them bring the King to his house, and set him upon the* throne of the Kings; that *all the people of the land may rejoyce*, and the *City* may be in quiet! The Lord once did *bow the hearts of all the men of Iudah even as the heart of one man*, so that *they sent* this *word to the King, Returne thou, and all thy servants. So the King returned and came to Iordan: and Iudah came to Gilgal to meete the King*, to conduct the King. O that our dayes of mourning were turned *into a day of rejoycing*, and *showting*, that wee might *offer*

2.Sam: 15.31. Isa:1.5. vers.6. Eze:11 2. 2.King 11.17. vers.18 vers.19 vers.20 2.Sam. 19.14. vers.15 Ezra.3.10.

sacrifices of sweete savours for it *unto the God of heaven!* But such a day of rejoycing wee cannot expect nor hope for, untill our God shall be pleased to make us more sensible *first* of our *sinns*, and *then* of our *present* and *emergent calamities*. Alas, Alas, wee pretend to be sorrie for our sinns, and wee pray for peace; and yet full litle doe wee remember
Is.48. that *there is noe peace saith the Lord, unto the*
22. *wicked*. It would prove indeed a most inval-
2.King luable blessing, if wee could see *peace and*
20.19. *truth in our dayes*: and wee are assured that
Prov. *to the counsellers of peace there is joy*. But what
12.20. hopes can wee have of peace, while *our ini-*
Is.59.2 *quities separate betweene us and our God; and our sinns hide his face frõ us, that hee will not*
vers.3. *heare. Our hands are defiled with blood, & our fingers with iniquity. Our lips speake lies:*
vers.4. *our tongues mutter perversnesse: who calleth for justice?* And who pleadeth for truth? *Wee trust in vanity, and speake lies: wee conceave mischiefe, and bring forth iniquity.*
vers.5. *Wee hatch cockatrice eggs; and weave the spiders webbs: hee that eateth of the eggs dyeth; and that which is crushed, breaketh forth into*
vers.6. *a viper. Our workes are workes of iniquity;*
vers.7. *and the act of violence is in our hands. Our feete runne to evill: and wee make hast to shed innocent blood: our thoughts are thoughts of iniquity; wasting and desolation are in our*
vers.8. *paths. The way of peace wee know not; and*

there

there is noe judgment in our goeings: wee have made us crooked paths; whosoever goeth therein shall not know peace. Therfore is judgment farre from us; neither doth justice over-take us. True it is, wee have our *frequent fastings*, and our *dayes of humiliation*: but doe wee not *fast for strife and debate, and to smite with the fist of wickednesse?* What doth the Lord require of us, but *to doe justly, and love mercy, and to walke humbly with our God?* But wee, ah sinfull wee, insteed of *doeing justly*, doe many times labour by a new way to *execute Iustice*; to *kill* it, to *destroy* it with its *owne sword*: noe merveile therfore that *when judgment is looked for, behould oppression; and when righteousnesse, behold a cry.* The God of mercy requireth us to love mercy; but *wee*, on the contrarie, are ready to *lay hold on our bowes and speares*: wee are cruell, and have noe mercy: our voices roare like the sea; and wee *ride* upon *horses* set in aray as men for warre; and that against our owne acquaintance, and neighbours, and friends, and allyes: yea and our very *tender mercies are cruell.* Hee requireth us to walke humbly with him; and wee pretend to *put on sackcloth, and to humble our soules with fasting: but alasse, is this such a fast as God hath chosen? A day for a man to afflict his soule? Is it for a man to bow downe his head as a bull-rush*; and to spread sackcloth and ashes under him?

vers.9. c:58.4.

Mich.6 8.

Isa:5.7.

Ier.6. 23.

Prov. 12.10.

Ps:35: 13.

Is:58.5.

vers:6. *Will hee call this a fast, and an acceptable day unto him? Noe, noe: Is not this the fast that hee hath chosen? To loose the bands of wickednesse; to undoe the heavy burdens; and to let the oppressed goe free; and that wee*
vers:7. *breake every yoke. Is it not to deale our bread to the hungry; and that wee bring the poore that is cast out, to our houses? When wee see the naked, that wee cover him; and that wee hide not our selves from our owne flesh?* But doe wee thus fast? Doe wee thus humble our selves? I feare wee doe not; & therfore *for peace wee have greate bitter-*
c:38. 17. *nesse: wee are filled with bitternesse, and are*
Lam.3. 15. *made drunken with wormewood. The great*
Reu:8. 10. *starre which fell from heaven upon the third part of rivers, and upon the fountaines of waters* when the third Angel sounded, is
vers.11 found among us: for *our waters are become wormwood*; our teares are teares of bitter-
Prov: 11.14. nesse. Solomon telleth mee that *where noe counsell is, the people fall: but in the multitude of counsellers there is safety.* That multitude of counsellers wee have: *gave*, *wise*, and *honourable* counsellers wee have: and yet for all that mee think's wee doe not find that
2.Cor. 7.5. safety which Solomon speaketh of: for *wee have noe rest*, but wee are troubled on every
1.Chr. 26.14. side: *without are fightings, and within are*
Mar:15 43. *feares.* Wee have *Zechariahs*, wise counsellers; & wee have *Iosephs*; honourable counsellers,

sellers, which *allso waite for the Kingdome of God*; and wee have *Ionathans* to be counsellers; wise men, and *scribes*: and yet there is but litle joy to the counsellers of peace; nor are *purposes* yet so established by this multitude of counsellers, as hath beene long hoped they would have beene. What is the cause? What is the reason hereof? *Ah Lord God, wee are ready to take counsell, but not of thee*: to reject thy counsell against our selves, to contemne thy counsell; and therfore wee are every one afraid in himselfe, *because of the counsell of thee the Lord of hosts, which thou hast determined against us*. The noise of the *drumms* and the *trumpets* still sounds in our eares; and noe *Dove* comes yet with the olive branch of peace into our poore distressed land. O my God, my God, how is thy *sword filled* with blood, and made fat with fatnesse, and with the bloud of the lamb's & goates; with the fat of the kidnyes of ramms; because thou *hast a sacrifice in Borrah, and a great slaughter in Idumea!* Our land is soaked with blood; and our dust is made fat with fatnesse. Our *dust* is turned into *brimstone*: the raine of our land is made pouder & dust: yea and our very *water* is turned into *fire*. The water that is drained through the earth of our *Cellars* and *vaults*, is turned into *saltpeter*; and that, and the *coales*, and the *brimstone* kindle their furie together in *chambers*

1.Chr. 27.32. Prov: 12.20. cap:15. 22. Ier:30. 1. Luc:7. 30. Ps:107 11. Is:19. 17. c:34.6. vers.7. vers.9. Deut: 28.24.

of

of iron, and in brasse, and then belch out fire and destruction. From hence come those
Ioel. 2. dreadfull *wonders which wee see in the heavens,*
30. *and in the earth; blood, and fire, and pillars of smoke.* The *black-mouth'd* Canons *spitt* the fire of wrath at us; and the tokens of their mallice which they send unto us, are *balls* of *iron* fitted for our confusion. Yea, and the more to terrifie us, they *roare* and *thunder* out their *defiances*, even to the astonishment of all that *heare* them. Wee *feede* them with *powder* and they *thank* us in *thunder* and *lightning:* wee *crambe* them with *iron*; and they *discharge* themselves of it to the slaying of Christians. Yet mee thinks even these engins of iron in dumb lectures doe seeme to teach us relenting by their owne examples; by their *shaking*, their *reversing*, their *running* when they are discharged, as if they trembled and were afraid themselves of the mischiefe they doe; and were glad when they had libertie to take their ease upon their
Is: 66. beds. Thus *the Lord cometh with fire among*
15. *us, and with his charets like a whirle-wind, to render his anger with fury, and his rebukes with*
vers. 16 *flames of fire:* for by fire, and by sword the Lord pleadeth with us; and *the slaine of the*
Lam: 1. *Land* are many: *Behold ô Lord*; for *by reason*
20. *hereof I am in distresse*; my bowells are troubled; and mine heart is turned within mee; for wee have *grievously rebelled.* *Abroad*

the

the sword bereaveth; and at home there is as death: The Lord is against us, and hath Eze:21
drawne forth his sword out of his sheath, and 3.
doth cut off from us the rightious and the wicked. Therfore it is, that now I sigh with verſ.6.
the breaking of my loines, and with bitterneſſe doe I ſigh; even for the *ſad tidings* verſ:7.
which I dayly *heare*, *becauſe the ſword cometh: every heart melteth, and all hands are feeble, and every ſpirit doth faint, and all knees are weake as water. A ſword, oh A ſword, is ſharpned,* & verſ:9.
allſo fourbiſhed: it is ſharpned to make a ſore ſlaughter; it is fourbiſhed that it may glitter. The verſ:10
allmighty hath called for a ſword againſt us thorow cap:38.
out all the land; every man's ſword is againſt his 21.
brother: the Lord pleadeth againſt us with blood, verſ:22
and with fire, and with brimſtone. His fury verſ:18
is upon his face; and *a great ſhaking is in our* verſ:19
land. The *covers* of our ſouldiers are *iron*, & their *weopons* are iron, and their *hearts* are allſo iron: ſo *hard* are their hearts that they *kill* without remorſe; and they *pillage* and *plunder* without pitty or commiſeration. The *baggs* that *ſwelled* with *unjuſt gaine*, and *moneys purchaſed* by *extortion* & *fraud*, now wonder at their owne *emptineſſe*; and in their ſhrivell'd and *purſed cheekes* ſeeme to mourne for their falling away? *This is a ſore evill that in* Eccleſ.
all points as the deceaver came ſo ſhall hee goe; 5.16.
and what profit hath hee that hath laboured for the wind? The plunderers ſuck downe his

ſwollen

swollen purse, and leave nothing but a bare and naked skinne: and by a new law of gaine they teach by the way of violence how *to get in an hower* as much as hee *in his age could scrape up* by falshood. And when hee looke's with an heavy and wish-full eye upon his departing moneys, never to be re-called; a deepe sigh tell's him 'tis well that some meanes are found to awaken his conscience. So hee spends his drooping dayes in wishing that hee were as *innocent* as many that are *as poore:* and it may be that by the *losse* of his coyne *hee gaines* some religion. Those againe whose honest care and thriftie labours had beene so blessed, that their moneys had increased, yea even by diminishing; and had multiplied for their charity; finding now the uncertainty of what the world falsely account's a treasure, part with their moneys with as deepe, but not a coveteous, sigh, and that out of a consideration that the emptinesse of their coffers will be burdensome one day to their new, but fellonious possessours. They grieve that *rapine* should be more powerfull then *innocency:* yet content themselves with the certaine assurance of treasures in heaven. The surly robber in the interim, with a crustie conscience rejoyceth at the purchase of his owne destruction: and (to shew that hee hath as litle care of his issue as he hath of his soule) consume's in riott what his children may

may beg for. The *lowest spoake* is now come to be *the highest* in the wheele; and that which was the *uppermost* is turned *to the ground*. The *rich* are become *poore*; and those who formerly were of a *low esteeme*, now *pride* it in the *feathers* of other birds. Solomons observations is come to passe in our dayes; *the rich sit in low place: yea and wee see servants upon horses, and princes walking as servants upon the earth. The spoilers are come upon all high places; for the sword of the Lord doth devoure from the one end of the land even to the other end of the land*; noe flesh hath peace. *Wee sowe wheate, but wee reape thornes:* wee put our selves to paine, but noe profit come's of it: and wee are even ashamed of our revenues, because of the fierce anger of the Lord. Our bloody victories are mixed both with joy and sorrow; for even our very *conquests & tryumphs* are mournfull. The *more* wee slay, the *fewer kindred*, and *friends*, and *acquaintance* are left us; and much of that blood which wee draw from others, is part of that which runneth in our owne veines. *Iacob* and *Esau*, brethren of the same wombe, contend for the birthright; and many a man strive's to *supplant*, to *surprise*, to *destroy* his *kinsman*, his *brother*, yea and his *owne father*. Our *tongues* are become *prisoners*, and *are kept close* under the rooses of our mouths, and within the *grates*

Eccles: 10.6. vers.7. Ier:12. 12. vers.13

of

of our *teeth*; yea and that in the company of them who are, or should be deerest unto us: and all for feare of trecherie and discoverie.

Amos. 13. *The prudent are enforced to keepe silence because it is an evill time. Wee dare not trust a friend* nor

Mic:8. 5. put confidence in a guide: wee keepe the doores of our mouths from them that lie in

vers.6. our bosomes: *The sonne dishonoureth the father; the daughter riseth up against her mother; and the daughter in law against her mother in law.*

Mat:10 21. *Brother delivereth up brother to death, and the father the child: and the children rise up against their parents, and cause them to be put to death.*

Luc:12 52. *Five in one house are divided; three against two, and two against three?* The father is divided

vers:53 against the Sonne, and the sonne against the father: the mother against the daughter, and the daughter against the mother: the mother in law against the daughter in law, and the daughter in law against her mother in law:

Mat.10 36. and a *man's foes are those of his owne household.* The Lord God of heaven amend these wic-

Mal.4. 6. ked times, and *turne the hearts of the fathers to the children, and the hearts of the children to the fathers; lest he come and smite the earth with yet*

Ps:69. 22. *a greater curse.* Our very *tables* become *snares* before us: and that which should have beene

Is:29. 21. for our *well-fare*, is become a *trap.* A man

Ier:48. 43. is *made an offender for a word*; and a snare is layd for him that reproveth in the gate. *Feare,*

vers:44 *and the pit, and the snare are upon us: hee that*

fleeth

fleeth from the feare, falleth into the pit; and hee that getteth up out of the pit, is taken in the snare: the yeeres of our visitation are upon us. *The spoiler is come upon every city*, and noe verſ.8.
city escaped: the vallies allso perish, and the plaines are destroyed. *The Lord doeth fanne* c:15.7.
us with a fanne in the gates of our land: hee doth bereave us of our children: hee doth destroy his people because wee returne not from our wayes. Our widowes are increased to us above the sand verſ:8.
of the seas: & the Spoyler at noone day is brought upon us. Shee that hath borne seaven, languisheth; verſ:9.
shee hath given up the ghost: her sunne is gone downe while it was yet day: and the residue of us are delivered to the sword before our enemies.
O that wee would *gird our selves with sack-* c:6.26.
cloth, and wallow our selves in ashes; and make our selves mourning as for an onely sonne, most bitter lamentation; for the spoiler suddenly cometh upon us. *The treacherous dealer* Isa:21.
dealeth treacherously, and the spoiler spoileth: Yea 2.
and the word is given out among us *Cursed be* Ier:48.
hee that keepeth back his sword from blood: and 10.
yet few of us doe consider that *the Lord God* c:51.
of recompences shall surely requite. Woe unto 56.
them that desired this day of the Lord. To Amos.
what end is it for them? Alasse, *the day of* 5.18.
the Lord is darknesse and not light. As if a verſ:19
man did *flee from a lion, and a beare mett him in the way*; or went into the house, and leaned his hand on the wall, and a *serpent bitt him.*

Wayling

verſ.16 *Wayling is in all our ſtreetes; and wee ſay in all the high wayes*, Alaſſe, Alaſſe. Wee call the *husbandman to mourning*, and ſuch as
verſ.17 are ſkillfull of lamentation to wailing: & *in all vineyards is wayling; for the Lord doth paſſe thorow us.* O that now at laſt wee would
verſ.14 ſeriouſly lay this to our hearts, and ſeeke good and not evill, that wee may live, *and ſo the Lord, the God of hoſts may be with us!*
verſ.15 O that wee would once hate the evill, and love the good, and eſtabliſh judgment in the gate! *It may be that the Lord of hoſts would be gracious unto the remnant of Ioſeph.* But while wee remaine in our rebellions, wee muſt looke to lye downe in our miſeries, as at
Pſ.79.2 this day. *The dead bodies of the ſervants of the moſt high are given to be meate unto the fowles of the heaven:* and the fleſh of
verſ.3. his ſaints unto the beaſts of the earth. Their blood is ſhed like water round about the Kingdome; and *there are none to bury them.*
verſ.4. *Wee are become a reproach to our neighbours: a ſcorne and deriſion to them that are round about*
verſ.5. *us. How long Lord wilt thou be angry? for*
verſ.8. *ever? Shall thy jealouſie burne like fire?* O remember not againſt us our former *iniquities: let thy tender mercies ſpeedily prevent us;*
verſ.9. *for wee are brought very love.* Helpe us ô God of our ſalvation, for the glory of thy name!
Pſ:125 O deliver us, and purge away our ſinns, for
3. thy name's ſake! *O let not the rod of the wicked*

reſt

rest upon the lot of the righteous, lest the righteous put forth their hands to iniquity! Oh, how our feares doe enforce us to *flee to save our lives*; & make us like the heath in the wilderness: & wee sometimes flee when none pursueth us. When Sodome was destroyed, *Lot had a Zoar to flee unto:* when Ierusalem was layed wast, some of the *inhabitants had a Pella to escape unto.* O that *I* now had *wings* like a *dove:* for then would I flee away too, and be at rest. Lo, then would I wander far off, and remaine in the wilderness: for *the day of the Lord is greate, and very verrible*; and who can abide it? *Hee* is the *true God, hee* is the *living God*, and an *everlasting King:* at his wrath the earth doth tremble; and the nation is not able to abide his indignation. Ye, what doe I talke of fleeing; and wish for the wings of a dove, that I might flee? Alasse, whither would I flee? Can the mountaines, or the hills cover mee from the all-seeing Lord of hosts? *Whither shall I goe from his spirit; or whither shall I flee from his presence? If I ascend up to heaven, hee is there: If I make my bed in hell, behold he is there allso. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall his hand leade mee; and his right hand shall hold mee: If I say, surely the darknesse shall cover mee; even the night shall be light about mee. Yea, the darknesse hideth not from him,*

Ier:48. 6.
Prov: 28.1.
Gen:19 22.
Ps.55.6
vers.7.
Ioel:2. 11.
Ier.10. 10.
Ps.139. 7.
vers.8.
vers.9.
vers.10
vers.11
vers.12

him, but the night shineth as the day: the darknesse and the light to him are both alike. What then shall I yet doe? Abide his wrath I cannot: endure these troubles, & vexations, and impoverishings and heart-breakings, and soule-bleeding perturbations any longer I cannot; and yet whither to goe or flee, to shun and avoyd them, I know not. Well; I am yet resolved what I will doe. Yes; 'tis my onely way; and doe it I must, I will. Since I cannot flee *from* God, I will flee *to* God. And yet, I will flee from him; from his wrath, from his anger, from his displeasure: and for all that I will flee to him allso, and to none but him: to his mercy, to his promises, to his tender compassions, which never faile. I have displeased him with my sinns: but I will displease *my selfe* for thus *displeasing* my kind, my good, my loving God. *I have moved the holy one of Israel to anger by mine iniquities:* But I will be angry
Act:17 with my selfe for moving him in *whom I live,*
28. *and move, and have* my *being.* I will come unto him with teares; mee thinks mine eyes already begin to water; and I will cry unto
Iob.34. him; for hee *heareth the cry of the afflicted:*
28. and I will pray unto him; for *hee is a god that*
Ps:65.2 *heareth prayer:* and I will sigh unto him; for
Ez:9.4 he caused *a marke to be set upon the fore-heads of those in Ierusalem who did sigh and cry for all the abominations which were done in the midst thereof.*

thereof. Oh, who can forbeare a *shewer* of teares, that is but the least sensible of the *stormes* of our calamities? Who can choose but have *greate thoughts of heart, for these divisions of Reuben?* For my part, surely *my heart* is not *all stone:* some part of it, at least, *is flesh*; and therefore it must needs be sensible both of the *generall sufferances*, and of my *particuler miserable condition.* Our Chirurgians have a stone composed by art, which they call the *infernall stone*; with which they stupifie and make dead the flesh, where they intend to make an orifice for a fountenell or issue. From my heart should issue a fountaine of sorrow for the cause of my God's displeasure: and yet I am afraid mee thinks, to have the orifice made. I would be content to grieve; but, mee thinks I would not have it painfull; I would doe it at cheape rates. O but I must both grieve, and I must be pained too; yea I must be cut to the heart: yet not as were the *high Priest* and *the Counsell*, *when Peter* and *Iohn* tould them that they *ought to obey God rather then men*; where upon *they were cut to the heart, and tooke counsell to slay them:* nor as they were cut to the heart when they *gnashed with their teeth upon Stephen*: but I must howsoever be cut, or at least I must be *pricked at the heart*, *as were Peter's converts*, when they said unto him and to the rest of the Apostles, *Men and brethren what shall wee doe?* Oh,

Iud. 5. 15.

Act. 5. 29.

vers. 33

c. 7. 54.

c. 2. 37.

but I am afraid that I shall not be sensible enough; for I feare that I have an *infernall stone* lying upon my heart, which the devill layeth there purposely, that I may not be sensible. Well; if thus it be, I shall find it by the *working*, by the *tingling*. I am sure that
1. Sam. 3. 11. *God now doth a Thing in our Israel, at which both the eares of every* one that heareth it doe tingle: yea and mee think's, not onely mine eares tingle, but even my heart allso tingleth and trembleth at the same. Well; though that stone be there, yet the inscision shall be made; and howsoever I will desire that a paine I may endure. If yet I am not sensible enough when the *inscision* is made, I hope I shall have time enough to *smart* before the *eskar* be off. Lord, I desire that I may be sen-
„ sible of the wounds of this land; and that the
„ *blood* which is shed in these *violent times*,
„ may be *washed* away by the *teares* of *mee*, and
„ *other penitent sinners*. Or, if blood requireth
„ blood; Lord let the *wine* and oyle of the
„ best *Samaritane*; let the blood of my merci-
„ full Redeemer prevaile for pardon for the
„ *blood* which is shed in these *un-naturall warrs*; and let it stoppe the *fountaine*, the *current*, the *issue* thereof. If my *poore countrie* was formerly troubled with a *plurisie*, I am sure that now it useth the harsh meanes of *phlebotomie*; for it is *let blood* in *every part*; in the *head*, the *armes*, the *leggs*, the *feete*; yea and

and even in the *very heart.* And yet for all this, are there not *some* among us (upon whose hearts the stupifying *infernall stone* is layd) who are like unto Moab; *who have beene at ease from their youth, and have setled upon their lees*; and have *not beene emptyed from vessell to vessell; nor have gone into captivitie; and therfore their tast remaineth in them, neither is their sent changed?* Are there not those among us, that *put farre away the evill day; and cause the seate of violence to come neere?* That *lie upon beds of ivory, and stretch themselves upon their couches; and eate the lambs out of the flock, & the calves out of the midst of the stall? That chaunt to the sound of the viol, and invent to themselves instruments of musick? That drinke wine in bowles, and annoint themselves with the chiese ointments; but are not grieved for the afflictions of Ioseph?* Ierusalem was then *surest* of her *destruction*, when she *laughed* and rejoyced in her *surfeits* and *riotts*; & my *compassionate Iesus* at the same time foreseeing her ruine, mourned and wept over her. Oh, mee thinks, when I lay my hand upon my heart, when I touch my heart, I find it a *stringed instrument*; and when I *stoppe* upon the *fretts*, the *lesson* that it *playeth* is nothing but *Lachrymæ.* Yet I feare I weepe not so much as I should: and I feare too that every one doth not weepe so much as I doe. I feare there are still those among us, who dilight to be *fed with their*

Ier.48. 11.
Amos. 6.3. vers.4. vers.5. vers.6.
Luc.19 41.
Isa:49. 26.

owne flesh; and to be *drunke* with their *owne blood*, as with *sweete wine*. What shall I say of such; or how shall I pleade for them? Have
Ps.14.4 these *workers of wickednesse noe knowledg, who eate up the people as they eate bread*; and call not
2. Sam. upon the Lord? *Lord shall their sword devoure for*
2.26. *ever?* Know wee not that it will be bitternesse in the latter end? How long shall it be then ere the people be bid returne from following their brethren? The Lord hath said by the
Ps.5.6. mouth of his servant David that he will *ab-*
Ps:55. *horre the bloody, and deceitfull man*: yea, he
23. saith that *bloody and deceitfull men shall not live*
Ps.68. *out halfe their dayes*; and that hee will *skatter*
30. *the people that delight in warre. Deliver us*
Ps.51. *from blood-guilinesse, ô God, thou God of our*
14. *salvation.* O that my *God would make these*
Ps:46.9 *warrs to cease.* O that he would *breake* the *bowes*, and *cut* the *speares* in sunder, and *burne* the *chariots* in the *fire!* This I am sure, *hee* and hee alone *can* doe. Hee, and *hee* onely,
vers.1. is *our refuge and strength*; *and a very present helpe in trouble.* This therfore that hee may doe, I will imitate the Prophet Daniel; and I will
Dan.9. *speake, and pray, and confesse mine owne sinns,*
20. *and the sinns of this people*; *and present* my *supplication* before the *Lord my God*, and thus *I* will say.

The

The First Prayer, wherein is set downe.

1 Gods Iustice in punishing his owne people in former times.
2 His Iustice allso in the present punishing us for our offences.
3 An earnest supplication for our repentance and his forgivenesse.

Righteous father, thou who art *righteous in all thy wayes*, and *holy in all thy workes*; I, thine unworthy creature in the very griefe of my heart, and with a sad and bleeding soule, cannot choose but *sit downe and weepe*, in the consideration of our poore Sion *wasted* with miseries. Yet great and grievous though our afflictions are, and the increase and growth which they may yet arise higher unto, is alltogether as unknowne to us, as when the period and end of them shall be: howsoever I must confesse thee to be a *righteous God, strong, and patient*. And *seeing all things are naked and open unto thee*, with whom wee have to doe, I cannot choose but acknowledg here, upon my bended knees before thine allseeing majesty, that the sinns, oh the *grievous*, the *scandalous*, the *out-ragious* sinns of this nation have cryed for this vengeance, *that thou*

Ps. 145. 17.

Ps. 137 1. vers. 8.

Ps. 51. 4.

mayst be justifyed when thou speakest, and be cleere now *thou judgest.* I confesse ô Lord, out of a *sense* of *mine owne transgressions*, and
Is:59. 12. *consideration* of *the crimes of this people*, that *our transgressions are multiplyed before thee; and our sinns testifie against us: for our transgressions are with us; and as for our iniquities*, I desire of thee Lord that *wee* may *know them.* When thine owne deare people of Israel would not
Lev.26 16. be reformed by *terrour, and consumption, and the burning ague*; by their *enemies eating that*
vers.17 *which they had sowed, and reigning over them; by their fleeing when none did pursue them: by*
vers 18 *making their heaven iron & their earth as brasse:*
vers.19 *by suffering them to spend their strength in vaine, and causing their land not to yeeld her increase, nor*
vers.22 *the trees their fruite:* by *the wild beasts robbing them of their children*; by *destroying their cattell,* and *making them few in number*, and *their high wayes desolate:* then didst thou threaten
vers.23 them, saying; *If yee will yet walke contrarie to*
vers.24 *mee then will I walke contrarie to you; and will*
vers:25 *punish you yet seaven times for your sinns. I will bring a sword upon you, that shall avenge the quarrell of my covenant: & when yee are gathered together within your cities, I will send the Pestilence among you; & yee shall be delivered into*
Deut. 28.15. *the hand of the enemie.* Againe, thou didst allso threaten them, saying, *If thou wilt not hearken to the voyce of the Lord thy God, to observe to doe all his commandements, and*

his

his statutes: the Lord shall cause thee to be smitten vers.25
before thine enemies: thou shalt goe out one way against them, and flee seaven wayes before them:
and thy carkeise shall be meate unto all fowles of vers.26
the aire, and unto the beasts of the earth; and noe
man shall fray them away. Thus when *Israel* Iud.2.
forsooke thee their Lord, and served Baalim and 13.
Ashahroth; then *thine anger was hot against* vers.14
them, and thou didst deliver them into the hands
of spoilers that spoyled them; and didst sell them
into the hands of their enemies round about, so
that *they could not any longer stand before their*
enemies. Thus againe when *they did evill* c.3.7.
in thy sight, and forgat thee their Lord and
their God; and served Baalim and the groves;
then thine anger was hot against Israel, and vers.8.
thou didst sell them into the hands of Chusan-
Rishathaim king of Mesopotamia, and they
served him eight yeeres. But yet *when they* vers.9.
cryed unto thee, thou didst raise up a deliverer
to them who delivered them. Thus allso
when they did evill in thy sight, thou c.6.1.
didst deliver them into the hands of Midian
seaven yeeres. And thus at another time
when they did evill againe in thy sight and c.10.6.
served Baalim and Ashtaroth, and forsooke
thee, and served thee not: then thine anger vers.7.
was hot against them, and thou didst sell
them into the hands of the Philistines & c.13.1.
into the hands of the children of Ammon.
Yea and thus *when they* allso *did* likewise

evill in thy sight, thou didst deliver them into the hands of the Philistines fortie yeeres. If then Lord thou sparedst not thine owne deere
Ps. 106. people when they thus sinned, and *provoked*
29. *thee to wrath through their owne inventions*; how can *wee* the most abhominable of all thy creatures have the least hope of the cessation of thy judgments, who still doe multiply and increase *our* unsufferable abhominations? Neither *terrour nor consumption*, nor any other of thy corrections formerly sent us, have prevailed with us to *search and try our wayes, and to turne unto thee our* dreadfull *Lord.* Iustly therfore doest thou walke contrarie unto us, and causest the sword to avenge the quarrell of thy covenant. Wee are smitten before *our enemies*, yea even such enemies who have beene and should have continued *our friends*: for religion, countrie, neigbourhood, affinitie, and consanguinitie had tyed us together with the bonds of love. But now alasse wee *goe out one way* against them, and *flee seaven wayes* before them. Wee have in many places had those among us who served *Baalim*, and *Ashtaroth*, and *the groves*: and wee have had those too, who allthough they have professed with *Naaman*,
2. King that they would *offer neither burnt offerings*,
5. 17. *nor sacrifice unto other Gods, but onely unto* thee *the true Lord*: yet with Naaman allso, they
vers. 8. have *bowed in the house of Rimmon.* Iustly therfore,

therfore, ô most justly is thine anger hot against us, and wee are delivered into the hands of spoylers. Confesse wee must ô God, that wee are *a sinfull nation, a people laden* Is. 1.4. *with iniquity, a seede of evill doers, children that are corrupters: wee have forsaken thee* our Lord, *wee have provoked thee the Holy-one to anger, wee have gone away backward. The whole head* vers 5. *is sick, and the whole heart faint: from the sole* vers. 6. *of the foote even to the head there is noe soundnesse; but wounds and bruises, and putrifying sores: they have not beene closed, neither bound up, neither mollified with oyntment.* Wee have indeede with our *tongues called thee our father and our master*; & yet thou mayst justly question us as thou didst the Israelites by the mouth of thy holy Prophet, *If I be a father, where is* Mal: 1. *mine honour? And if I be a master, where is* 6. *my feare?* Ah Lord wee must confesse that *wee are all as an uncleane thing; and all our righ-* Is: 64. *teousnesses* are *as filthy raggs* wee all doe fade 6. as a leafe, & *our iniquities as the wind doe take us away. There is none among us that calleth* vers: 7. *upon thy name* as he ought to doe; that stirreth up himselfe to take hold of thee: for thou hast hid thy face from us, and hast consumed us because of our iniquities. *But now,* vers: 8. *ô Lord, thou art our father: wee are the clay, and thou our potter, and wee all are the worke of thine hand. Be not wroth very sore* vers: 9. *ô Lord; neither remember iniquity for ever:*

behould, see I beseech thee, wee are all thy people.

c:28.3. True it is, ô eternall Purity, that thou didst threaten by thy Prophet, that *the drunkards of Ephraim should be trodden under feete:* and by thy servant Solomon thou hast warned us, saying, *Be not amongst wine-bibbers; amongst riotous eaters of flesh: for the drunkard and the glutton shall come to povertie; and drowzinesse shall cloath them with raggs.* And yet, as if thy words were not true, or thy judgments not to be feared and trembled at *there is among us a roote that beareth gall and wormewood, to adde drunkennesse to thirst.* Wee have *Vriah's, made drunke*; and wee have *Elah's*, & *Nabals*, *drinking* themselves *drunke*, and *making Kingly feasts*, where the end of their mirth is drunkennesse. Seeing therefore there is this guilt among us, how can wee expect other but that thou shouldest *tread downe the people in thine anger, and make them drunke in thy furie, and bring downe our strength to the earth?* It was thy judgment upon Moab, that *he* should *be made drunken and should wallow in his vomit & be in derision.* Wee ô Lord; *are now made drunke with the cup of thy furie, and drinke the dreggs of the cup of trembling*, and wring them out: and that because of the *cupps* of *drunkennesse* and *madnesse* which have *over flowed* in our land. But ô heavenly father *correct us but with judgment, and not in*

Prov. 23.20. vers.21

Deut. 29 18.

1.Sam. 11.13. 1.King 16 9.

1.Sam. 25.36.

Is:63.6

Ier.48. 26.

Is.51. 17.

Ier.10. 24.

thine

thine anger, lest thou bring us to nothing. Make every one of us of this nation *Take heede lest at any time our hearts be over-charged with surfeiting & drunkennesse, and cares of this life; & so* that day, *the day of judgment, come upon us unawares.* Luc:21 34.

By King Solomon, ô thou glorious Essence, thou hast tould us that *pride goeth before destruction, & an haughty spirit before a fall:* and the Apostle telleth us, that *thou resistest the proude, but givest grace to the humble:* and the Prophet telleth that *pride* was one of the iniquities of *Sodome*, as well as *fullnesse* of bread, and abundance of *idlenesse.* Yet, ô Lord God all-mighty, in our pride wee have neither remembred the destruction, nor the threatned fall; nor thy resisting us; nor Sodom's ruine. Lord forgive this iniquity amongst us; and give us now such humble hearts, that wee may noe more *set our hornes on high*, nor *speake with stiffe necks: for why? Thou ô God art the judg: thou puttest downe one, and settest up another.* Prov: 16.18. Iam.4. 6. Eze:16 49. Ps.75.6 vers.8.

Wee are taught, ô thou just God of truth, that *a false ballance is abhomination unto thee; but a just weight is thy delight:* and wee know that thou didst question by thy Prophet, saying, *Shall I count them pure with the wicked ballances, and with the bagg of deceitfull weights?* Are there not in Ierusalem and Samaria the treasures of wickednesse in the house of the Prov. 11.1. Mic:6. 11. vers.10

wicked, and the skant measure which is abominable? Yea and wee know that thou dost
Deut: 25.14. strictly forbid, saying, *Thou shalt not have in thine house diverse measures, a greate and a*
vers:13 *small: thou shalt not have in thy bagge diverse*
vers.15 *weights, a greate and a small: but thou shalt have a perfect and just weight; a perfect and just measure shalt thou have, that thy dayes may be lengthened in the land which the Lord thy God giveth thee.* And yet for all this, the same complaint may be made against
Ier:6. 13. many of us, which was against Iudah, *wee are given to coveteousnesse, and wee deale falsly.* Iustly therfore, ô most righteous judg, thou mayst question us as thou didst the
6:7.9. Iewes and say; *will yee steale, murder, commit*
vers:10 *adulterie, and sweare falsly; and come and stand before mee in my house which is called by my name, and say, wee are delivered to doe all these abominations?*

O thou that art the easer of the oppressed, thou God of compassionate bowells, to thee are allso knowne both the *deceaver* and the *oppressour walking hand in hand* among us.
Ps:10. 15. *Surely thou hast seene it, for thou behouldest* ungodlinesse and wrong: therfore thou cal-
Amos. 8.4. lest, saying, *Heare this ô yee that swallow up the needy, even to make the poore of the land*
vers..5 *to faile; saying, when will the Sabbath be gone, that wee may set forth wheate; making the Ephah small, and the Shekel greate, and*

falsifying

falsifying the ballance by deceit? that wee may buy the poore for silver, and the needy for a paire of shooes. vers.6.

Yea, ô thou that *makest inquisition for blood, and forgettest not the complaint of the poore,* to thee wee must confesse that with the deceitfull is joyned allso among us even the *bloody murderer*; allthough wee are well assured that *the blood-thirstie and deceitfull man shall not live out halfe his dayes.* Ps.55. 25.

Yea Lord, thou God of justice, thou mayest allso complaine of us as thou didst of the Iewes, and say that few or *none among us calleth for justice, or pleadeth for truth: wee trust in vanity, and speake lyes; wee conceave mischiefe, and bring forth iniquity. By swearing, and lying, and killing, and stealing, and committing adulterie,* the people breake out, and *blood toucheth blood! Therfore doth our land mourne, and every one that dwelleth therein doth languish.* Is.59. 4. Hos.4. 2. vers.3.

Thus, ô thus wickedly, thus contemptuously, thus outragiously, yea and *many more* and *worse* though *closer wayes*, have wee sinned, o Lord: doe thou unto us whatsoever in thy mercy seemeth good unto thee. *For these, and for all other* our *private* and *publike*, our *secret* and our *open*, our *particular* and our *generall crimes*, I besiech thee, o father of mercies, to graunt that *I*, and *all the people* of the land may goe weeping, as once did Iud.10 15. Ier.50. 4.

the children of Israel, and of Iudah. Lord be reconciled unto us in the blood of that *Lamb* of thine *who taketh away the sinns of the world.* Cause us all now in this time of
vers. 5. our visitation to learne, and *aske the way to Sion, with our faces thitherward*, saying, *Come & let us joyne our selves unto the Lord in a per-*
Amos. *petuall covenant that shall not be broken. O Lord*
7.2. *God forgive us I beseech thee: by whom. Shall*
Dan.9. *Iacob arise? For hee is small.* O Lord heare;
19. ô Lord forgive; o Lord hearken and doe it:
Ioel.2. so shall wee be sure that *thou wilt doe greate*
21. *things* Cause us once againe to *eate in plenty,*
vers.26 *& be satisfied, & praise thy name*, o Lord our God, when thou hast dealt thus wonderously with us; and wee shall never be
Ier.29. ashamed. O let *thy thoughts be thoughts of*
11. *peace* towards us, and *not of evill.* Wee should,
1.Pet.3 o my God, wee should have *loved one another*
8. *as brethren*, and should have beene pittyfull and courteous: but to our shame I must acknowledg with a sad and a broken heart, that wee have beene more ready to *bite and*
Gal.5. *devoure one another*; and therfore now *are wee*
15. justly *consumed one of another.* It is most just with thee, o thou *sin-revenging God*, thus to
Ps:89. *visit our offences with the rod, & our sinns with*
32. *scourges. Vnnaturall* have beene our *crimes*, & therfore unnaturall are likewise our *punish-*
Ps:37. *ments:* for our *swords doe goe thorow our owne*
15. *hearts*; and wee our selves are become the destroyers

destroyers of our selves. O eternall mercy! O eternall goodnesse, be thou gratiously pleased, I beseech thee to give us a true sight, sense, and feeling of these and all other our faylings and back-slidings; give us hearty remorse, contrition, and sorrow for them all; together with a stedfast resolution of new obedience: yea and so strengthen us in these our pious resolutions, and so enable us to the performance of the same; yea *so sanctifie us throughout; that our whole spirits, and soules, & bodies may be kept blamelesse unto the comeing of our Lord and Saviour Iesus Christ.* Thou hast threatned that. *If a man will not turne, thou* Ps.7.13
will whet thy sword: & this long time *thou hast bent thy bowe: thou hast prepared for us*, and vers.14
brought among us the *instruments of death; and hast ordained thine arrowes against thy persecuters.* Yet Lord *thou art yesterday, and to day, and the same for ever.* The same *father of mercies, and God of all consolation.* Remember therfore, I beseech thee, how gratious thou wert to the people of Iudah, to whom thou senteft thy Prophet to speake, *If so be* Ier.26.
they would hearken, and turne every man from 3.
his evill way, that thou mightest repent thee of the evill which thou didst purpose to doe unto them because of the evill of their doeings. O Lord doe thou rent our hearts in thy mercy; and make us turne from our evill wayes; that thou mayst repent thee of the evill of our punish-

Ioel:2. ments. Make us turne unto thee *with all*
12. *our hearts, with fasting, and with weeping,*
Ex:32. *and with mourning:* and then turne thou
12. from thy fierce wrath, and repent of this
Is:1.26 evill against thy people. Turne thine hand
upon us, and purely purge away our drosse,
vers:25 and take away all our tinne. *Restore our*
Iudges as at the first, and our counsellers as
at the beginning: and call our land the land
vers:27 of righteousnesse, the faithfull land. Let
our Zion be redeemed with: judgment, and
Ps:86. our converts with righteousnesse. Shew
17. some good token upon us for good, that
they which hate us may see it & be ashamed,
because thou Lord helpest and comfortest us.
Heare ô my God, in the bowells of thy compassions: close and bind up our wounds, for his sake who was wounded for our transgressions; pardon us for his sake who is our onely reconciliation: and let the cryes which our sinns have sent up to heaven for vengeance, be ceased, and quieted by the blessed pleading of our onely Mediatour betweene thee and us, even the beloved Sonne of thy bosome, Iesus Christ our onely Lord and Saviour. Amen.

The

The Second Prayer, consisting of.

1 *A dolefull complaint of our grievous calamities.*
2 *An humble desire of the remission of our sinns.*
3 *A fervent supplication for righteousnesse and peace.*

GReate and glorious Lord *God*, who art the *Lord of hosts*, *and God of the armies of Israel*; ô thou who hast styled thy selfe *a man of warre*, whose name is the *Lord*; Looke downe, I beseech thee, upon the *distressed anguish & consuming sorrowes* of this thy people in our land of blood. Thou seest Lord, thou seest *the afflictions of Ioseph*; the calamities of thy people; how *our blood is shed like water* on every side of our Kingdome; how *our bones lye scattered before the pit, like as when one breaketh and heweth wood* upon the earth. *How long Lord, how long, just and holy*, shall the prayers, and the teares, and the cries, and the supplications of thy saints and servants ascend up unto heaven and yet thou seeme unto us *as a deafe man which heareth not; and as a man which is dumb, that openeth not his mouth? Is there noe balme in Gilead? Is there*

1.Sam. 17.45. Exod: 15.3.

Ps.38. 13.

there noe physitian there? Why then is not the health of the daughter of thy people recovered? O the hope of Israel, the saviour thereof in the time of trouble, why shouldst thou be as a stranger in our land; and as a way-faring man, that turneth a side to tarry but a night? Thou hast moved our land, and divided it: ô heale the sores thereof for it shaketh. O let the sorrowfull sighing of the prisoners come before thee: according to the multitude of thy mercies *preserve thou those that are appointed to death: Arise ô Lord, from thy resting place, thou and the arke of thy strength. Arise, and have mercy upon* our *Sion; for it is time that thou have mercy upon her, yea the time is come: for why? Thy servants thinke upon her stones,* and it greiveth us to see how *shee lyeth downe in the dust.* O now at last *be thou favourable and gracious to* our *Sion; and build thou the walls of* our *Ierusalem.* Send *peace within our walls, and plenteousnesse within our pallates. For our brethrens and companions sake* I *wish* this *prosperitie:* yea because of the many *houses of the faithfull who* put their trust in thee our Lord & our God, I pray for this good. Thou, o Lord, *hast surely seene the afflictions of* this *thy people*, and *hast heard our cries* by reason of the sword; for thou knowest our sorrowes. *O come thou downe to deliver us*, as once thou didst thy people of Israel from the hand of the Egyptians. Thou seest

Ier:

Psal.

Exod. 3 7.

vers. 8.

seest how the sword is drawne in an unnaturall manner; brother against brother, neighbour against neighbour, house against house, father against Sonne, and Sonne against Father; all having *weapons* of warre which are like to destroy the nation; & all clothing themselves in *garments rolled in blood.* Thou Isa. 9. 5
seest how many amongst us thirst for blood, & how whole *rivers* thereof *runne in our fields*, and in our *streetes*; & yet it is not in the power or pollicie of man to *stoppe* the *current.* It is now, o Lord, with us as it was once with idolatrous Israel, when Moses commanded them, saying, *Put every man his sword by his* Exod.
side, and goe in and out, and slay every man his 32. 27.
brother, and every man his companion, and every man his neighbour. *Thy holy temples* Psal:
are defiled, and without thy preventing mercy; our *Ierusalem* may be *made* an *heape of stones. Heresie* and *Schisme* oppose the cleere light of thy glorious gospel: and like the children of *Edom* in the day of *Ierusalem*, they say even Ps: 137.
of truth it selfe, *downe with it, downe with it,* 7.
even to the ground. Many of our citties and townes doe now *sitt solitarie, that were full of* Lam. 1
people; and are become as widdowes. The chil- 1.
dren and sucklings swoone in our streetes: the C: 2. 11.
widows make their *lamentations* over the *gasping bodies* of their *wounded husbands:* the *young ones cry for bread* but some of them find neither *fathers* to *give* it thē nor *mothers to com-*

passionate

Is:33.8 *passionate* them. *The high wayes lye wast; the way-faring man ceaseth: the line* of confusion
c.34. *is stretched out upon the land, & the stones of em-*
11. *ptinesse. Thornes* come up *in our pallaces; netles*
vers.13 and *brambles* in our *streetes*; and *houses* are
become habitations of dragons, and courts for
c.8.21. *owles.* Some *wicked* ones among us that are
hungry, *fret themselves*, and *curse our King*
Lam.2. *and our god, and looke upward. The law is*
9. *noe more; the Prophets allso find noe vision*
vers.10 *from thee the Lord. The elders sit upon the ground, and keepe silence: they have cast up dust upon their heads; they have girded themselves with sack-cloth: the virgins hang downe their heads to the ground.* It is not *now*
Luc.7. as it was in the *dayes of ould*, when *men clothed*
25. *in soft raiment, and they which* were *gorgeously apparelled, and lived delicately, were in Kings*
Is:1.7. courts. *Our countrie is desolate; our cities are burnt with fire; and our land is desolate as over*
Lam:5. *throwne by strangers. Remember ô Lord, what*
1. *is come upon thy people: consider and behold our*
vers.2. *reproach.* Some of *our inheritances are turned to strangers*, and our *houses* to *aliants.* Many
vers.3. among us are *orphans and fatherlesse*; and many
that were *wives* are become *widowes.* Many
vers.9. doe *get their bread with the perill of their lives,*
Ps.142. *because of the sword* that maketh our *land* a
7. *wildernesse. O Lord, doe thou consider our com-*
vers 6. *plaint, for wee are brought very low. Thou,*
Ps.54. *ô Lord, art our hope, and our portion: in the*
19. *multitude*

multitude of sorrowes which wee *have* in *our hearts*, let thy *comforts*, ô my God, *refresh our soules. Heare ô Lord, and have mercy upon us:* Ps:30. *Lord be thou our helper. O thou that hearest* 11. *prayer*, thou that *hearest the poore, and despisest* Ps:65.2 *not the prisoners*; cause thou us to *fast*, and Ps:69. *pray*, and *reade* and *weepe*, and *repent* as thou 34. requirest; that *our light may breake forth as the* Is:58.8 *morning, & our health may spring forth speedily:* so our *righteousnesse* shall *goe forth before us, & the glory of* thee our *Lord shall be our reward.* Oh how *dolefull* is this *voyce which is heard in* Mat:2. our *Rama*; *this lamentation*, and *weeping*, and 18. *great mourning: Rachel weeping for her children, and will not be comforted, because they are not! Al-mighty God, everlasting father, prince of* Is:9.6. *peace*, thou who didst comfort thy disciples that *in thee they* might *have peace, because in the* Io.16. *world* they should *have tribulation*: be pleased, 33. I beseech thee, in mercy to send thy *dove* Gen:8. with the *olive leafe* of *peace* into this *our distressed Kingdome.* When thy *servant Solomon* dedicated his temple to thy holy worship, *he prayed* unto thee, and *sayd*; *When thy people* 1 King *Israel shall be smitten downe before the ene-* 8.33. *mie, because they have sinned against thee; and shall turne againe to thee, and confesse thy name, and pray, and make supplication unto thee: Then heare thou in heaven, and* vers:34 *forgive the sinne of thy people Israel; and bring them againe to the land which thou*

gavest

gavest to their fathers. Heavenly father wee are *smitten downe* before our *enemies*, and that because wee have sinned against *thee:* but by thy grace wee turne againe to thee and confesse thy name, and pray, and make our supplications to thee in thy temples: Heare thou us in heaven, and forgive the sinns of thy *distressed* and *back-sliding Israel*, & *compose our grievous divisions* and *destructions.*

„ Mercifull father, bow downe thine eare to
„ *mee* the *worst of all* this thine *Israel*, who
„ in the name of our whole nation doe here be-
„ seech thee to be pacified with this *broken*
„ *Kingdome*, *smitten downe* with its owne
„ *bloody* and *sharpest sword.* Make us all to
„ turne againe unto thee; and pray, and *make*
„ *our supplications* unto thee more *frequently*,
„ and more *fervently* then formerly wee have
„ done; that thou mayst heare us, and heale
„ our land. *O thou sword of the Lord, how*
Ier:47. *long will it be ere thou be quiet? Put up thy selfe*
6. *into thy skabbard; rest*, and *be still.* O God of peace, ô Prince of peace, thou and thou
Ps:46.9 onely it is who *makest warrs to cease* in all the world, when so thou pleasest: who *breakest the bowe, and knappest the speare in sunder, and burnest the chariots in the fire.*

O give thou unto us thy wounded people
1.King such *rest on every side, that* wee may have
5.4. neither *adversarie*, nor evill *occurrent.* Doe
c:8.57. thou, o Lord our God, *be with us as thou*

were

wert with our fathers: doe not leave us, nor for-
sake us. Make us *incline our hearts to thee,* verſ:58
and walke in thy wayes, and keepe thy com-
mandements, and thy ſtatutes, and *thy judg-*
ments which thou commandedſt our fathers.
Thou, o God, art *the God of peace*; thou, Rom:
ô Chriſt, art *the Prince of peace*; thou, o hea- 15.33.
venly and bleſſed Spirit, art the *Dove of*
peace: o thou *united Trinitie* give peace in
this our land, that wee may *lie downe, and* Lev:26
none may make us afraid. O let not the 6.
ſword any longer *goe through our land*; but doe
thou *walke among us*, and *be our God*; and *let* verſ:12
us be thy people. Give peace in our time,
o Lord: let *the righteous flouriſh*; *yea and* Pſ:72.7
aboundance of peace, ſo long as the moone en-
dureth. Give the King thy judgments, verſ:1.
ô God; and thy righteouſneſſe unto the Kings
Sonnes. Let the mountaines bring forth peace; verſ:3.
and the litle hills righteouſneſſe unto thy
people. O King of Kings and Lord of Lords, ,,
doe thou in mercy *direct* and *continue* our So- ,,
veraigne Lord the King in the truth and pu- ,,
rity of our religion, without inclining either ,,
to the right hand, or to the left. Make him ,,
allways a *Royall protectour*, a *zealous profeſſour*, ,,
and a *conſtant practiſer* of the ſame. Bleſſe ,,
him, o thou *God* of bleſſings, in *his Royall Per-* ,,
ſon, bleſſe him in *his Conſort*, bleſſe him *in his* ,,
Iſſue, bleſſe him *in his Counſellers*, and bleſſe ,,
him *in all his People*, even *frõ Dan to Beerſheba.* ,,

Be

Be propitious, ô thou *wonderfull Counseller*, in an especiall and peculiar manner unto the head and members of *our high* and *most honourable Parliament*. Doe thou *knitt* and *unite* them, doe thou *guide* and *direct* them in all their *counsells* and *consultations*, that they may *unanimously* & *joyntly conclude* upon such *wholsome lawes*, as may tend to the *suppression of wickednesse and vice, and the maintenance of* thy *true religion and vertue*; rooting up all *atheisme* and *profaneneſſe*, all *heresie* and *superstition*, all *schisme* and *faction*; that both *church* and *common-wealth* may be *religiously* and *firmely knitted* and *tyed* together in the *unitie of the*
Ps. 85. *spirit, by the bond of peace. Let* thy *truth*, o God
11. of truth, *flourish out of the earth*; *and righteousnesse looke downe from heaven*. Doe thou Lord
vers: 12 *shew thy loving kindnesse unto thy people*; & *let our land give it's increase*. Let thy people
Isa. 32. *dwell in peaceable habitations, and in sure*
18. *dwellings, and in quiet resting places*. Cause
c: 2. 4. thou us to *beate our swords into plowshares, and our speares into pruning-hookes*; and suffer us not to *learne* such *civill warrs*
c: 11. 5. any more. *Let righteousnesse be the girdle of our loynes, and faithfulnesse the girdle of*
vers. 6. *our reines. Let the wolfe allso dwell with the lamb, and the leopard lie downe with the kid, and the calfe, and the young lyon, and the fatling together; and let a litle child leade*
vers. 8. *them. Let a sucking child play on the hole of*

the

the aspe; and a weaned child put his hand on the cockatrice denne. Breake thou the bowe, and the sword, and the battell out of the earth; and make us to lie downe safely. Betroth us unto thee for ever in righteousnesse, and in judgment and in loving kindnesse, and in mercies. O let us *sit downe every one under our vines, and under our fig trees;* & let there be *none en make us afraid. Glory be to* thée, *ô God in the highest, and on earth peace; and good will towards men.* Suffer not, ô eternall peace, the *hearts of* us to *be troubled, neither let us be afraid. Peace be* both to *us*, and peace be to *our houses*, and peace be *to all that wee have*; and that in and through him who is *the Lord of peace. Iustifie us all by faith*, that wee may have peace with thee our God, *through our Lord Iesus Christ:* for *hee is our peace who hath made both one, and hath broken downe the middle wall of partition betweene us. The peace of* thee our *God, which passeth all understanding, keepe* all our *hearts and minds through Iesus Christ our* onely *Lord* and *Saviour.* Amen.

Hos: 2. 18.
vers. 19
Mic: 4. 4.
Luc: 2. 14.
Io: 14. 27.
1. Sam. 25. 6.
2. Thes. 3. 16.
Rom: 5. 1.
Eph. 2. 14.
Phil: 4. 7.

The Third prayer; wherein the Lord is humbly implored that *our Bloody battells* may be turned into *a Spirituall war-fare.*

Mat:10 34. vers.35 O Eternall & blessed Redeemer, thou who *camest not to send peace on earth, but the sword*; and *to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law*; and vers:36 to cause that *a man's foes should be those of his owne house-hold*: behold in mercy, I most humbly beseech thee, this *Sick* and *wounded land*, wherein those *words* of my Redeemer *according to the letter* are most *stricktly* made good. O my God, *my onely stay and comfort, my onely refuge & tower of defence*, be pleased I beseech thee, to turne the *letter* into the *spirit*, that what is *verified* in the *first sense* may be *made true* onely *in the last*. When *Knowledg* and *Life* grew upon *Trees*, Innocent Gen:2. 9. *Adam* was neither *dull* of *apprehension*, nor *fearfull* of *death*. But since his *Fall* wee find to our griefes that wee neither understand thy word of truth so fully as wee should; nor are wee freed from the howerly feares of death & destruction. But for as much as thou, o my God, hast beene a teacher of peace and righteousnesse unto thy people, and that these

The Third prayer; wherein the Lord is humbly implored that *our Bloody battells* may be turned into *a Spirituall war-fare.*

Mat:10 34. verſ.35 O Eternall & bleſſed Redeemer, thou who *camest not to ſend peace on earth, but the ſword*; and *to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law*; and verſ:36 to cauſe that *a man's foes ſhould be thoſe of his owne houſe-hold*: behold in mercy, I moſt humbly beſeech thee, this *Sick* and *wounded land*, wherein thoſe *words* of my Redeemer *according to the letter* are moſt *ſtricktly* made good. O my God, *my onely ſtay and comfort, my onely refuge & tower of defence*, be pleaſed I beſeech thee, to turne the *letter* into the *ſpirit*, that what is *verified* in the *firſt ſenſe* may be *made true* onely *in the laſt*. When *Knowledg* and *Life* grew upon *Trees*, Innocent Gen:2. 9. *Adam* was neither *dull* of *apprehenſion*, nor *fearfull* of *death*. But ſince his *Fall* wee find to our grieſes that wee neither underſtand thy word of truth ſo fully as wee ſhould; nor are wee freed from the howerly feares of death & deſtruction. But for as much as thou, o my God, haſt beene a teacher of peace and righteouſneſſe unto thy people, and that the-

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